The Geographical Dictionary

Ancient and Early Medieval India

N.N. Bhattacharyya

Due to the expansion of Indological researches in various directions in recent years the earlier works on historical geography ceased to serve the desired purpose adequately. Hence the need for a more comprehensive and up to date work was there. The present volume with a vast mass of materials, alphabetically arranged, is apt to meet the requirements of the students and researches of the present generation.

A detailed introduction in the present volume will make the readers acquainted with the source materials. Special emphasis is laid upon the epigraphical and textual references. The geographical terms as found in the literary and epigraphical records have been listed and explained in detail. The author has also included the prehistoric and proto-historic sites and also the sites connected with historical archaeology.

A long list of related inscriptions and an exhaustive bibliography to acquaint the reader with the source material as well as the works done on this branch of study are also provided. The present volume is therefore expected to serve the multidimensional interests of modern scholars working in the field of ancient and early medieval history of India.

MUNSHIRAM MANOHARLAL
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To

the memory of
Prof. D.C. Sircar

who initiated me in the study of
historical geography
and also
to
the memory of
Babu Nundo Lal Dey

the pioneer who happened to belong
to my own home town

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(*at the end*)

Preface

For a long time Nundo Lal Dey's *The Geographical Dictionary of Ancient and Medieval India* was regarded as an authoritative work on historical geography, but subsequently its importance was diminished owing to the expansion of Indological researches in various directions, the requirements of which it was unable to meet. So need was felt for a more comprehensive work, and in 1952 V.S. Agarwal envisaged a multi-volume project devoted to the compilation of an alphabetical dictionary of ancient Indian geography. But the project remained only in blue-print until a faint light of hope was seen in 1965 when under the patronage of the University Grants Commission and the supervision of the late Prof. D.C. Sircar, an ambitious project (with which the present author was associated) was taken up by the Centre of Advanced Study in Ancient Indian History and Culture, Calcutta University. But again the hope proved to be an illusion when the project was eventually dropped, notwithstanding a considerable progress in the work of compilation. Another project entitled *Geographical Encyclopaedia of Ancient and Medieval India*, under the editorship of K.D. Bajpai, also had the similar fate, after the publication of its first volume in 1967.

So when the publishers of the present work requested me to prepare a fresh volume to meet the requirements of the students and researchers of the present generation, I got enthusiasm. I felt that something could be done in this field by individual endeavour. In fact, the infrastructure of such a project was already present, containing a rich heritage of important research works on different aspects of historical geography of ancient and early medieval India dealing with the geographical materials and place-names as found in the Vedic, Puranic, Buddhist, Jain and other literary sources, indigenous as well as foreign, and also in the inscriptions. Then there were works on regional historical geography, the study of which had received a new dimension in Sankalia's work on Gujarat, (1949), in which an attempt was made to broaden the scope of the subject by including cultural geography and ethnography as well within its purview. Among the subsequent doctoral dissertations prepared with this end in view, S. Mulay's work on Deccan (1972) had become the model of other works in this field done by S. Gokhale (Madhya Pradesh), K.L. Lele (Rajasthan), M.M. Mathur (Uttar Pradesh),

B.S. Pillai and T.K. Sheshadri (south India) and others. There were other important works on regional historical geography like those of B.K. Barua (1952, Assam), M.S. Pandey (1963, Bihar). D.K. Ganguly (1975, Orissa), A. Bhattacharyya (1977, Bengal), P.K. Bhattacharyya (1977, Madhya Pradesh), etc. Needless to say that without the help of such works it would have been impossible for me to proceed with this herculean task.

The scope of this dictionary is limited only to the ancient and early medieval period. The entries or topics, could have been given greater space. But I have preferred brevity, especially in view of the fact that it is not possible to provide complete information on all the topics dealt with in this volume. Since it is meant for assisting the students and researchers I have taken into consideration what they actually need. They do not want my view on the views of others in regard to the location or identification of the place-names. They want to know about the sources in which the names occur in various contexts. That is why I have left no stone unturned—to the best of my ability—in providing textual and epigraphical references, so far as each and every entry is concerned, so that those who want more information on any particular topic can easily have it. I have not ignored the prehistoric and protohistoric sites and have utilized the existing works of H.D. Sankalia, D.P. Agarwal, S.P. Gupta, N.R. Banerjee and others. Again it should be pointed out—lest I may be misunderstood—that my purpose is to provide A B C so far as the prehistoric and protohistoric sites are concerned and not X Y Z. The same holds good in the case of the sites relating to historical archaeology. There is no dearth of good works on historical sites containing architectural remains. I have described them in barest outline. For Buddhist sites I have banked heavily on the works of Debala Mitra and for the places of Hindu pilgrimage on P.V. Kane's *History of Dharmaśāstra*.

A detailed introduction has been given in this volume. so that the readers may get themselves acquainted with the nature of the source-materials. Special emphasis is laid upon epigraphical sources and a long list of inscriptions has been provided. The geographical terms as found in the literary and epigraphical records have been listed and explained in detail. The process behind the formation of place-names is in itself a matter of intensive research and that is why some rules relating to this process have been outlined. An exhaustive bibliography will enable the readers to have a full view of the works done so far in the field of historical geography.

My labour will be amply rewarded if this volume be of any use to those for whom it is intended. I am quite aware of its defects and shortcomings for which I crave the indulgence of the readers. So far the errors are concerned—printing or factual— I take the full responsibility.

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Abbreviations

In most cases, so far as the original texts are concerned, the first part of the name has been used for abbreviation, e.g. *Vāyu* stands for *Vāyu Purāṇa*, *Dīgha* for *Dīgha Nikāya* and so on.

A	*Aṭṭhakathā*, when suffixed to the name of the Buddhist texts.
ABORI	*Annals of the Bhandarkar Oriental Research Institute*
Agarwal	D.P. Agarwal's *The Copper Bronze Age in India*
AGI	Cunningham's *Ancient Geography of India*
AI	*Ancient India*
AIHT	Pargiter's *Ancient Indian Historical Tradition*
Ain	*Āin-i-Akbarī*
Ait Br.	*Aitareya Brāhmaṇa*
Allan	J. Allan's *Catalogue of the Coins of Ancient India* (in the British Museum)
Anab	*Anabasis* of Arrian, Eng. tr. E.J. Chinnock
AO	*Acta Orientalia*
ARE	*Annual Report of Epigraphy*
ARIE	*Annual Report of Indian Epigraphy*
ARSIE	*Annual Report of South Indian Epigraphy*
ASI	*Archaeological Survey of India*
ASIAR	*Archaeological Survey of India—Annual Report*
ASNI	*Archaeological Survey of North India*
ASSI	*Archaeological Survey of South India*
ASWI	*Archaeological Survey of Western India*
Āva Nir	*Āvaśyaka Niryukti*
AV	*Atharvaveda*
Banerjee	N.R. Banerrjee's *Iron Age in India*
BCAIG	*Bhakti Cult and Ancient Indian Geography*, Calcutta Univ. 1970
BDCRI	*Bulletin of the Deccan College Research Institute*
BG	*Bombay Gazetteer*
Bhandarkar	D.R. Bhandarkar's *List of Inscriptions in Northern India* (App. to *Ep. Ind.* XIX-XXIII)

BM	Debala Mitra's *Buddhist Monuments*
Br	*Brāhmaṇa*
BR	Beal's *Buddhist Records of the Western World*
BrS	*Bṛhatsaṃhitā*
CAGI	Majumdar Sastri's *Cunningham's Ancient Geography of India*
CHI	*Cambridge History of India*, vol. I
CII	*Corpus Inscriptionum Indicarum*
Chinnock	See under *Anab*
CP	Copperplate
DKA	Pargiter's *Dynasties of the Kali Age*
DS	*Dharma Sūtra*
Devī Bh	*Devībhāgavata*
EC	*Epigraphia Carnatica*
EHD	Bhandarkar's *Early History of Deccan*
Elliot	H.M. Elliot's *History of India as Told by Its Own Historians*
Ep. Ind. (*EI*)	*Epigraphia Indica*
GL	A.K. Maitra's *Gauḍalekhamālā*
GP	*Geography of the Purāṇas*, by S M. Ali
GS	*Gṛhya Sūtra*
HA	Gait's *History of Assam*
Hariv	*Harivaṃśa*
HAS	*Hyderabad Archaeological Series*
IE	N.G. Majumdar's *Inscription of Bengal*
IC	*Indian Culture*
ICPB	*Inscriptions of Central Provinces and Berar*, by Hira Lal
IGI	*Imperial Gazetteer of India*
IHQ	*Indian Historical Quarterly*
Ind. Ant. (*IA*)	*Indian Antiquary*
JAIH	*Journal of Ancient Indian History*
JAHRS	*Journal of Andhra Historical Research Society*
JASB	*Journal of the Asiatic Society of Bengal*
Jāt.	*Jātaka*
JBORS	*Journal of Bihar and Orissa Research Society*
JBRS	*Journal of Bihar Research Society*
JB(B)RAS	*Journal of the Bombay Branch of the Royal Asiatic Society*
JDL	*Journal of the Department of Letters*, Calcutta University
JESHO	*Journal of Economic and Social History of the Orient*
JGJRI	*Journal of the Ganganath Jha Research Institute*
JIH	*Journal of Indian History*
JKHRS	*Journal of Kalinga Historical Research Society*
JMSU	*Journal of the M.S. University*

JNSI	*Journal of the Numismatic Society of India*
JOI	*Journal of the Oriental Institute*
JORI	*Journal of Oriental Research Institute*
JPASB	*Journal and Proceedings of the Asiatic Society of Bengal*
JRAS	*Journal of the Royal Asiatic Society*
JRASB	*Journal of the Royal Asiatic Society of Bengal*
JUPHS	*Journal of UP Historical Society*
KE	Kalacuria Era
KFB	*Kitab Futuh al-Buldan* of Baladhuri, tr. Hitti and Murgotten
KM	*Kāvyamīmāṃsā* of Rājaśekhara
KS	*Kāmarūpaśāsanāvalī* by P.N. Bhattacharyya
LEC	*Lands of Eastern Caliphate* by Le Strange
Legge	J. Legge's *Account of the Chinese Monk Fa-hien's Travels*
Lüders	Lüders' *List of Brahmi Inscriptions*, App. to *Ep. Ind.*, X.
MAR	*Mysore Archaeological Report*
MASI	*Memoirs of the Archaeological Survey of India*
Mbh	*Mahābhārata*
MCI	Rice's *Mysore and Coorg from Inscriptions*
Milinda	*Milindapañha*
Mitra	Debala Mitra's *Buddhist Monuments*
MP	Pargiter's *Mārkaṇḍeya Purāṇa*
NBP	Northern Black Polished Ware
Nir	*Nirukta*
OHRJ	*Orissa Historical Research Journal*
OPI	Sukumar Sen's *Old Persian Inscriptions*
P, Pu	Purāṇa
Perip	*Periplus of the Erythrean Sea*
PGW	Painted Grey Ware
PIHC	Proceedings of the Indian History Congress
Ptolemy	Ptolemy's *Geography*
QBIM	*Quarterly Bulletin of the Indian Museum*
QJMS	*Quarterly Journal of the Mythic Society*
QRHS	*Quarterly Review of Historical Studies*
Rām	*Rāmāyaṇa*
Rās	*Rāsmālā* by A.K. Forbes
RC	*Rāmacarita*
RT	*Rājataraṅgiṇī*
RV	*Ṛgveda*
Ś	Śaka Era
Sachau	E. Sachau's *Alberuni's India*
Sankalia	H.D. Sankaila's *Prehistory and Protohistory of India and Pakistan*

SBE	*Sacred Books of the East*
Sel. Ins. (*SI*)	D.C. Sricar's *Select Inscriptions*
Sewell	Sewell's *Historical Inscriptions of Southern India*
SGAMI	D.C. Sircar's *Studies in Geography of Ancient and Medieval India*
SIE	*South Indian Epigraphy*
SII	*South Indian Inscriptions*
SMHD	*Sources of the Medieval History of Deccan*
SP	D.C. Sircar's *Sakta Pīthas*
Srikanthika	*Srikantha Sastri Felicitation Volume*
SS	*Śrauta Sūtra*
T	Marshall's *Taxila*
TA	Nizamuddin's *Tabaqat-i-Akbari* tr. B. Dey
THAI	*Tribal History of Ancient India* by K.K. Dasgupta
TN	*Tabaqat-i-Nasiri*, tr. Raverty
UP	*Upaniṣad*
VIJ	*Viśveśvarānand Indological Journal*
Vik	*Vikramāṅkadevacarita*
Watters	Watters' *On Yuan Chwang's Travels in India*
WZKM	*Weiner Zeitschrift fur die Kunde des Morgenlandes*
Yoginī	*Yoginītantra*
ZDMG	*Zeitschrift der Deutschen Morgenlandischen Gesselscheft*

Inscriptions

A List of Inscriptions Bearing on the Historical Geography of Ancient and Early Medieval India

Abu SI of Bhīma II, vs 1287, *EI*, VIII.200.
Abu SI of Dhārāvarṣa, vs 1220, *IA*, LVI.50.
Abu SI of Samarasiṃha, vs 1342, *IA*, XVI.345.
Abu SI of Somasiṃha, vs 1287, *EI*, VIII.204.
Adanki Ins. of Cālukya Bhīma, *EI*, XIX.275.
Ādavaḍi CP of Dasaratha, *IB*, III.180.
Aihole Praśasti of Pulakeśin II, *EI*, VI.6 ff.
Ajahari SI of Yaśodhavala, vs 1302, *IA*, LVI. 12.
Ajmer SI of Vigraharāja IV, *IA*, XX. 201 ff.
Ajaigarh RE of Bhoiavarman, *EI*, I.330.
Ajaigarh RI of Vīràvarman vs 1337, *EI*, I. 325
Alangudi Ins. of Kulottuṅga Coḷa, *SII*, IV, no. 445.
Alangudi Ins. of Vikrama Coḷa, *SII*, V, no. 458.
Allahabad Pillar Ins. of Samudragupta, *CII*, III. 6 ff; *SI*, 262-68.
Alamanda Pls. of Anantavarman, *EI*, III.17-21.
Alas Pls. (Rāṣ) s 692, *EI*, VI.208 ff.
Ambasamudram Ins. of Soḷaṉṟalaikoṇḍa Vīra Pāṇḍya, *EI*, XXV. 35-42.
Ambasamudram Ins. of Varaguṇa I, *EI*, IX.84-45.
Ambur Ins. *EI*, IV1.82-83.
Amgachi CP of Vigahapāla III, *EI*, XV.293.
Amoda CP of Pṛthvīdeva of Tummāna, KE 831, *EI*, XIX. 75.
Anaimalai Ins. of Neduñjaḍaiyan Parantaka *EI*, VIII.317-21.
Anakapalle Ins. of Cālukya Bhīma, *ARSIE*, 1909, 108.
Anaparti Grant of Amma II, *JAHRS*, XX. 195-201.
Anbil Pls. of Sundara Coḷa, *EI*, XIV.44-72.
Angul CP of Dharmamahādevī, *JAS* (*L*), XVIII. 245-50.
Antroli-Charoli Pls. (Rāṣ) s 679, *JBBRAS*, XVI.106 ff.
Apshad Ins. *CII*, III.200-8.
Arappakam Ins. of Rājādhirāja II, *SII*, V, no. 456.
Arjunavada Ins. of Kṛṣṇa, s 1182, *EI*, XXI.9.
Arsikere Taluk Ins. of Vikramāditya VI, *EC*, V, no. 102a.
Arṭhuna SI of Cāmuṇḍarāja of Vāgaḍa, vs 1136, *EI*, XIV.295.

Arumbak Pls. of Bādapa, *EI*, XIX.146.
Asni Ins. of Mahīpāla, AD 917, *IA*, XVI.173.
Assam CP of Vallabhadeva, *EI*, V. 181.
Atakur Ins. of Bhutaga, *EI*, VI.50-57.
Atpur Ins. of Śaktikumāra, vs 1934, *IA*, XXXIX. 191.
Attili Ins. of Cālukya Bhīma, *ARSIE*, 1918, 131.
Augasi CP of Madanavarman vs 1190, *IA*, XVI.202.

Badal SP Ins. of Nārāyaṇapāla, *EI*, II.160.
Baghari SI of Paramardi vs 1252, *EI*, I. 207.
Baigram CP of GE, 128 *EI*, 81 ff; *SI*, 355-59.
Bahal Ins. of Siṅghana, s. 1144, *EI*, III.112.
Bahur Pls. of Nṛpatuṅga, *EI*, IV.180.
Balangir Museum Pls. of Mahāśivagupta Yayāti, *JAS(L)*, XIX. 117-24.
Balera CP Mūlarāja, vs 1061, *EI*, X.76.
Bāṇa Inscriptions from Gudimallam, *EI*, XI.222-40.
Banda Pls. of Paracakraśalya, *EI*, XXX.136ff.
Bangarh CP of Mahīpāla *JASB*, LXI. 77, *EI*, XIV.324.
Bangaon CP of Vigrahapāla III, *EI*, XXIX.48.
Bangor CP of Mahīpāla I, *EI*, XIV.324.
Banpur CP of Ayaśobhīta, *EI*, XXIX.33.
Banskhera CP, *EI*, IV.208-11.
Banswara CP of Bhoja, vs 1076, *EI*, XI. 181.
Baptala Ins. of Kulottuṅga Coḷa, *SII*, VII, no. 763.
Basahi CP of the reign of Madanapāla, vs 1161, *IA*, XIV.101.
Basim CP of Vindhyaśakti II, *EI*, XXVI. 137 ff; *SI*, 430-35.
Bassein Ins. of Seunacandra II, S.991; *IA*, XII.119.
Barah CP of Bhoja, *EI*, XIX. 15; XXIII.242.
Bargaon CP of Ratnapāla, *JASB*, LXVII.99.
Baroda Grant (Rāṣ) s 734, 757, *IA*, XII. 156; XIV.196.
Barugugadda Ins. of Rudradeva, s 1096, *HAS*, XIII (2), 69.
Behistun Column no. 1 Ins. of Darius, *OPI* 2-6, *SI*, 36.
Begumra Grant (Rāṣ) s. 789, 810, Pls. s. 836, *IA*, XII.179; XIII. 65; *EI*, IX.24 ff.
Belava CP of Bhojavarman, *IB*, III. 14.
Belva CP of Mahīpāla and Vigrahapāla III, *EI*, XXIX.1ff, 9.
Benares College CP of Jayacandra, vs 1232, *IA*, XVIII.129.
Benares CP of Karṇa KE 793, *EI*, II. 297.
Bengal AS.CP of Vināyakapāla AD 931, *IA*, XV.138.
Bezwada Pls. of Cāiukya Bhīma, *EI*, V.127.
Bhagalpur CP of Nārāyaṇapāla, *IA*, XV.304.
Bhandak Pls. (Rāṣ) s 694, *EI*, XIV.121ff.
Bheraghat SI of Alhandevī, KE 907, *EI*, II 7.
Bhīmavaram Ins of Kulottuṅga I, *EI*, VI, no. 20.
Bhitari Stone Pillar Ins. of Skandagupta. *CII*, III.53ff; *SI*, 321-24.
Bhor State Museum Pls. (Rāṣ) s 702, *EI*, XXII.176ff.

Bhuvaneswar Ins. *JRASB(L)*, XIII.74.
Bhuvaneswar SI of the time of Harivarman, *IB*, III.25.
Bhuvaneswar Ins. of Narasiṃha II, *EI*, XIII.150 ff.
Bihar Image Ins. of Nārāyaṇapāla, *IA*, XLVII.110.
Bijolia Rock Ins. of Someśvara vs 1126, *EI*, XXVI.91.
Bilhari SI of Yuvarāja II, *EI*, I.251.
Bodhgaya SI of Dharmapāla *JASB*, IV.101.
Bonai CP of Udaya Varāha *JBORS*, XXXI. 159-171.
Brahmeśvara Temple Ins. *JRSB (L)*, XIII. 122-25; *OHRJ*, I (4), 301-05; *IHQ*, XXXI. 81-84.
British Museum Pls. (Rāṣ,) s 726, *IA*, IX.104ff.
Budaun SI of Lakhanapāla, *EI*, I.61.

Cape Comorin Ins. of Kulottuṅga I, *EI*, XXVI. 274-75.
Candeswar CP of Mānabhīta Dharmarāja, *EI*, XXX.269.
Chandravati CP of Candradeva, vs 1141, *EI*, IX.302.
Chamba State Museum CP of Somavarman and Āsata, *IA*, XVII.11.
Chammak CP of Pravarasena II, *CII*, III. 236 ff; *SI*, 442-49.
Channagire Ins. of Mahādeva, AD 1263, *EC*, VII. pt. I.*CI*.21.
Charkhari CP of Hammīravarman, vs 1346, *EI*, XX.137.
Charla Pls. of Vīra Rājendra, *EI*, XXV, no. 25.
Chastu SI of Bālāditya, *EI*, XII.10ff.
Chatesvara SI of Anaṅgabhima III, *JASB*, LVII. 1898, 317.
Chellur Pls. of Vīra Cola, *SII*, I, no. 39.
Chevuru Pls. of Amma I, *EI*, XXVII. 41.
Chidvilasa Grant, *JAS(L)*, XVIII. 77.
Chikka-Bagewadi Ins. of Kṛṣṇa, s 1171, *IA*, VII.304.
Chintra SI of Sāraṅgadeva vs 1343, *EI*, I. 271.
Chirwa SI of Samarasiṃha, vs 1330, *EI*, XXII.285.
Chitor SI of Tejasiṃha vs 1324 *JASB*, LV (I).46.
Chitorgarh SI of Kumārapāla, vs 1207, *EI*, II.421.
Chittagong CP of Dāmodara, s 1165, 113, III. 158.
Cuttack Museum Pl. of Mādhavavarman, *EI*, XXIV. 148-53.

Dabhoi SI of Viśāladeva vs 1311, *EI*, I.20.
Damodarpur CP of the time of Budhagupta, *EI*, XV. 135-39; *SI*, 332ff.
Damodarpur CP of the time of Kumāragupta. *EI*, XV. 130 ff; *SI*, 290-93.
Dasapalla (two grants from) *EI*, XXIX. 183ff.
Daulatabad Pls. (Rās) s 715, *EI*, IX. 195ff.
Daulatpur CP of Bhoja, *JBBRAS*, XXI.410.
Davanagera Taluk Ins. of Rāmacandra, AD 1280, *EC*, XI. Dg 59, 70.
Delhi Siwalik Pillar Ins. of Vigraharāja *IA*, IV. XIX.215.
Deo Baranark Ins. *CII*, III. 213-18.
Deogarh RI of Kirtivarman vs 1154; *IA*, XVIII.237.
Deoli Pls. (Rās) s 862, *EI*, V.190ff.
Deopara SI of Vijayasena, *EI*, 305.

Devarhalli Pls. of Śrī Puruṣa, *EC*, IV. Ng. 85.
Dhar Praśasti of Arjunavarman, *EI*, VIII.96.
Dholpur SI of Caṇḍamahāsena, vs 898, *ZDMG*, XL.39.
Dinajpur Pillar Ins. *JASB*, NS. VII.619.
Dindivanam Ins. of Vikrama Coḷa, *SII*, VII, no. 832.
Dirghasi SI of the reign of Rājarāja I Devendravarman, *EI*, IV.314.
Dohad SI of Jayasiṃha, vs 1196, *IA*, XX.158.
Doobi CP, *JRAS*, XII.16ff.
Draksharama Ins. of Kulottuṅga I, *EI*, XXII, no. 23.
Dubkund Ins. of Vikramasiṃha, vs 1145, *EI*, II.232.

Edilpur CP of Kesavasena, *IB*, III.118.
Ellora Pls. (Rās) s 663 *EI*, XXV.25 ff.
Eran SI of the time of Toramāna, *CII*, III. 159 ff; *SI*, 420-22.
Faridpur CP of the time of Dharmāditya and of Gopacandra, *IA*, XXXIX. 195ff; *SI*, 363-72.
Gadag Ins. of Bhillama IV. s 1113, *EI*, III. 219.
Gadag Ins. of Vikramāditya VI, *EI*, XV. 241.
Galavalli CP of Manujendra, *JAHRS*, XX.161-70.
Galigekere Pls. of Ranavikramayya (Nītimārga I), *EC*, IV, yd. 60.
Gandaraditta CTM Ins. of Rājādhirāja I, *SII*, V, no. 641.
Garra CP of Trailokavavarman, vs 1261, *EI*, XVI.272.
Gattavadipura Pls. of Rājamalla II and Nītimārga, *EC*, XII, Nj, 269.
Gawarwad Ins. of Someśvara II, s 993-94, *EI*, XV.337.
Gara Ins. of Devendravarman, *ARSIE*, 1932-33, 56-57.
Gaya SI of Nayapāla *JPASB*, LXIX. 190.
Gaya-Krishnadvarika TI of the reign of Nayapāla, *JASB*, LXIX.190.
Ghtiyala Ins. of Kakkuka, *EI*, IX. 287 ff.
Goharwa CP of Karṇa *EI*, XI. 139.
Gunaighar CP of Vainyagupta *IHQ*, VI. 45-60; *SI*, 340-45.
Gudimallam Bāṇa Ins. of Nandippatarasar, *EI*, XI.224.
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PART ONE

Introduction

Introduction

1. The Sources

The sources for the study of the historical geography of ancient and early medieval India may broadly be divided into two categories, archaeological and literary. The former consists of studies in prehistoric and protohistoric sites, the monuments and surviving architectural remains of the historical period, and the epigraphic and numismatic materials. Studies in prehistoric and protohistoric sites, as known to us through archaeological explorations and excavations, are necessary not only for a clear and comprehensive understanding of the pattern of earliest settlements in different parts of India, but also for the determination of cultural sequences by which the process of transition from one stage to another can be traced, identified and documented. Likewise without the aid of ancient monuments and surviving architectural remains it is not possible to identify the ancient cities or monuments described in the literature of antiquity. The ruins of Taxila present before us a picture of ancient Indian city life which no literary work could have supplied. Cunningham could locate the ancient historical sites as mentioned in the Classical and Chinese literature mostly on the basis of architectural remains discovered by himself. No less important are the epigraphic materials because they contain names of numerous peoples, territories, kingdoms, administrative divisions, cities and villages. These supplement the deficiencies of textual materials. The location of Lumbinigrāma, Puṇḍranagara, Kausāmbī, Karṇasuvarṇa, Śravastī etc. could not have been possible without the aid of relevant inscriptions. Numismatic materials are also very helpful for the study of ancient place names. The discovery of coins of the Śibi republic, minted at Mādhyamika, at a place called Nagarī near Chitorgarh in Rajasthan helped scholars in suggesting that 'Nagarī' is just the latter part of the old name 'Mādhyamikanagarī' as 'Purī' is that of 'Jagannātha-purī'. There is also no dearth of geographical materials in Indian literary traditions which are numerous and varied. The Vedic texts, the grammatical, technical and scientific literature, the Epics and the Purāṇas, secular literary works, religious texts in Sanskrit, Prakrit and Pali, various works in Apabhraṃśa and regional languages, etc., contain useful information on geographical topics. The Classical and Chinese sources are also very much important

for a better understanding of the historical geography of ancient and early medieval India.

2. Nature of Indigenous Literary Sources

The *Ṛgveda* does not give any idea of the Indian subcontinent as a whole. It refers only to one geographical area, namely the Saptasindhavaḥ denoting the land watered by the five Punjab rivers together with the Indus and the Sarasvatī (or the Kabul or the Oxus), a few mountains, a number of rivers and a lot of tribes whose territories were known after their own names. The later Saṃhitās and Brāhmaṇas cover a more extensive area. The *Śatapatha Brāhmaṇa* describes the eastern region as far as the boundaries of the territories of the Kosalas and the Videhas. The *Aitareya Brāhmaṇa* mentions the Madhyamā-dis or the central or middle region, as well as the regions in the east (Prācya), south (Dakṣina), west (Pratīcya) and north (Udīcya). Numerous tribes and their territories, including those of the Deccan and South India, are also mentioned in this text. The *Pañcaviṃsa Brāhmaṇa* also contains useful geographical information. The *Aitareya Brāhmaṇa* list of tribes and territories recurs in the *Śāṅkhyāyana Śrautasūtra*. The *Baudhāyana Dharmasūtra* mentions the Middle country as Āryāvarta and defines it as the territory lying to the east of Adarśana (Vinaśana where the Sarasvatī lost herself in the sands near Kurukṣetra) to the west of Kālakavana (probably near Allahabad), to the south of the Himavat the (Himalayas) and to the north of Pāriyātra or Pāripātra (the Western Vindhyas with the Ārāvalli range). Besides the Himavat and the Mujavant (Mujavat of the *RV*), the later Saṃhitās and Brāhmaṇas mention a number of mountains and also certain new rivers, peoples of different regions and a few townships. In these texts we also come across the boundaries of a number of ancient kingdoms. Fortunately for us the geographical materials found in the Vedic texts have completely been worked out in the *Vedic Index of Names and Subjects*[1] and these have been arranged alphabetically with relevant textual references. M. L. Bhargava in his *Geography of the Ṛgvedic India*[2], has also elaborately dealt with the physical geography of the Sapta-Sindhu region.

Pāṇini's *Aṣṭādhyāyī*, a grammatical work composed about the fifth century BC at Salatura in the Peshwar region incidentally refers to the peoples and territories, geographical divisions, mountains, rivers, forests, deserts, towns and villages of India. The Janapadas and the towns in the Gaṇas have specially been dealt with. It should be noted in this connection that according to the grammatical convention tribal names in the plural would indicate both the people and the land inhabited by them. Pāṇini's work however shows little knowledge of the south and the extreme east. Kātyāyaṇa's *Vārttikas* composed about the second century BC refers to the Cola and the Pāṇḍya kingdom of the extreme south.

[1]A. A. Macdonell and A. B. Keith, London, 1912.
[2]Lucknow, 1964.

Patañjali's *Mahābhāṣya*[1], composed about the second century BC covers a wider range of geographical area. Patañjali's reference to Āryāvarta corresponds more or less to the boundaries of the same region as suggested by the Dharmasūtras and the Dharmaśāstras. It should be pointed out in this connection that the earliest mention of the seven-continent theory (implying that the earth is constituted by seven island-continents which became popular in the Purāṇas) is met with in the *Mahābhāṣya*. Geographical materials as gleaned from the grammatical literature have been brought to light in two significant works, *viz.* V. S. Agarwala's *India as known to Pāṇini*[2], and B. N. Puri's *India in the Time of Patañjali*[3].

The Āryāvarta of the *Baudhāyana Dharmasūtra* is described as Madhyadeśa in the *Manusmṛti* in which it is defined as the territory between the Himavat in the north and the Vindhya in the south and between Vinaśana in the West and Prayāga in the east. The same work further says that the holy Brahmarṣideśa was the name of the land comprising the Kurukṣetra and the territories of the Matsyas, Pañcālas and Saurasenakas while the tract called Brahmāvarta is defined by it as the holiest area between the rivers Sarasvatī and Dṛṣadvatī. The *Arthaśāstra* of Kauṭilya mentions names of certain peoples and their territories, but the text is more important from the viewpoint of political, military and economic geography. It is the first work dealing not only with the nature of ancient settlements, but also with natural resources and products of different areas, the system of their procurement and distribution and kindred topics. The *Kāmasūtra* of Vātsyāyana refers to certain regions of India in connection with the sexual behaviour of different peoples. The *Jayamaṅgalā* commentary on it composed by Yaśodhara gives elaborate descriptions of such regions as Vaṅga, Aṅga, Kaliṅga, Gauḍa, Vāhlīkadeśa, Avantī, Dakṣiṇāpatha, Andhra-viṣaya, Karnāṭa-viṣaya, Vanavāsa-viṣaya, Koṅkana-viṣaya, Mālava-pūrva, Strīrājya, Paṭaliputra, Ābhīra-deśa, Aparānta-deśa, Lāṭa-viṣaya, etc. There are numerous texts belonging to the Dharmaśāstra, Arthaśāstra and Kāmaśāstra schools with a vast commentarial literature, but these have not been worked out from the viewpoint of geographical study.

The Jambukhaṇḍavinirmāṇa-parvan and the Bhūmi-parvan incorporated in the Bhīṣma-parvan of the *Mahābhārata* offer lists of mountains, rivers and countries of all the regions of Indian subcontinent including parts of Central Asia. In the Sabhā-parvan there is a description of territories in connection witht he *digvijaya* (conquests in different directions) of the four Pāṇḍava brothers, viz. Arjuna conquering the countries and peoples in the north, Bhīma subjugating those of the east, Nakula those of the west and Sahadeva those of the south. Although the different versions of the *Mahābhārata* do not offer exactly the same text of the said section and there is confusion and some names appearing in more than one of the lists and more than once in the same list, the description is important, since it gives us an idea about the location of various countries. The Tīrthayātrā

[1]Ed. Kielhorn in 3 vols. [2]Lucknow, 1953, pp. 34-74. [3]Bombay, 195 7.

section of the Vanaparvan referring to numerous holy places is also very important for topographical understanding. Besides, in numerous stray passages of the *Mahābhārata* we come across vivid geographical descriptions of various countries and localities. Similar lists of countries and peoples, rivers and mountains in the north, south, east and west are found in the Kiskindhyā-kāṇḍa of the *Rāmāyaṇa*. It mentions Mount Somagiri, between the country of the Uttarakurus and the Northern Ocean, which lightens the sky around it which may be a reference to the Aurora Borealis of the Arctic region. It also mentions Yavadvīpa with its seven kingdoms, Mount Śiśira beyond Yavadvīpa and the Suvarṇa-Rūpyaka-dvīpa (Chryse and Argyre of the Classical writers) which indicates knowledge of South-East Asia. In fact as early as in 1896 N.C. Das in his *Ancient Geography of Asia Compiled from the Vālmīki Rāmāyaṇa*[1] had tried to evaluate the implications of the geographical suggestivity of the *Rāmāyaṇa* in regard to greater India. But more important is the geography of Rāma's itinerary in exile. The travels and adventures of the five Pāndu brothers as described in the *Mahābhārata* are also equally important from the geographical point of view. One should not fail to recall in this connection that most of the Sanskrit poets, dramatists and novelists based their works on these two great epics, and these branches of Sanskrit literature contain numerous geographical reference. H.C. Chakladar worked on the geographical materials as found only in the works of Kālidāsa which was published posthumously in 1963 from Calcutta under the title *The Geography of Kālidāsa*. B.S. Upadhyaya's *India in Kālidāsa* should also be mentioned in this connection. Chakladar's work is divided in four parts—the first dealing with Kālidāsa's conception of the world; the second with countries and places outside India like Persia, China, etc.; the third with the Himalayan region, its physical geography, minerals flora, fauna, and tribes, and the fourth with the countries and peoples of India. In the same way if the works of Bhāsa, Bhāravi, Māgha, Bhaṭṭanārāyaṇa, Bhavabhūti, Rājaśekhara and others can be properly utilised, it is expected to yield tangible geographical results.

The geographical accounts of the Purāṇas are mainly based on the great epics in form, though their contents are varied. The writers of the Purāṇas had some special geographical conceptions. Studies in these conceptions were intitiated by H.C. Raychaudhuri in his *Studies in Indian Antiquities* and by B.C. Law in his numerous works on historical geography, and these were continued by S.M. Ali in his *Geography of the Purāṇas*,[2] and M.R. Singh's *Critical Study of the Geographical Data in the Early Purāṇas*.[3] The geographical accounts in different Purāṇas are more or less identical and the account in one is often repeated in the other. The longest lists of countries and peoples of India are contained in the *Mārkaṇḍeya*, *Vāyu*, *Brahmāṇḍa*, *Padma* and *Skanda* Purāṇas, while the *Viṣṇu* and the *Matsya* contain shorter lists. Pargiter in his edition of the *Mārkaṇḍeya* had dealt

[1]Reprint, Varanasi, 1971. [2]New Delhi, 1966. [3]Calcutta, 1972.

elaborately with its geographical contents. It contains a description of the Jambudvīpa and mentions the forests, lakes and mountains around the Meru. It mentions the nine divisions of India, the seven mountain ranges and twenty-two separate hills. It describes the course of the Ganges and refers to the famous rivers of India, grouping them according to the mountain ranges out of which they arise. The principal peoples in India and on its borders are also mentioned in it, arranged according to the natural regions of the country. Important geographical informations have been obtained from such specialised works on the Purāṇas as Avasti's *Skanda Purāṇa*, S.D. Giyani's *Agni Purāṇa*, D.R. Patil's *Vāyu Purāṇa*, V.S. Agarwala's *Matsya Purāṇa*, etc. J.E. Abbott's 'Topographical List of the *Bhāgavata Purāṇa*' published in the *Indian Antiquary* for 1899 should also be specially mentioned in this connection. The majority of the names of countries and peoples found in the Purāṇas is very much the same as we find in the Nadyādivarṇana section of the *Mārkaṇḍeya Purāṇa*. The Janapadas or settlements have been described in the Purāṇas under seven territorial divisions—Madhyadeśa or the middle country, Udīcya or the northern region, Prācya or the eastern region, Dākṣinātya or Dakṣiṇāpatha or the southern region, Aparānta or Pascāddeśa or the western region, Vindhyapṛṣṭha or the Vindhyan region and Parvatāśraya or the Himalayan region. The Purāṇas enumerate the rivers rising from eight mountain ranges, the *Varṣa-Parvata* Himavat and the seven *Kula* mountains. On the authority of the existing Purāṇas and their various editions. D.C. Sircar has prepared comprehensive lists of Janapadas and rivers which have been incorporated in his *Studies in the Geography of Ancient and Medieval India*.[1]

The Purāṇas conceive of the earth as having its centre on mount Meru or Sumeru and as consisting of seven concentric island-continents each surrounded by a sea of equal area and being double the size of the preceding name in the list. These seven island continents are Jambu, Plakṣa, Śālmalī, Kuśa, Krauñca, Śāka and Puṣkara. The island-continent Jambudvīpa is described as low in the north and south and highly elevated in the middle. It is supposed to be shaped like a lotus with mount meru as its pericarp. The elevated central region of the Jambudvīpa is styled Ilāvṛta-varṣa or Meruvarṣa. The term *varṣa* means subcontinent. Meru or Ilāvṛta contains two *varṣas*. Bhadrāśva and Ketumāla, respectively to its east and west. It also contains three *varṣas*—Ramyaka, Hiraṇmaya and Uttarakuru—to the north, and three to the south—Bhārata, Kiṃpurusa and Hari. The *varṣa* called Bhārata is therefore a southern subcontinent of Jambudvīpa. It is described as semi-circular and lying between the Himavat in the north and the sea in the south, the former standing like the string of a bow. As a subcontinent it covers a greater area than India proper and includes within its boundry portions of central, western, southern and south eastern India. It is divided into nine sub-divisions : Indradvīpa, Kaserumat, Tāmraparṇa, Gabhastimat, Nāgadvīpa, Saumya

[1] Delhi, 1960, 21ff, 39ff, 57ff.

(Kaṭāha), Gāndharva (Simhala), Vāruṇa and Sāgarasamvṛta (Kumāra, Kumārīdvīpa).

The Kumārīdvīpa or India-proper is divided into seven zones, the names of which have already been stated. Every *varṣa* has a representative mountain-range called *varṣa-parvata.* In the case of India it is the Himavat or the Himalayas, the source of the river Gaṅgā, Sindhu, Sarasvatī, Śatadru, Candrabhāgā, Yamunā, Sarayu, Irāvatī, Vitastā, Devikā, Kuhū, Gomatī, Bahudā, Dṛṣadvatī, Kauśikī, Tṛtīyā, Niścīrā, Gaṇḍakī, Ikṣu and Lauhitya. Besides there are seven great mountain range called *kula-parvatas.* These are Mahendra, i.e. the Eastern Ghats from which rise the rivers Trisāmā or Tribhāgā, Ṛṣikulyā, Ikṣulā, Tridivā, Lāṅgulinī and Vaṃsadhārā; Malaya, i.e. the Travancore hills and the southern fringes of the Western Ghats, from which rise the rivers Kṛtamālā, Tāmraparṇī Puṣpajā and Utpalāvatī; Sahya, i.e. the Western Ghats to the north of the Malaya, from which rises Godāvari, Bhīmarathī, Kṛṣnā, Veṇvā, Vañjulā, Tuṅgabhadrā, Suprayogā, Bāhyā and Kāverī; Suktimat, i.e. parts of the Vindhyan range including the Śakti hills of eastern M.P., from which rise the rivers Ṛṣikulyā, Kumārī, Mandagā, Mandavāhinī and Kūpā; Ṛkṣavat, i.e. parts of the Vindhyan range to the south of Malwa, from which rise the rivers Soṇa, Mahānadī, Narmadā, Surasā, Kriyā. Mandākinī, Daśārṇā, Citrakūṭā, Vipāśā, Mañjulā, Bāluvāhini, Śunī, Tamasā, Pippalaśroṇī, Karāmodā. Paiśācikā, Citrotpalā, Suktimati, Sakuli, Tridivā and Krumu; Vindhya, i.e. the Vindhyan range extending from Gujarat to Bihar but sometimes used in a restricted sense with the exclusion of the portions covered by the Suktimat, Rkṣavat and Pāriyātra, from which rise the Tāpi, Payoṣṇī, Nirvindhyā, Nisadhavatī, Veṇvā, Vaitaraṇī, Sinivālī, Kumudvatī, Brāhmaṇī, Mahāgaurī, Durgā and Antaḥśilā; and Pāriyātra or Pāripātra, i.e. Western Vindhyas including the Aravali range, from which rise Vedasmṛti, Vedavatī, Vṛtrāghnī, Sindhu, Parṇāśā, Candanā, Sadānīrā, Mātri, Parā, Lupī, Vidiśā, Vetravatī, Śiprā, Avantī and Kuntī.

Although there are some errors in the Puranic lists of rivers quoted above (e.g. in certain cases one river is said to have been issued from different ranges), it is a fact that a good number of these rivers survive even to this day in their original Puranic name and address, and the writers of the Purāṇas were correct in locating their sources. This proves that although the writers of the Purāṇas resorted to imaginary conceptions so far as the world or cosmos was concerned, in the case of India-proper they were more objective. In describing the peoples and countries of India the writers of the epico-puranic tradition have also shown much objectivity, though in certain cases they were wrong. The Epics and the Purāṇas contain list of about 500 *tīrthas* or holy places sacred to different deities. Most of these *tīrthas* have been correctly located. These *tīrthas* form the subject-matter of the fourth volume of P.V. Kane's *History of Dharmaśāstra* which is appended by a long list of *tīrthas*[1] identified on the basis of Purāṇic

[1]IV, pp. 723-833.

and allied materials.

The *Mārkaṇḍeya Purāṇa* which is important especially for geographical information has a section called Kūrmavibhāga containing a list of countries and peoples of India arranged according to the position of the land conceived as a tortoise, as it lies on water resting upon Viṣṇu and looking eastwards. This arrangement is based upon earlier astronomical works like those of Parāśara or Varāhamihira which associated nine divisions of India with particular constellations focussing as if on the nine parts of the region shaped like a tortoise. The nine limbs of the tortoise are the back, head, right forefoot, right flank, right hindfoot, left flank, left forefoot and left hindfoot. This arrangement is elaborately found in the fourteenth chapter of Varāhamihira's *Bṛhatsaṃhitā*. Utpala in his commentary on the *Brhatsamhitā* has referred also to the contents of two other texts, the *Samāsasamhitā* and the *Parāśara* in connection with the peoples and territories of the ninefold *Kūrma* divisions. The topographical list of the *Bṛhatsaṃhitā* with proper identification of the peoples, countries, mountains, rivers, etc., contained therein was published by J.F. Fleet in *Indian Antiquary* for 1893. It was subsequently published by K.K. Dasgupta[1] in a book form who had given additional annotations on topics of more geographical interest. Chapter two of A. Mitra Sastri's *India as Seen in the Bṛhatsamhitā of Varāhamihira* deals with the geographical data contained in the *Bṛhatsamhitā* and other lesser works of Varāhamihira.[1]

Sanskrit literature, as we have stated above, abounds with geographical materials. The *Kāvyamīmāmsā* of Rājasekhara, composed about the beginning of the tenth century AD refers to the Puranic conception of the world consisting of seven *dvîpas* surrounded respectively by oceans, the *varṣa-parvatas* beginning with Meru, the nine divisions of the Bhāratavarṣa, the seven *kula-parvatas* and traditional five parts of India, namely Pūrvadeśa, Dakṣiṇāpatha, Paścāddeśa, Uttarāpatha and Madhyadeśa. The *Kāvyamīmāmsā* states that the eastern country lies to the east of Banaras; to south of Māhiṣmatī is the Deccan; to the west of Devasabhā is the western country; to the north of Pṛthudaka is the northern country; and the tract lying between the confluence of the Gaṅgā and the Yamunā is called Antarvedī. Historical works like Bāṇa's *Harṣacarita*, Kalhaṇa's *Rājataraṅgiṇī*, Bilhaṇa's *Vikramāṅkadevacarita*, Sandhyākara Nandi's *Rāmacarita*, etc. supply useful geographical information. Certain medieval Sanskrit lexicons such as Yādavaprakāśa's *Vaijayantī*, Hemacandra's *Abhidhānacintāmaṇi*, Keśava's *Kalpādrukośa* Purusottama's *Trikāṇḍaśeṣa*, etc., have geographical sections containing numerous place names and their identifications. The extensive *Māhātmya* literature which contains portions from the Purāṇas or Saṃhitâs deals with the topography of different *tīrthas* or holy places. Their geographical importance is very great in the sense that evidence may be adduced from them to enable us to locate important sites. Tantric texts like the *Śaktisaṅgama*, *Hevajra*, *Jñānārṇava*, *Kulārṇava*, etc., are equally useful.

[1]Calcutta, 1973. [2]Ch. II, New Delhi,

The *Pīṭhanirṇaya* or *Mahāpīṭhanirūpaṇa* section of the *Tantracuḍāmaṇi* mentions numerous Śakta-Saiva holy places called *Pīṭhas*. An important early list of the same type is offered by a pre-Gupta Buddhist work entitled *Māhāmāyūrī*. In D.C. Sircar's *The Śakta Pīṭhas*[1] the geography of the Tantras has elaborately been dealt with.

Apart from Sanskrit, the Tamil literature is also a mine of geographical information. So far as the earlier sources are concerned, besides the celebrated epics, *Śilappadikaram* and *Maṇimekalai*, reference may be made to the texts ascribed to the Saṅgama period. The origin of Telugu and Kannada literature cannot be attributed earlier than the eighth century AD. Other regional languages belong to a still later period. It should be observed that the development of literature in regional languages was due to the new religious movements which wanted to reach to the people directly through their own spoken languages. Both Lord Mahāvira and Lord Buddha preached in some forms of Mägadhī Prakrit. The Buddhists however subsequently resorted to an artificial language for recording the the contents of their canon which came to be known as Pali. Like the Church Slavonic it was a clerical language which was never spoken by peoples, and its use was restricted only to the writing of the sacred texts. But the Prakrit tradition was continued by the Jains who were also interested in writing even in the derivatives of different Prakrits called Apabhraṃsas, which were the forerunners of the regional languages. The Brahmāṇa converts of Buddhism and Jainism did not give up their traditional Sanskrit study as a result of which there is also no dearth of Buddhist and Jain scriptural works in Sanskrit.

The Jain canonical literature contain numerous geographical and topographical references, especially in connection with the travels of Lord Mahāvīra and the spread of Jainism. The *Bhagavatī-sūtra* (otherwise called *Viyāhapaññatti* or *Vyākhyāprajñapti*) gives a list of sixteen Mahājanapadas which consists of Aṅga, Vaṅga, Magaha (Magadha), Malaya, Mālava, Accha, Vaccha (Vaṃsa or Vatsya), Koccha, Paḍha, Lāḍha (Rāḍha), Vajji, Moli (Malla), Kāśi, Kosala, Avāha and Sambhuttara (Subhuttara or Sumhottara). The Jains divided the peoples of India into two groups—Ārya and Mleccha. The peoples mentioned above belong to the Ārya category, while there is another list of eighteen peoples belonging to the Mleccha category. Most of the works belonging to the Aṅga, Upāṅga, Prakīrṇa, Chedasūtra and Mūlasūtra groups as well as the vast commentarial works of the Jains contain copious geographical references. But there has been no serious attempt to study the vast mass of geographical data contained in the Jain literature from the viewpoint of historical geography. It is only in the fourth chapter of J.C. Jain's *Life in Ancient India as depicted in the Jain Canon*[1] that we find a serious attempt to trace and identify the place-names as recorded in Jain works, especially in connection with the travels of Lord Mahāvīra. The *Jambuddīvapaññatti*, which is

[1]Calcutta, 1948, reprinted Delhi, 1971. [2]Bombay, 1947.

the sixth Upāṅga, contains a description of Jambudvīpa as well as that of Bhāratavarṣa. It speaks of seven *varṣas* or countries constituting the seven main divisions of Jambudvīpa. The *Vividhārthakalpa* of Jinaprabha Suri contains numerous geographical notices. The *Tiloyapannattī*, a post-Gupta work, contains details of Jain cosmography.

The Pali Tripiṭaka, especially the Vinaya and the Sutta contains incidental references to cities and places connected with the gradual spread of Buddhism. The *Aṅguttara Nikāya* contains descriptions of sixteen Mahājanapadas or great-settlements during the time of the Buddha. They were Aṅga, Magadha, Kāśī, Kosala, Vajji, Malla, Ceti, Vaṃsa, Kuru, Pañcāla, Mleccha, Śurasena, Assaka, Avantī, Gandhāra and Kamboja, each named after the people who settled at a particular place or colonised it. The *Dīgha*, *Majjhima* and *Saṃyutta* Nikāyas as well as the Jātakas and other texts of the *Khuddaka Nikāya* contain numerous names of settlements and territorial divisions. The Pali texts supply us with abundant information on Madhyadeśa or Middle country and the localities bordering it. The *Milindapañho* which is an important non-canonical Pali text contain many significant geographical notices. The Pali commentaries, especially those of Buddhaghoṣa, and the chronicles of Ceylon, namely, the *Dīpavaṃsa* and the *Mahāvamsa*, furnish us with chips of information as to the geographical knowledge of the Buddhists. The Sanskrit Buddhist texts also contain a lot of geographical information. The sixteen Mahājanapadas are also mentioned in the *Mahāvastu* with certain changes. This list differs from the Pali list in as much as it excludes Gandhāra and Kamboja and includes Śibi and Diśārṇa. The *Lilitavistara* and the *Buddhacarita*, dealing with the life of the master, describe numerous countries and peoples. The same holds good in the case of the *Bodhisattvāvadānakalpalatā* and the *Aśokāvadāna*. B. C. Law's *Geography of Early Buddhism*[1] attempted for the first time at presenting a geographical picture of ancient India drawn from the Pali sources. The same author had also written by way of a supplement to the above work, *Geographical Data from Sanskrit Buddhist Literature* which was published in *ABORI*, XV, 1934 and subsequently incorporated into his *Geographical Essays*[2]. G. P. Malalasekera's *Dictionary of Pali Proper Names*[3] mentions all the geographical names found in the Pali literature along with complete references to the original sources. B. N. Chaudhuri's *Buddhist Centres of Ancient India*[4] is also a valuable contribution to this field.

3. The Graeco-Roman Sources

Among the Greeks, the first attempt at sketching a map of the world was made by Aristagoras of Miletus who flourished about 550 BC. His kinsman Hecataeus (500 BC) corrected and enlarged this map and added a commentary, known as *Ges Periodos* or *Periegisis* oî which only fragments are preserved in quotations. In such a fragment, the name of

[1]London, 1933, reprinted, New Delhi, 1979.
[2]2 vols., reprinted, New Delhi, 1983.
[3]London 1937.
[4]Calcutta, 1969.

India, as well as that of the river Indus, and also tribes like the Gandari (occupying the Upper Indus and the Kabul Valley regions with their capital at Caspapyrus or Caspatyrus), the Calatians (also mentioned by Herodotus, but we have no clue to their position) and the Opians (cf. Alexandria Opiane at the foot of the Indian Caucasus, i.e. the Hindukush) are mentioned, Hecataeus also referred to an Indian city called Argante, but it has not yet been identified. The work of Hecataeus was much consulted by later historians and geographers and was apparently used to correct the chart of Anaximander. The surviving fragments, however, help us very little to understand the real extent of the geographical knowledge possessed by their author.

The geographical chapters in the *Historiae* of Herodotus (490-424 BC) compensate us to a certain extent for the loss of the original work of Hectaeus. He knows India as the twentieth *strapi* of Darius. He had practically no idea of India proper lying to the east of the Indus, the region which he considered to be a sandy tract, uninhabited and unknown. To him India was the land of the Indus flowing towards the east and the rising sun. From the mouth of the Indus to the Arabian gulf there was a continuous sea. This idea was formed by Herodotus on the basis of an existing legend according to which Scylax of Caryanda in Caria undertook, at the command of the Persian king Darius Hystaspis, about 510 BC, a voyage to explore the coast of Asia from the Indus to the Red Sea, and composed a report of his voyage which is now lost. A city called Caspatyrus[1] in the land of the Pactyice[2] and tribes like the Padaeans who were still in their food-gathering stage are mentioned by Herodotus.

The *Indica* of Ctesias, of which fragments and extracts survive, is full of fables and absurdities. His geographical knowledge of India, to which he assigned an unthinkable extent, was little in advance to that of Herodotus. He was not acquainted with the name of the Ganges or with anything beyond the Punjab and the valley of the Indus. He says that the Indus was forty stadia broad in its narrowest part and 200 stadia in its greatest width and that it flowed for a part of its course through a hilly country. While residing at the Persian court, he accepted without hesitation the marvellous tales regarding the distant regions of the East. Thus he did not hesitate to describe Indian worms, seven cubits in length, devouring oxen and camels.

Alexander's expedition first opened up to the Greeks a real knowledge of the interior of India. Of the historians of Alexander, Arrian occupies the foremost position, though writing centuries after the events which he records. Arrian's narrative is based upon those of Aristobulus, and Ptolemy, the son of Lagus, both of whom accompanied Alexander throughout his expedition. It should be pointed out in this connexion that Arrian had a special turn for geography, as is evident from his report to the emperor Hadrian concerning the shores of the Euxine as well as from his elaborate abstract

[1]cf. Caspapyrus of Hecataeus.

[2]cf. the Pakthas of the *Ṛgveda* VII 18.7; VIII. 22.10; 49.10; X. 61.1.

of the voyage of Nearchus. The geographical aspects of Arrian's narrative are entirely in accordance with that of Strabo. It appears that the latter had also depended on the authority of Aristobulus, On the other hand, Diodorus, Plutarch and Quintus Curtius followed the authority of Clitarchus who, though a contemporary of Alexander, was certainly not a writer of judgement and discretion.

Nearchus who, at the command of his master, conducted the fleet of Alexander along the coasts of Gedrosia and Carmania to the Persian Gulf, whence he sailed again to the mouth of the Tigris, wrote a detailed narrative of his voyage, a brief but useful reproduction of which has been transmitted to us by Arrian. The point from which the fleet of Nearchus took its departure is not known to us. The fleet proceeded as far as the sandy island called Crocala, and then a harbour (probably modern Karachi) which he named after Alexander. On reaching the mouth of the river Arabis (modern Purali) Nearchus proceeded along the coast of the Oritae and arrived at a place called Cocala, and sailing whence he made a good course on the mouth of the river Tomerus, corresponding to modern Muklow or Hingul, and then reached Malana, i.e. Capa Malan. From this place, going along the coast inhabited by the Ichthyophagi, the fleet reached Badis (near the modern town of Jask), stopping at the stations of Bagisara (the headland now called Arabah), Calama (probably on the river Kalami existing even today) and Mosarna (the promontory called Pasni).

Megasthenes who lived in Pāṭaliputra for a long time wrote a book on India, large extracts of which have been preserved to us especially by Arrian, Diodorus, and Strabo. His statement regarding the distance of Pāṭaliputra from the Indus which has been transmitted to us only by Pliny is certainly untrustworthy, but the principal points or stages in the general line of route may clearly be followed. Megasthenes was the first Greek writer who transmitted some account of the Ganges from personal observation. He enumerated as many as nineteen tributaries of the great river and held quite correctly that it took its rise in the Indian Caucasus (the Himālaya) and after flowing at first to the south, turned eastwards and followed an easterly course as far as Palibothra (Pāṭaliputra). But his information regarding the course of the river below Palibothra is imperfect. According to Megasthenes, the extent of India from the mountains on the north to the ocean of the south was about 20,000 stadia while that from the east to the west was 16,000 stadia. It appears that the knowledge of Megasthenes was confined to the plains of the Indus and the Ganges. Of the mountain ranges and table-lands of the interior he seems to have had no knowledge. It should also be stated that Megasthenes was probably the first man to obtain some positive information regarding the island of Taprobane or Ceylon. After Megasthenes, another ambassador named Daimachus was sent by Selucus to the Mauryan court of Allitrochades (Amitraghades, Amitraghāta, an appellation of king Bindusāra) who had also written an account of his journey which was, according to Strabo

worthy of very little credit. Still less we know about Dyonysus, mentioned by Pliny, who was an ambassador of Ptolemy Philadelpheus to the court of an Indian king.

The purpose of Eratosthenes of Cyrene (276-175 BC), the father of scientific geography, was to reform the map of the world as it had existed down to his time, but his ideas of the geographical position and configuration of India were in great measure erroneous. He believed rather wrongly, on the authority of Patrocles, an officer under Selucus and his son Antiochus who prepared a statistical account of the provinces under his master's rule, that the Caspian communicated with the ocean to the north or north-east in the same manner as the Persian Gulf did to the south. That the Indian ocean was continuous with the Persian Gulf was conclusively established by the voyage of Nearchus, but the Caspian was in no way connected with the Indian Sea, though Patrocles firmly believed that it was possible to sail round from India to Caspian Sea, and this belief was shared by Eratosthenes and Strabo. Eratosthenes thought that the ocean was situated to the east of India and that the Ganges flowed directly into it. He regarded the great mountain chain of Imaus as the continuation of the Indian Caucasus which was situated to the north of the Ganges and descended to the shores of the Eastern Ocean. He knew that in the southern extremity of India two sides were enclosed like the angles of a triangle, but was unable to reconcile this with his previously conceived notions. So in his square type map of India he shifted the southern triangle to the south-east, making the south-eastern angle enlarged and accentuated, in order to make it agreed with what he regarded as established conclusions.

Erathosthenes was severely criticised by another great astronomer Hipparchus (died about 125 BC) whose lost work is referred to by Strabo. Hipparchus had made considerable progress in making a correct map of the countries bordering on the Mediterranean, but regarding India he adopted the erroneous and greatly exaggerated estimates of its dimensions, given by some earlier writers, especially Diamachus, who was an ambassador in the court of Bindusāra. He assigned an enormous length to India from north to south, but unable to gain space for this unusual length he had to remove the Himalayan range much farther to the north, towards the North pole. The southern points could not be enlarged because he believed that the southern regions of India including Taprobane lay within the tropic. Hipparchus rejected the parallels of latitude assumed by Eratosthenes in view of the exaggerated extent he assigned to India. He maintained that the river Indus had its course towards the south-east and that the river Ganges fell into the Eastern Ocean.

The great historian Polybius who was a contemporary of Hipparchus, in the thirty-forth of his voluminous historical work, made a systematic study of geography. This volume is now lost, but according to Strabo, Plolybius spoke of Eratosthenes as the best authority concerning the Asiatic provinces from the Euphrates to the Indus. From the extant fragments we learn that Antiochus the Great came to India after crossing the

river Erymanthus (the Helmund) and proceeded through Drangiana towards Carmania. The details in regard to his march are interesting from a geographial point of view.

Of other writers after Polybius, Agatharchides (2nd century BC) refers to the trade of the Sabaeans with India, but no geographical indication is preserved by him. Artemidorus, a junior contemporary of Agatharchides, on the other hand wrote something on India, but his account is described by Strabo as superficial and inaccurate. He measured the distance of the Indian Ocean from the mouth of the Ganges to Gades (Gadeira of Hecataeus, Herodotus and Scylax, the starting point of the voyage of Pythaeas) at 68,545 stadia and that from the mouth of the Ganges through India and Parthia to Myriandrus on the Gulf of Issus at 47,725 stadia. Regarding the course of the Ganges, however, Artemidorus was more or less accurate in his description.

The geography of Strabo begins with an evaluation of the works of his predecessors. In regard to Asia, Strabo adopted the map of Eratosthenes with little alteration and believed that the chain of mount Taurus divided Asia into two zones. The main chain itself branched out in different directions, one of which was connected with the great ranges of the Paropamisus or the Hindukush. The portion of Asia south to the Taurus comprised India, Ariana, Persia and the regions to the west of the Persian Gulf. His account of India which occupies the greater part of his fifteenth book is based upon information drawn almost entirely from Megasthenes, or from the still earlier writers like Nearchus, Onesicritus, Aristobulus and others who had accompanied Alexander on his expedition down to the Indus. Like all responsible geographers, Strabo takes into account the importance of the rivers. He deals with details the Indus and its tributaries, but regarding other rivers, he had vague and indistinct ideas. Exaggerated statements about the Ganges as to its size and width are found in his work, but he does not specifically mention any of its numerous tributaries. In accordance with the system of Eratosthenes he regards the great mountain chain of the north as a continuation of the Taurus, extending from west to east, the different portions of which were known by the local appellations of Paropamisus (the Hindukush), Emodus (the central chain of the Himalayas), Imaus (eastern portion of the range) and others. His description of the conquests of Alexander throws important light on the political geography of north western India. Regarding Taprobane, he had nothing to add to what he derived from Eratosthenes.

Hippalus. a Greek mariner who was engaged in trade with India, observed the regularity of the monsoons, and taking advantage of it ventured to steer a direct course from the promontory of Syagrus in Arabia to the coast of India. This was a remarkable achievement, according to Pliny. The writer of the *Periplus Maris Erythraei* also states that Hippalus discovered the direct course across the ocean and that the south-west wind was also called Hippalus after his name. Pliny's reference to Hippalus proves that the latter conducted his voyage before 77 AD, while Strabo's silence in this

case evidently implies that the voyage took place sometime after 23 AD. The discovery itself clearly implies the previous existence of a considerable trade with India, otherwise no urge could be developed to shorten the way.

The *Chorographica* of Pomponius Mela written about 40-44 AD in Latin, contains a few notices of India. His general description of its geography was confined to a short account of the Ganges and the Indus and to a vague reference to the promontory of Collis that formed the south-east angle of Asia. This promontory is almost certainly the same with the Tamarus of Eratosthenes and Strabo, the supposed eastern termination of the chain of the Taurus, which had no real existence. Mela held that the whole extent of the shores of India was. a voyage of sixty days and that Taprobane was not merely a large island, but the beginning of another world.

The geographical sections of Pliny's encyclopaedia are for the most part dry lists of names of cities, tribes, rivers and mountains. His knowledge regarding the geographical position and dimensions of India was derived mainly from Eratosthenes. Pliny received a fair idea of coastal India from the reports of commercial navigations but, strangely enough, he made no attempt to revise the conception of Eratosthenes on the basis of his latest sources of information. His account of the northern portions of India, and the interior from the Indus to the Ganges is taken wholly from the writers of the time of Alexander. The Indus itself he describes as flowing for 1,250 miles and receiving 19 tributaries. The distance from the Indus to the Hydaspes was 120 miles and that from the Hydaspes to Hypasis 290 miles. According to Pliny, the Indus originates on that spur of Mount Caucasus, called Paropamisus and forms at its mouth an extremely large island called Prasiane, and a smaller one called Patale (cf. Pattala of Alexander's historians). He substitutes for the Hydraotes a river called Cantaba or Cantabra, a name otherwise totally unknown. His enumeration of the tribes on the Indus and its adjoining areas is a mere collection of names. With regard to the Ganges, Pliny could not locate its source, but held that it received as many as 19 tributaries. He distinguished between the Erannoboas and the Sonus, without caring to know that they were the names of the same river, now called the Son. Of the peoples living on the Ganges and its neighbouring tracts, Pliny's enumeration is, as usual, a list of names, derived from a variety of sources, and recorded without discrimination or without any attempt at geographical arrangement. Regarding the island of Taprobane or Ceylon, Pliny depended on a new type of evidence collected from four Ceylonese envoys in the court of Claudius. According to Pliny, the side of the island facing India from the south-west was 10,000 stadia in length. It is an enormous exaggeration exceeding even the previous estimates of Eratosthenes who had given its dimensions as 700 stadia in length and 5,000 in breadth.

The *Periplus Maris Erythraei* is a valuable and trustworthy account of the early trade and maritime activities between India and the Western countries. The term Erythrean Sea denotes the Indian Ocean, including

the Red Sea and the Persian Gulf. The author's name is not known, but internal evidence seems to indicate that he was an Egyptian/Greek and was probably himself actively engaged in trade in course of which he made the voyage from the head of the Red Sea to India. There is a great discrepancy among the scholars regarding the date of the *Periplus*, but it appears that it was composed about the eighth or ninth decade of the first century AD. The mention of Scythia in the *Periplus* undoubtedly refers to the country more distinctly characterised by Ptolemy as Indo-Scythia. The Indus is called Sinthus, which had seven mouths in all, but the middle one was navigable on which was situated the emporium of Barbaricum wherefrom merchants carried their commodities up the river to the metropolis of Scythia called Minnagara. Beyond the mouth of the Indus was a deep bay called Eirion (Sanskrit Iriṇa, Rann of Cutch) divided into a lesser and greater gulf of that name. Next comes the gulf of Baraca (Dvārakā) followed by another called Barygaza (Bhṛgukaccha, modern Broach). Proceeding onward from Barygaza the author of the *Periplus* makes the important remark that the coast of India thenceforth extends from north to south, an observation which shows him to have a more clear idea of the true configuration of India than any previous geographer. The adjoining coast beyond Barygaza extending in a straight line from north to south was included in the region called Dachinabadis or Dakṣiṇāpatha. The inland country back from the coast towards the east comprised many desert regions and great mountains, all kinds of wild beasts and many populous nations, as far as Ganges. The distance of the coast extending from Barygaza down to the confines of Damirica (Tamilaka, the Tamil land or the Draviḍa country) was no less than 7000 stadia. The author of the *Periplus* gave more or less a correct description of the western sea-coast of India from Barygaza to Cape Comari. After that his description becomes vague. He failed to understand the upward turn his ship took from the southernmost point of India. He described the western coast as still holding a direction from north to south, as far as a place called Colchi (modern Kolkos near Tutikorin on the north eastern curve). Beyond this Gulf of Colchi he placed another gulf with a low shore named after a place in the interior called Argaru (Uragapura or Uraiyur near Tiruchirapalli). He regarded the headland bounding the Gulf of Argaru as the southernmost point of the mainland, though it was really more than a few degree north of Cape Comorin. Then he described the coast as running directly (taking a slight bend) towards the east to a considerable range of distance and thence straight towards the north. The coast then turns to the east again, where lay the mouths of the Ganges. The description of the coast containing the mouths of the Ganges is so summary that we have no means to get a clear idea. The author of the *Periplus* considered, in accordance with the received view of all Greek geographers, that Ceylon lay altogether to the south of India, and in order to make it so, he was rather compelled to bring the ports and gulfs which he knew to be opposite to that island, quite out of their position. He

described Ceylon as extending to the west almost as far as the opposite coast of Azania or Zanzibar.

The geographical treatise of Marinus of Tyre is known to us only through Ptolemy who speaks of him as the latest writer of his time. It appears that, like Eratosthenes, his object was simply to correct and reform the map of the world. Marinus assigned to the known world unusual length and breadth. The method by which Marinus had represented the surface of the earth, with its meridians of longitude and parallels of latitude, was defective according to Ptolemy. The latter listed the following errors of Marinus: the exaggerated distance of 34,000 stadia from the Argaric Gulf (which followed Cape Cory, the southernmost headland of the peninsula of India according to Marinus) to the city of Couroula; that of 9,400 stadia between Couroula and Paloura; that of 13,000 stadia between Paloura and Sada; that of 3,500 stadia between Sada and Tamala; and that of 1,600 stadia between Tamala and Golden Chersonese; the circuit 19,000 stadia of the Gangetic Gulf; wrong estimate of the distance from Golden Chersonese to Cattigara and that between the former and Zaba; misplacement of the meridian of Cape Cory; wrong location of places in coastal India, and so on. However, Ptolemy freely admits that he made the work of Marinus the basis of his own, and adopted all his conclusions where he had no special reason for deviating from them.

Ptolemy, who lived and wrote at Alexandria about the middle of the second century AD, was one of the most accomplished men of science that antiquity produced, whose writings exercised a great influence over succeeding centuries. His object was not like that of the ordinary geographer to describe places, but to correct and reform the map of the world in accordance with the increased knowledge which had been acquired of distant countries and with the improved state of science. "The correct course," he says, "in drawing a map of the world is to lay down as the basis of it those points that were determined by the most correct observations, and to fit into it those derived from other sources, so that their positions may suit as well as possible with the principal points thus laid down in the first instance." But in spite of his best introduction, he could not do full justice to his scheme. There were many reasons. Hipparchus suggested that when the eclipse of the moon was seen from any two stations, the difference of time at which it was observed would give the difference in the longitude of the two places, and this difference of time could readily be converted into degrees. But this method could not be followed and had it been followed, it could yield no better result. So Ptolemy had to depend on the existing method of the observation of the places lying opposite to each other, and therefore on the same meridian. This means that he had to depend upon the experience of the navigators who sailed a direct course from north to south or from one point to another. But their accounts were mostly misleading. Thirdly, Ptolemy assumed the sphere of the earth to be 180,000 stadia in circumference, a degree of the equator being 500 stadia instead of 600 which is its real length, and estimated the length of the inhabited part

of the world, as measured along the parallel of Rhodes which divided the then world into two almost equal parts, at 72,000 stadia and its breadth at 40,000 stadia. He calculated the longitudes from the meridian in the west which was that passing the Islands of the Blest (probably the Canary Islands), his most eastern meridian from that of Alexandria was estimated at 119½ degrees and the distance of the first meridian from the same at 60½ degrees thus making 180 degrees together. His estimate of the breadth he obtained by fixing the southern limit in the parallel of 16¼ degrees of South Latitude, and by fixing the northern limit in the parallel of 63 degrees North Latitude he could include a space of nearly 80 degrees between the two parallels. His basic error was his acceptance of the conclusion of Marinus that a degree at the equator contained 500 stadia. The result of his application of this mode of graduation to the map of the Mediterranean and the surrounding countries was necessarily to extend them enormously from west to east. His second basic mistake was the erroneous determination of the primary meridian in the Islands of the Blest, regarding the position of which he had no real idea. As a result, all his longitudes became misplaced. His whole system of geography thus suffers from the basic mistakes of calculation referred to above. In general shape, his countries were narrowed at the north and enormously extended towards the south. Hence the eastern parts of Asia are carried a long way beyond their true distance from Europe and Africa. So far as India is concerned, Ptolemy's errors had the effect of distorting its entire map. The result as presented to us in the table of Ptolemy is a mass of utter confusion. He not only gave to the Indian coasts, from the mouths of the Indus to those of the Ganges, an undue extension in longitude but practically denied anything of an Indian peninsula, placing Cape Comorin only four degrees south of Barygaza, the real distance being over 800 geographical miles. According to Ptolemy's system Paithan should be located in the Bay of Bengal, the final course of the Ganges somewhere near Canton, the river Mahānadī in Siam or Cambodia and so on. The dimensions assigned to Ceylon by him would make it about fourteen times as large as the reality. Equally he distorted the regions beyond the Ganges. He possessed valuable information of the South East Asian countries, but his geographical arrangements were altogether wrong. His chapters relating to India supply a long list of places. Attempts have been made by a series of scholars to determine the approximate location of and even to identify such places. These have, however, been met with very little success.

It is said that towards the close of the first century Apollonius of Tyana visited India. All that is known of this visit is derived from his biography written by Philostratus about 217 AD which was based upon a note-book of Damis, a fellow-traveller of Appollonius. It contains a mythical description of the Indus region and its adjoining areas with a good number of cock and bull stories evidently adopted from Ctesias. But Damis was really an arrant story-teller who reproduced old popular stories and passed them on as witnessed by him. Apollonius did not visit India very possibly.

Dionysus Periegetes (close of the third century AD) wrote a geographical poem of 1200 lines of which 85 lines were devoted to the description of India. According to Dionysus, who evidently depended on earlier authorities, the shape of India was rhombodical. On the west its frontier was determined by the Indus, on the south by the Erythraean Sea, and on the east by the Ganges. He mentioned a few tributaries of the Indus and also a few tribes. In fact, there is nothing to find that he had derived any additional information concerning India.

Nothing is known about the period at which Marcianus of Heraclea wrote his *Periplus of the Outer Sea* which was in reality a mere compilation from Ptolemy. In his work some light is thrown upon Ptolemy's Transgangetic India, but in such an attempt he could only exaggerate the gravest errors of Ptolemy.

Solinus (third century AD) re-arranged the work of Pliny, so as to present a general geographical description, inserting under the head of each country notices of its more interesting and characteristic productions. So far as India is cencerned, he had no idea of the existence of the vast regions in the Indian sea beyond the Ganges. In fact, Ptolemy was unknown to him. Of the Indian rivers he mentions the Ganges and the Indus. According to him, the Ganges rises from uncertain sources and its breadth varies from twenty to eight miles, He refers io the Gangaride, the Prasian nation with their Capital at Palibotri, the mount Maleus beyond Palibotri and to the Pandaean nation governed by the females.

Geographical literature of the Greeks during the three centuries that followed the publication of Ptolemy's work consisted of nothing but dry and meagre abridgements or clumsy compilations from previously existing materials. Contemporary Latin literature also gives us no better understanding. The decline in general spirit and tone of literature, which so strongly marked the third and fourth centuries of the Christian era, extended its influence on the science of geography also.

4. The Chinese Sources

The Chinese records are the most valuable sources for the understanding of the historical geography of ancient and early medieval India, because, unlike the Classical and Sanskrit accounts, these were written by pilgrims who came to India, the land of the Buddha, travelled extensively in different parts of the country, from one monastery to another, for the purpose of acquiring knowledge in scriptures and also for that of collecting sacred texts, and recorded their experiences of this country derived from personal observations. We are told by I-tsing who lived about 670 AD that 500 years before his time twenty men, or about that number, had found their way through the province of Sz'chuen to the Mahabodhi tree in India, and for them and their fellow countrymen a king called Śrīgupta had erected a temple, the ruins of which were seen by him.

The first Chinese traveller whose writings have come down to us is Fa-hian whose work *Fo-kwo-ki* is known to us through the translations of

Remusat, Klaproth, Lan dresse, Beal, Giles, Legge and Li-yuang-hsi. Fahian started for India in 399 AD, and after crossing the Gobi desert he reached Shen-Shen (region around the Lob lake). From this place he came to Khotan after travelling through the country of the Wei (the Karashar region). From Khotan he came to Khalcha near Pamir whence he came to the land of Dards, and subsequently to Udyāna, Gandhāra, Takṣaśilā and Puruṣapura and then to Nagarahāra. From Nagarahāra he came to Madhyadeśa and travelled extensively in Mathurā, Śāṅkāsya and Kānyakubja, in the country of Kosala where he visited the famous Jetavana Vihāra at Śrāvastī, and in Vaiśālī, Vārāṇasī, Pāṭaliputra, Rājagṛha and Bodhgaya and arrived at the port of Tāmralipti whence by the sea-route he went to Ceylon and Java, and then went back to his own country. The period of his journey was no less than 14 years. Very naturally his account as recorded in the *Fo-kwo-ki*, is of much importance in regard to the historical geography of India.

In 518 AD Sung Yun and Hwei-Sang were sent by the Empress of the Northern Wei dynasty to collect sacred texts of Buddhism. They seem to have taken the southern route from Tun-hwang to Khotan, and thence the same route as taken previously by Fa-hian. The Ye-tha (Epthalites or White Huns) were then in possession of the old country of the Yue-chi and they had also conquered Gandhāra. Sung Yun and Hwei-Seng eventually reached U-Chang or Udyāna (country on the Swat Valley) and travelled through the districts around it. The report of their travels is contained in the fifth section of the "History of the Temples of Lo-Yang (Honan Fu)", the translation of which is to be found in the first volume of S. Beal's *Buddhist Records of the Western World.*[1]

Most important from the geographical point of view is Hiuen Tsang's account of India which is known as *Si-yu-ki*. Through the Central Asian route he reached Kabul from north-west via Bamian, and after travelling extensively in the north western region he crossed the Indus near Chind in April 631. He stayed for a few months in Taxila and visited the Buddhist establishments of this region. Thereafter he went to Kashmir where he studied Buddhism for two years. After visiting the ruins of Sangal he stayed at Jālandhara for a few months, and then crossed the Sutlej in antumn 635, and travelled as far as Mathura. From Mathura he took a north-western route and went to Thaneswar, From this place he took a direct easterly route by which he came to Śrāvastī via Śrughna, Gaṅgādvāra, Ahicchatra, Sāṅkāśya and Kausāmbī. From Śrāvastī he went to Kapilavāstu and Kusinagara, and then taking a westerly route he reached Banaras. He again went to Vaiśālī from Banaras, from Vaiśālī to Nepal, from Nepal back to Vaiśālī, and then crossing the Ganges he came straight to Pātaliputra whence he visited Bodhgaya, Giriyek, Kuśāgrapura, Rājagṛha and Nālandā where he stayed for fifteen months and studied scriptures. Towards the close of 638 AD he began to travel eastwards, visited Modāgiri

[1]pp. LXXXIV-CVIII, New Delhi, 1983.

and Campā, and then crossing the Ganges, reached Puṇḍravardhana or North Bengal and eventually Kāmarūpa or Assam. From Kāmarūpa he took south-western route, reached Samataṭa or Lower Bengal, wherefrom he came to Tāmralipti in the Midnapore district. From Tāmralipti he reached Oḍra or Orissa in 639 AD. Thereafter he went to Kaliṅga in the Ganjam region, and then taking a north-western route reached Vidarbha. From Vidarbha he came to Andhra where he stayed a few months for studying scriptures at Amarāvatī. From this place he went to Kāñcipura, the capital of the Drāviḍa kingdom. Then through Mahārashtra he reached Bhṛgukaccha or Broach via Koṅkan. Then he backed to Ujjayinī and eventually reached Multan towards the close of 641 AD via Valabhī and Sindhu. From Multan he suddenly changed his mind and rushed back to Nālandā because he had some doubts on certain scriptural issues which he wanted to clarify. This time he stayed at Nālandā for two months and went to Kāmarūpa for a second time. About AD 643 he returned to Pāṭaliputra, met the king Harṣavardhana and participated at the religious conference held at Kanauj. From Kanauj he went to Jālandhar, then to Ohind and then to Kapiśā in AD 644 via. Lamghan, Bannu, Gajni and Kabul. From Kapśā through the Panjshir valley and Khawak pass he reached Anderab and returned to China through Kashgarh, Yarkhand and Khotan.

Hiuen Tsang was undoubtedly one of the greatest travellers of the world of all ages to whom every inch of India was known personally. He had a wonderful power of observation and also of recording everything in detail. Though he was a man of religion, unlike Fa-hian or I-tsing, his observations were not confined only to religious institutions. He had interest in everything including even political matters. He had recorded the actual distance from one place to another, describing the extent and circumference, the geographical, climatic and allied features of the countries, cities and localities visited by him with great insight and exactness. Cunningham's *Ancient Geography of India*, the first serious work on Indian historical geography which was done on the basis of intensive site study, was based on Hiuen Tsang's account. In fact Cunningham travelled through the routes followed by this Chinese pilgrim and could identify numerous sites mentioned in the ancient texts which were otherwise unknown.[1]

The next important Chinese traveller who came to India was I-tsing whose observations on India have been translated in J. Takakusu's *Record of the Buddhist Religion as Practised in India and Malay Archipelago.*[2] I-tsing started from China in AD 671 and returned in AD 695. His range of travel was restricted mainly to the districts of West Bengal, Bihar and Uttar Pradesh. He arrived by sea-route and landed at Tāmralipti whence he visited such places as Gṛdhrakūṭa, Bodhgaya, Vaiśālī, Kusinagara, Kapilavastu, Śrāvastī, Mṛgadāva, Kukkuṭārāma, etc. From AD 675 to

[1]See also T. Watters, *On Yuan Chwang's Travels in India*, 2 vols., London, 1904-05, reprinted, New Delhi, 1973.

[2]London, 1896, reprinted, New Delhi, 1982.

685 he was a student of Nālandā. He took 400 Sanskrit manuscripts to China and translated a few of them into Chinese. Apart from his own account of Indian travels, he wrote on 60 Chinese pilgrims who visited India previously, and compiled a Sanskrit-Chinese dictionary. His account of India mainly deals with the functional role of Buddhism in this country. He did not want to see anything beyond the methods of observing the Vinaya rules in different monasteries, and hence his account of India is not so important for the purpose of historical geography as that of Hiuen Tsang.

5. Arabic and Persian Sources

Although a good number of Arabic writers like Sulaiman (AD 851), Ibn Khurdadba (AD 912), Abu Zaid (AD 916), Al Itkhari (AD 951) Masudi (AD 956), etc., were interested in India, their knowledge about this country was rather vague for the lack of direct experience. The conquest of Sind by the Arabs in 712 AD and that of Multan in 713 AD gave them a footing in this land. This region had very naturally drawn the attention of the Arabic writers. Thus Baladhuri (9th century AD) in his *Kitab Futuh al-Buldan* described al-Kikan (modern Kelat in Baluchistan) as part of the land of Sind where it borders on Khurasan, and the route of Muhammad ibn Qasim from Shiraz (the Capital of Fars) via Makran to the cities of Qannazbur (Fannazbur, modern Panj-gur), Armail (Armabil), Qanil (Qanbali) and Daibul, all of which apparently belonged to Sind. Mukaddasi (10th century AD) described al-Lahum, a city in Bamian as 'the trade port of Khurasan and the treasure house of Sind'. The topography of Sind is found in greater details in a late historical romance, variously known as the *Chach-nama, Tarikh-i-Hind-wa-Sind* or *Fath-nama* a Persian work composed about the beginning of the thirteenth century.

Apart from Sind and north-western India, which drew the attention of the Arab writers on political considerations, they were equally interested in Southern India mainly for commercial reasons. S.M.H. Nainar's *Arab Geographers' Knowledge of Southern India*,[1] deals with the accounts of the early Arab writers on this region. S. M. Ali's *Arab Geography*,[2] and S. M. Ahmad's 'Al-Masudi's Contribution to Medieval Arab Geography' in *Islamic Culture* vols. XXVII-XXVIII are also important contributions to this field. The latter's *India and its Neighbouring Territories as described by Sharij al Idrisi*,[3] should also be mentioned in this respect. The account of Pāṇḍya country or Ma'bar (the coast of South India from Quilon to Nellore) as given by Wassaf is very important from the viewpoint of commercial geography. It should be mentioned in this connection that the Venetian traveller Marco Polo visited the Pāṇḍya country about AD. 1293 and had given a nice account of it. See H. Yule *The Book of Ser Marco Polo*.[4] See also Buzrug ibn Shahriyar, *Kitab Ajāyab-ul-Hind*, Eng. trans.

[1]Madras, 1942. [2]Aligarh, 1959.
[3]Aligarh, 1954.
[4]2 vols., London, 1903, rev. edn., H. Cordier, London, 1920.

The Book of the Marvels of India, L. Marcel Devic,[1] G. Ferrand, *Relations des Voyages et Textes Geographiques Arabes, Persans et Turks.*[2] Among other works of geographical implications mention may be made of Abul Fida's *Taqwim al-Buldan*[3], Abu Zayd's *Silsilat al-Tawarikh*[4], Yaqui's *Mujam al-Buldan*[5], the merchant Sulaiman's *Voyage du Marchand Arabe Sulaiman in Inde et en Chine*[6], Gardizi's *Account of India*[7], Amin Ahmad Razi's *Haft Iqlim*[8], *Hudud al Ālam*,[9] etc.

Among the Arabic writers whose experience in regard to India and whose knowledge and sense of judgement belonged to an exceptional category was Al-Bīrūnī (973-1048 AD.). He had acquaintance with the Indian traditions of astronomy, cosmography and geography which he had admirably summarised in his *Kitabul Hind.*[10] In addition to this Al-Bīrūnī had given a detailed account of the regions of India[11] making Kanauj as the centre of measuring distance from one place to another. The unit of measuring distance was stated by him as *farsakh* or *kuroh* (*krośa*) which was equivalent to Four Arabian miles (2,186 yards each). His locations of different regions in four directions were more or less correct. The reason for making Kanauj the centre had also been explained by him in terms of the fact that it lay in the middle or centre from the geographical point of view in so far as it lay half way between the sea and the mountains, in the midst of the hot and cold provinces, and also between the eastern and western frontiers of India. As has been stated above, Al-Bīrūnī was interested in Puraṇic cosmography. He had noted the divergences in the Puraṇic traditions in respect of the order of the Dvīpas or island-continents and their names, their subdivision, their extent and other particulars. Apart from Al-Bīrūnī the only Muslim writer who had interest in Puraṇic geography was Abul Fazl, the author of *'Ain-i-Ākbarī* (Eng. trans. H. Blochmann and H.S. Jarrett). It is interesting to note that both of them tried to locate the subdivisions of Bhāratavarṣa in the subcontinent itself : Indradvīpa—Mid-India (Al-Bīrūnī), between Laṅkā and the Mahendra range (Abul Fazl); Kaserumat—to the east of Madhyadeśa (Al-Bīrūnī), between the Mahendra and the Śuktimat (Abul Fazl); Tāmraparṇa—in south-eastern India (Al-Bīrūnī), between the Śuktimat and Malaya (Abul Fazl); Gabhastimat—south of the Madhyadeśa (Al-Bīrūnī), between the Ṛkṣavat and the

[1]London, 1928. [2]2 vols., Paris, 1913-14.

[3]Text ed. M. Reinaud and M. de Slane, Paris, 1840.

[4]Relation des voyages faits par les Arabes et les Persans, dans l' Inde et a la Chine. Text, trans and notes by Langles and Reinaud, Paris, 1845.

[5]Ed. F. Wustenfeld, Leipzig, 1866-78.

[6]Trans. C. Farrand, Paris, 1922.

[7]V. Minorsky, *BSOAS*, 1948, XII.

[8]Ed. E.D. Ross Calcutta, 1939.

[9]A Persian geography of 982 AD trans. and com. by V. Minorsky. *GMS*, XI, London, 1937.

[10]Eng. trans. F.C. Sachau, London, 1888, reprinted, New Delhi, 1983.

[11]Sachau, vol. I, Ch. XVII, pp. 198ff.

Pāriyātra (Abul Fazl); Gāndharva—to the north-west of Madhyadeśa (Al-Bīrūnī); and Varuṇa—Western part of the tract between the Sahya and the Vindhya (Abul Fazl).

Besides the works of Al-Bīrūnī and Abul Fazal, the historical treatises like Minhaj-ud-din's *Tabaqāt-i-Nāsirī*[1], Muhammad Qasim Firishta's *Gulshan-i-Ibrāhimī*,[2] Abdul Qadir Budauni's *Muntakhab-ut-Tawarikh*[3], Nizamuddin Ahmad's *Tabaqāt-i-Ākbari*[4], Amir Khusrav's *Tārikh-i-Alāi*[5], etc., are also important geographically. The *Rehla* (*Travels*) of Ibn Batutah[6] is undoubtedly a significant contribution to the field of the study in historical geography of medieval India because, out of a total of more than 77,000 miles, he covered more than 14,000 miles in course of his travels through India, Maldives and Ceylon. We also get a brief account of India in the fourteenth century in the *Subh-ul-'Ashā* of al-Qalqashandi[7]. He had, however, never visited India, but based his work on those of former travellers and geographers. Abdur Razzaq, the Persian Ambassador to the court of Zamorin of Calicut visited Vijayanagara and wrote a detailed account of the southern region.

6. Tibetan Sources

Although Classical and Chinese accounts have been seriously utilised in the study of the historical geography of India, the Tibetan sources have as yet drawn our little attention. The Tibetan historical literature may be classified under the following categories: Chronicles (*Lo-rgyus*), Dynastic Histories (*r-Gyal-rabs, Jo-robs, gDun-rabs*) Monastery Chronicles (*gDan-rabs*). Histories of Incarnations (*Khruṅs-rabs*), Chronological Treatises (*bs Tan·rtsis*) and Histories of Religion (*Chos-byuṅ*). Books of the last category known as the *Chos-byuṅ* series are important for geographical studies because these works are devoted to the history of the spread of Buddhism in India and outside. Among the best known works of this category Bu-ston's (1290-1364 AD) *Chos-byuṅ* expounds successively (I) general introduction to the Buddhist creed, (2) history of appearance of the Buddhist creed on earth and of its development in India (3) spread of Buddhism in Tibet and (4) a systematic catalogue of literature translated into Tibetan.[8] The *Deb-ther-snon-po* or *Blue Annals* composed by Gos-lo-tsa-ba (1392-1481) expounds the genealogy of the Buddha, history of Buddhism in India, spread of Buddhism in Tibet and Mongolia and allied topics.[9] The *Pag-*

[1]Eng. trans. by H.G. Raverty, Calcutta, 1873-97, reprinted, New Delhi, 1970.

[2]Eng. trans. by J. Briggs, London, 1827-29, reprinted, New Delhi, 1981.

[3]Eng. trans. by G.S.A. Ranking, W.H. Lowe and T.W. Haig, Calcutta, 1884-1925.

[4]Eng. trans. by B.De, 3 vols., Calcutta, 1913-40.

[5]Eng. trans. by M. Habib, Bombay, 1931.

[6]Eng. trans. H. Yule and H. Cordier, 1916, M. Husain, 1955, H.A.R. Gibb, London, 1929, reprinted, 1958.

[7]Trans. *An Arab account of India in the Fourteenth Century* by O. Spies, Stuttgart, 1936.

[8]Eng. trans. E. Obermiller, 1931-32.

[9]Eng. trans. G. Roerich, Calcutta, 1949-53.

sam-jon-zan of Sumpa-mkhan-po (1704-88) also recounts the history of Buddhism in India in its first part. It was Sarat Chandra Das who published the Tibetan text of its first and second parts and translated selected portions from it. It is unfortunate that the geographical contents of the three works mentioned above, selected from numerous works of the *Chos-byuṅ* series, have not been taken into consideration.

The most notable work of this series which deals exclusively with India is Lama Tāranātha's *rGya-gar-chos-byuṅ* or History of Buddhism in India composed in the year 1608. Its lastest English translation directly from the Tibetan has been made by Alaka Chattopadhyaya and Lama Chimpa, and the volume has come out from the Indian Institute of Advanced Studies, Simla (1970) under the editorship of Debiprasad Chattopadhyaya. It is gratifying to note that the geographical contents of this work have not escaped the notice of the editor who has treated the subject at length in a separate appendix.

Apart from the works of the *Chos byuṅ* series there is a class of historico-geographical literature in Tibetan which is also divided into a number of categories. Works belonging to the *dkar-chag-s* category deal with the descriptions of monasteries or temples and other holy places as also with the routes to various countries. There are also certain descriptions of a more general geographical nature, usually known as *gnas-bsad-s*. Specific works on geography are also found in works like *Dsam-gliṅ-spyibsad* (General Descriptions of Jambudvīpa) by Sum-pa-mkhan-po. Another work under the same title is by Min-grol-sporul-sku which deals partly with the geography of Tibet and partly with that of India. One may also often find interesting geographical materials in the so-called 'travel notes' *lam-yig-s*. Tibetan sources mention some such works, namely : Description of a Rqute to India (*rga-gar-lam-yig*), to the country of Sambhala (*sa-mbha-la-i-lem-yig*), to Nepal (*bla-yul-gyi-lam-yig*), etc. Among these works, the book on Sambhala is by the third Panchen Lama (1738–1780). The text consists not only of a description of Sambhala but also that of India. It is interesting to note that the description of India given in this work is largely based on the reports of G. Bogle and A. Hamilton who were in the court of the third Panchen Lama in 1774–75, and on the accounts of the pilgrims, who had been sent to India by this famous Tibetan hierarch.

7. *Epigraphical Sources*

We have already had the occasion to refer to the importance of the epigraphic records in the study of the historical-geography of India. The coppe:-plate grants sometimes record the places of their issue and the gift-land or village is often mentioned therein along with the name of the district in which it was situated and the names of the villages lying on its boundaries. Certain place-names mentioned in the inscriptions have not been changed even to this day (e.g. Āḷūr, Vānāvāsī, etc.). In a few cases the initial syllable has been dropped off or changed (e.g. Pasundi=Asundi). Sometimes we have omission of consonant or vowel (e.g. Cemula=Ceula)

or change in the final syllable (e.g. Sullam=Sulla, Altage=Alta), while very often the place-names undergo much change (e.g. Venugrāma=Balgaum). But such changes do not create much dificulty in identification. Still a good number of place-names mentioned in the inscriptions do not offer any clue to their identifications. In such cases the findspot of the incription should be taken into consideration, because inscriptions are mostly local in nature and the places mentioned therein should not be far from the sites where they had been set up.

Epigraphical sources have been utilised by all writers of political history for the location of countries and places, the reconstruction of the former being impossible in the absence of the latter. H.C. Raychaudhuri's *Political History of Ancient India* and H.C. Ray's *Dynastic History of Northern India*[1] are important works on historical geography of India as well. The method of studying historical geography on the basis of epigraphical materials as a necessary precondition for studying political history set up in such works has been followed by most writers working in the field of political history. Apart from this, study of historical geography in itself especially on the basis of epigraphical materials has become popular in recent times among a section of the Indologists. A good number of doctoral dissertations dealing with historical geography of different parts of India have been published, and such works have enhanced much of our knowledge. Mention may be made in this connection of the works of C.L. Chakravarti (North India), M.S. Pande[2], D.K. Ganguly[3] P.K. Bhattacharyya[4], A.Bhattacharyya[5], etc. The Deccan College, Poona, had launched a special research project on integral studies in historical and cultural geography and ethnography pertaining to different regions of India. The earliest one in this series was on Gujarat by H.D. Sankalia which was published in 1949. The next one in this series was by Sumati Mulay on the Deccan (Maharashtra and Karnataka), published in 1972. Other works in this series still remain unpublished among which mention may be made of D.K. Borah's work on Eastern India, S. Gokhale's work on Madhya Pradesh, K.L. Lele's work on Rajasthan, M. Mathur's work on Uttar Pradesh, T. K. Shashadri's work on South India, based upon Pallava records, and B. Suresh's work on South India based upon Cola records. The source books of epigraphical studies have been mentioned in the bibliographical section of this work.

The earliest epigraphic records which mention Gandhāra and Sindhu are the Behistun, Persepolis, Hamadan and Naqsh-i-Rustam inscriptions of Darius who ruled in Iran from 522 to 486 BC.[6] But it is in the distribution of the inscriptions of the Maurya emperor Aśoka that we have a definite idea about certain sites which were already important in the third century BC. The principal inscriptions of Aśoka may be divided into four classes—(1) *The Fourteen Rock Edicts*: These comprise a set of fourteen inscriptions

[1]2 vols, New Delhi, 1973.
[2]Bihar, 1963.
[3]Orissa, 1975.
[4]Madhya Pradesh, 1977.
[5]Bengal, 1979.
[6]S. Sen, *Old Persian Inscriptions*, Calcutta, 1941, pp. 2-6, 92-93, 96-98, 114.

found incised at eight different places. Two of these are replaced by two different inscriptions at Dhauli and Jaugada, both in ancient Kaliṅga, and hence they are usually referred to as Kaliṅga edicts. (II) *The Minor Rodk Edicts*: This is a set of two inscriptions one of which is incised at ten different places. (III) *The Seven Pillar Edicts* : This set of seven inscriptions is engraved on a pillar originally situated at Topra, but now at Delhi Six of these inscriptions are incised on other pillars found in five different places. (IV) The remaining inscriptions, mostly engraved on pillars and cave walls, are records of a miscellaneous character which do not fall into distinct groups like the above.

In the post-Maurya period, the domain of the Śuṅgas and the Kānvas comprised Magadha proper, but in the south and south-east the Andhras and the Kaliṅgas had already asserted their independence, while in the north-west the Indo-Greeks held sway whose territories are known from the findspot and distribution of their coins and some stray inscriptions Epigraphical evidence suggests that the Śakas of East Iran established themselves in the valley of the lower Sindhu in the first century BC, when they also penetrated as far east as Saurāṣṭra and the adjoining regions. The Śaka Satrapial families continued to dominate over considerable parts of Western India as late as the time of the Guptas, till Candragupta II finally annexed their dominions to the Gupta empire. The inscriptions of the Kṣaharāta Satraps which have been discovered in the rock-cut caves at Nasik and Karle and the Junagarh Rock inscription of Rudradaman I are important from the viewpoint of historical geography since they refer to numerous countries and their administrative divisions. The inscriptions of the Kuṣāṇas who ruled in northern India from the beginning of the first century AD come mostly from the Mathura region which was their political and cultural centre. Epigraphic records of the reign of Kaṇiṣka himself prove his control over Uttar Pradesh, Punjab. NWFP and the Bahawalpur region north of Sind. The discovery of a large number of Kaṇiṣka's records at Mathura, with one from Sui-vihar and of an epigraph of one of his immediate successors at Sanchi, seems to suggest that Sind, Rajasthan, Malwa and Saurastra also came under the sphere of Kaṇiṣka's influence. From the beginning of the Christian era the Sātavāhanas were powerful in Upper Deccan whose cave inscriptions at Nanaghat and Nasik refer to a number of territories ruled over by them. Important geographical data are also obtained from the Hathigumphā inscription which describes the territories conquered by the Kaliṅga King Khāravela who flourished towards the end of the first century BC. The Nasik inscription of the Ābhīra Īśvaraśena, the Nagarjunikonda inscriptions of the Ikṣvāku kings of the Krishna-Guntur region and the Kundamudi grant of the Bṛhatphalāyana Jayavarman give a significant picture of political geography of the Deccan after the Sātavāhanas.

From the beginning of the fourth century AD the imperial Guptas became the principal political power of India. From the testimony of the Allahabad pillar inscription of Samudragupta it appears that in his time the

Gupta empire comprised nearly the whole of Northern Rajasthan, Sind and Gujarat, and included the highlands of Chattisgarh and Orissa with a long stretch of territory along the eastern coast extending as far south as Chingleput and probably even farther. The Śaka and Kuṣāṇa principalities of the north and north-west as also the southern territories conquered by him remained as feudatories of the imperial Guptas. Three inscriptions of the time of Chandragupta II (*c.* 376-414 AD) indicate his extermination of Śaka rule from Gujarat and Kathiawar while the Mehrauli iron pillar inscription says that he "defeated a confederacy of hostile chiefs in Vaṅga, and having crossed in warfare the seven mouths of the river Sindhu, conquered the Vāhlīkas". At the time of the disintegration of the Gupta empire, regional powers began to gain ground, as is proved by the Mandasore inscription of the Mālava king Yaśodharman, the exterminator of the Huṇas. Epigraphical evidence points out the emergence of independent kingdoms, after the break-up of the Gupta empire from the sixth century AD onwards, ruled over by the Maitrakas (Valabhī), Gurjaras (Rajasthan and Nāndipurī), Maukharis (Uttar Pradesh with Kanauj as capital), and Later Guptas (Malwa and Magadha) and those of Bengal, Assam, Orissa, Kashmir and Thaneswar. In the seventh century all these states maintained their independent existence. It was only during the reign of Harṣavardhana (606-47 AD) that there was some sort of political integration in Northern India. His kingdom comprised the present states of Haryana and Utter Pradesh, though towards the close of his reign he had annexed Magadha and even pushed his conquests as far as Orissa and Koṅgoda.

Epigraphical evidence also refers to the existence of numerous independent territories in the Deccan during the Gupta period. In Central Deccan the main branch of the Vākāṭakas built up a big kingdom with their headquarters in the Nagpur district, and a junior branch of the same family ruled at Vastsagulma, modern Basim in the Akola district. Inscriptions of the Nalas have been discovered from the Koraput and Bastar districts where they set up a territory of their own. In Western Deccan, inscriptions of the Bhojas have been discovered in the Goa region, those of the Traikutakas in the Konkan region and those of the Kalacuris in northern Mahārashtra, Gujarat and parts of Malwa. The early Rāṣṭrakūṭas founded kingdoms in Mānapura near Bandhogarh in Rewa and also in Berar as known from the inscriptions discovered at Tiwarkhed and Multai in the Betul district of Madhya Pradesh. In Eastern Deccan, epigraphical evidence refers to the emergence of the kingdoms of the Ānandas, Sālaṅkāyanas and Viṣṇukuṇḍins in the Andhra region, those of the Pitṛbhaktas, Māṭharas, Vāśiṣṭhas and Eastern Gaṅgas in the Kaliṅga region and those of the Sarabhapurīyas and Pāṇḍuvaṃśīs in the Dakṣiṇa Kosala and Mekala regions. From the middle of the sixth century the Cālukyas of Badami with their headquarters in the Bijapur district became masters of the Deccan, and a branch of them ruled independently in the region around Piṣṭapura, the extent of their dominion being indicated in the Kopparam,

Timmapuram and Chipurupalle grants belonging to this family. In the South, the contemporaries the Cālukyas were the Pallavas of Kāñci, whose monuments and inscriptions associate them intimately with Toṇḍamaṇḍalam, between the North Pennar and the North Vellar. The varying extent of the Pallava kingdom is indicated by their numerous inscriptions which have been chronologically assigned to three categories: Prakrit copper plates assignable to the period AD 250-350; Sanskrit copper plates to 350-600; and copper plate records from the seventh century onwards. Among other South Indian powers of the sixth-seventh centuries AD known from epigraphical materials were the Colas of Uraiyūr and Reṇāṇḍu, the Kaḷabhras who held part of the Pāṇḍya country the Pāṇḍyas of the far south with headquarters at Madura, the Western Gaṅgas in the south-west Karnataka region, the Kadambas of Kuntaladeśa, the Bāṇas whose territory comprised parts of Kolar, North Arcot and Anantapur districts, and the Āḷupas of the Tuluva country.

From the middle of the eighth century the Pālas consolidated their power in Eastern India, the Pratihāras in Western India and the Ṛāśṭrakūṭas in Southern India. Subsequent history of India was characterised by the conflict of these three big powers for attaining political supremacy, Numerous epigraphic records of the Pālas, Pratihāras and Rāśṭrakūṭas show the varying extent of their kingdoms from time to time and their overlordship of different feudatories. In the Orissa region there was political fragmentation, and inscriptions refer to a number of dynasties ruling in different parts of the country like the Bhauma-karas in Balasore, Puri and Cuttack districts, the Bhañjas in Khiñjali and Khiching, the Tuṅgas in Yamagartamaṇḍala, the Mayuras in Banaimaṇḍala, the Śūlkis in Talcher and Dhenkanal, etc. Between 800 and 1000 AD, in the Central and Western India the Candellas established their power in Bundelkhand, the Kalacuris in western Saurāṣṭra, the Cālukyas in Junagarh, the Cāpas in Vardhamānapura and Anahilapāṭaka, the Caulukyas in Sarasvatīmaṇḍala, the Cāhamānas in Śakambharī and Nadol, the Guhilas in Mewar, and the Tomaras in Delhi. So far as the Southern India was concerned, epigraphical evidence points to the rule of the Eastern Cālukyas in Veṅgī, the Eastern Gaṅgas in the tract between the lower Gangetic area and the Godāvarī, the Somavaṃśīs in Dakṣiṇa Kosala, the Western Gaṅgas in the south-west of Karnataka, the Bāṇas in the north of Kolar, the Noḷambas in Chitaldrug, the Vaidumbas in the north Pennar valley, the Perumars in Kerala, the declining Pallavas in the Kavari region, the Pāṇḍyas in Madura and the Colas in Tanjore.

Between 1300 and 1000 AD we come across a redistribution of power. The Yamini dynasty was established in the Punjab region. Kanauj came under the Gāhaḍavālas aud subsequently under the Turks. The Caulukyas became predominant in the Gujrat region. In Rajasthan and adjoining region numerous local powers came into existence. Inscriptions show that the Yadu kings ruled in Bayana Śrīpatha or Bharatpur region. the Kacchapaghātas in Gwalior, Dubkund and Narwar, the Paramāras in Mt. Abu,

Bagar, Jalor and Bhilmal, the Guhilas in Mewar and Śiśodiyā, and the Cāhamānas in Śakambharī. Ranthambhor, Nadol, Jabalipur and Debar. In Central India, the Paramāras maintained their territory in Malwa, the Candellas in Jejākabhukti and the Kalacuris in Tripurī and Ratanpur. In Eastern India Kāmarūpa was ruled in its different parts by local chiefs. A Karnataka dynasty occupied Mithila, a Gupta dynasty in Monghyr region, a Sena dynasty in Pīthī region near Gaya and a Khayarabal dynasty in Japila or Sahabad district. The Pālas became a declining power on the verge of extinction. A Yādava dynasty came to rule over Vaṅga or Eastern Bengal which was subsequently annihilated by the Senas who were basically the rulers of Western Bengal and later extended their area. Inscription also testify the existence of independent kingdoms in Paṭṭikera or the Mainamati hills region in Tripura, and in Samataṭa and Vaṅga ruled one Deva family. In the Central and Western region of upper Southern India the Rāṣṭrakūṭa power was supplanted by the later Cālukyas of Kalyāṇa. This area subsequently came under the Kalacuris of Kalyāṇa and the Yādavas of Devagiri. The Śīlāhāras ruled sometimes independently and sometimes as feudetories of big powers in the Koṅkan region. In the eastern portion of Upper Southern India the Kākatīyas ruled between the Krishna and the Godavārī, the Eastern Cālukyas in Veṅgī and the Eastern Gaṅgas in Upper Andhra and Orissa and the Somavaṃśīs in Dakṣiṇa Kosala. Epigraphical evidence also testifies the existence of minor powers like the Chindukanāgas in the Bastar district, the Telugu-Coḍas in Cuddapa, Kurnul and Anantapur district, the Rāṣṭrakūṭas in Sambalpur, the Tailapas in Ganjam etc. In the South proper, the Hoysala power was extended in Nolambavāḍi and Gaṅgavāḍi (Citaldrug and South-Western Karnataka) and Koṅgudeśa (Salem and Coimbatore districts). The Pāṇḍyas could also maintain their independent entity. From the beginning of the eleventh to the middle of the thirteenth century the Colas of Tanjore became master of almost the entire southern India compelling the powers noted above to maintain their existence only by becoming their subordinates. They conquered the eastern strip along the sea-coast up to Bengal and extended the sphere of their influence even beyond the sea as is attested by their inscriptions. But it was the Hoysalas and the Pāṇḍyas that were able to maintain their independent existence for a longer period.

8. Territorial Terms

Abhiṣṭhāna, Adhiṣṭhāna : The capital, or headquarters of an administrative unit; a city or town; the chief city. cf. *Ep. Ind.* XXXIV. 219.

Abhoga : territorial unit, similar to *Bhoga*

Āghāṭa, Āghāṭana, Āghāṭi : boundary.

Agrahāra : Rent-free land given to Brāhmaṇas; rent-free village; Brāhmaṇa village; sometimes suffixed to names of localities especially in South India. It was primarily a 'rent free village in the possession of the Brāhmaṇas'; but there are occasional reference to *dev-agrahāra*

(rent-free holding in the possession of a deity), *vaiśy-agrahāra* (rent-free holding in the possession of the Vaiśyas, etc.

Āhāra : Derived from *Agrahāra* the term denotes a district. From the beginning of the Christian era the unit *Āhāra* was prevalent throughout India. It seems to have been used originally to denote a fiscal unit, and in course of time denoted a territorial division. In Buddhist literature it denotes 'land for food'. References to such terms as *gram-āhāra* meaning 'a group of villages' or *āhāra-viṣaya*, meaning 'an *āhāra* converted into *viṣaya*' are frequently found.

Āharaṇī : A district or its subdivision. cf. Hastakavaprāharaṇī, *Ep. Ind.* XI. 109.

Āmnāya : Province based on religious differences according to the Tantras.

Aṃśa : A small territorial unit. *Ep. Ind.* XV. 297.

Anta : A state beyond the borders of one's territories, or a bordering district; also its people; cf. *Pratyanta*.

Antarīpa : An island.

Araṇya : A jungle.

Aṭavī : Forest-folk

Avathā : A territorial unit.

Bāḍa : Kannaḍa term for a town or village, or a small territorial unit like a Parganā.

Bandha : A dam on highway.

Beṭṭa : Kannaḍa word signifying hill and suffixed to place-names (e.g. Kurumbeṭṭa).

Bhaṭṭavṛttimānya : Tax-free land given for the support of the Brāhmaṇas.

Bhoga : Literally, 'enjoyment', 'possession' (of property) etc. Later the term denoted a territorial unit which was generally the subdivision of a district, or district itself, or even a bigger unit in which a district was included. In the inscriptions of the Cālukyas of Badami we have references to the *bhogas* like Edevolal, Satimala, Śrīnilaya etc. in the sense of the subdivision of a district.

Bhukti : A province including a group of districts called *viṣaya* or *maṇḍala*, such as Puṇḍravardhana-bhukti, Tīra-bhukti, etc. The term is also used to denote smaller administrative divisions. In the Gupta period the empire was divided into a number of provinces styled *desa*-s, governed by the *goptṛs*. A *deśa* was divided into *bhuktis* ruled by the *uparika-mahārājas*. But in the Rāṣṭrakūṭa records we come across *bhuktis* like Kolanūra, Koppara, Majjantiya, Pratiṣṭhāna, Rāsiyaṇa and Sārakaccha which are mentioned as subdivisions of *viṣayas* or districts, perhaps corresponding to the *bhoga* of the Calukyan period.

Brahmadeya : Land or village given as gift (generally tax-free) to Brāhmaṇas.

Brahmapura : Also known as Brahmapurī, it denotes rent-free village in the possession of the Brāhmaṇas, same as *Agrahāra.*

Brahma-stamba : A settlement of the Brāhmaṇas.

Brahmottara : Bengali term for Brahmadeya.

Cakra : A district; same as *maṇḍala.*

Cakravarti-Kṣetra : The sphere of influence of an Indian imperial ruler lying between the Himalayas and the three seas, viz. Bay of Bengal, Indian Ocean and Arabian sea. Sometimes it is regarded as conterminous with Āryāvarta or Dākṣiṇātya.

Caturaka : A small territorial unit.

Caturaśīti : A territorial unit like a Parganā.

Caturvedimaṇgala : Same as *agrahāra*, a village owned by Brāhmaṇas, generally tax-free. It is also called *maṅgala* and written in Tamil as *śaruppeti-maṅgalam.* Sometimes it is suffixed to names of localities especially in the Tamil-speaking area.

Catuṣpatha : Place where four roads meet.

Cavaḍi : Same as *Śāvaḍi* or *Uśāvaḍi*, meaning an administrative unit or a territorial division.

Cheda : A quarter, area or subdivision.

Dalavāy-agrahāra : Village granted for military service.

Deśa : A territorial term meaning a small area or a group of villages in some cases but a kingdom, district, tract or country in others. In the Gupta period the provinces of the empire were called *deśa.* In the inscriptions of the Cālukyas of Badami we come across Cemulya-deśa and Kheṭāhāra-deśa implying administrative divisions containing several *viṣayas* or districts. Again in the Rāṣṭrakūṭa records Nāsikya is mentihned both as *deśa* and *viṣaya* implying that a bigger administrative division was reduced into a smaller. In certain cases, especially in the Deccan inscriptions *deṣa*-s are mentioned as parts of *viṣayas* and *maṇḍalas.* In certain cases *deśa, viṣaya* and *maṇḍala* are synonymous.

Dhara-maṇḍala : A country.

Dohalikā-bhūmi : Land of which the ownership is doubted and hence taken by government. In certain cases however the term *dohalika* denotes land granted to Brāhmaṇas, Svāmins, Sādhus and others.

Draṅga : A town or watch-station; possibly also a station for the collection of revenue.

Droṇavāpa : An area of land requiring the *droṇa* measure of seed grains to be sown.

Eka-bhoga : A village under the sole possession of a single owner.

Gaḍḍe : Term signifying a hillock used as suffix to place names in North Kanara district.

Gaṇa, Gaṇage : Term signifying 'collection', 'mass', 'tribe', 'guild' or

'corporation'. *Gaṇa-bhoga* denotes a tenure in which the village is held in common by a group of persons. In the Deccan inscriptions we have the word *gaṇage* having the same significance.

Gaon : Same as *grāma.*

Gāvāṇa : A Prakrit word meaning mound or peak. The suffix is found exclusively in the Yādava records. cf. Pimpalagāvāna.

Geha : Derived from the Sanskrit *Gṛha* meaning a house, a dwelling. It occurs as suffix to place-names.

Ghoṣa : Settlement of the milkmen.

Giri : A mountain. It occurs frequently as suffix to place names. cf. Devagiri.

Gondrama : Oriya term for a hill-fort or a state having its headquarters on a hill.

Goḍu, Goḍe : A derivative on *guḍḍa,* a Kannaḍa word signifying a mountain or hillock.

Grāma : Term ordinarily used to denote any village and a very common suffix applied to place names and localities. Sometimes the term is used to indicate the number of villages in a territory or geographical unit.

Gutti : Kannada word meaning peak, mound. etc. cf. Māsaragutti (modern Mosarguppi in the Belgaum district).

Halli : A Kannada derivation of *Palli* meaning village.

Hatta : A market place.

Jaladhi : Sea.

Janapada : Tribal settlement. Eventually the term came to denote a territory named after a particular tribe or people.

Jaṅghāla : An embankment (*JAS,* Lett. XX. 204).

Kaccha : A field bordering on a stream. (*Ed. Ind.* XIV, 177).

Kampaṇa A territorial unit which means a 'circle'. Originally it might have been used to suggest a group of villages. In the records of the Cālukyas of Kalyani it has equated *bhukti* or Province. In the Yādava records we have reference to Kanhairikampaṇa as the subdivision of Kanhairi-deśa.

Kaṭṭe, kaṭṭa : A raised structure of earth, used as a *Kannada* suffix to place names (cf. Arakaṭa)

Karvāṭaka : A market town.

Khajjana : Same as Marathi and Konkani *khājan,* area near seashore which is reclaimed and utilised for the purpose of agriculture. *Ep. Ind.* XXXIII. 53-54.

Khalla : Same as Oriya *Khāl,* low land.

Khaṇḍa : A territorial division; the subdivision of a *Deśa;* also mentioned as *Khaṇḍala* and *khaṇḍalaka. Ep. Ind.* XXXV. 135, 139.

Khāṭika : Mouth of a river. *Ep. Ind.* IV. 253

Kheṭa Kheṭaka : A dialectic form of Kṣetra meaning a field. The term originally denoted an enclusure into which cattle were driven. Gradually it began to imply an agricultural village. Kheṭa is mentioned by Pāṇini as a place-name-ending. The term occurs in the records of the Cālukyas of Badāmi and Kalyāṇa and in those of the Rāṣṭrakūtas and Yādavas (cf. Karañja-kheṭa, Tivara-kheṭa, etc.). Mānyakheṭaka the capital of the Rāṣṭrakūṭas has the suffix *kheṭaka*. Kheṭa is further changed to *Kheḍa* (cf. Vara-kheḍa, modern Varkhed in Khandesh destrict.)

Koṭa : Term signifying a mountain which is often used as place-name-ending (cf. Pānnaleya-koṭa, modern Panhala, Kolhapur).

Koṭṭam : Tamil term for a district or subdivision. It is sometimes described as a division of a *rājya*, subdivided into *nāḍus*. *Koṭṭa* and *Koṭṭai* means fort. There is also a term called *Koṭṭa-viṣaya* which means a district or *viṣaya* around a fortress, or a district with its headquarters in a fort. The term *Koṭaka* has also the same significance. *Ep. Ind.* XIV. 313.

Kṣetra : Land or landed property which conventionally denotes a sacred place. cf. Śrīkṣetra.

Kula, Kola : Kannaḍa word signifying 'pond' or 'tank'; often used as place-name-ending.

Kuṇḍa : Waterpond; the term is used as place-name-suffix (cf. Rūpakuṇḍa). In South India it is changed into *guṇḍa* or *guṇḍi*.

Kuṟṟam : Tamil term for a district or its subdivision. Sometimes it is equated with *nāḍu*, but sometimes it is described only as a part of a *nāḍu*.

Māgāṇi : An administrative unit.

Mahāgrāma : A small territorial unit composed of a group of villages.

Mahājanapada : Confederacy of tribal settlements under the administraration of an elected or nominated chief or king marking a stage of transition from the stage of tribal habitations to that of organised state.

Mahānagara : Great city.

Māḷa, Māḷe : Kannaḍa word meaning a plain, an open tract of ground. The word is often used as a place-name-suffix.

Maṇḍala : An administrative unit, a district or province. In South Indian records the term is used in the sense of a province consisting of several *Koṭṭams* or *Valanāḍus*. Sometimes *maṇḍala* is mentioned as a bigger unit than a *viṣaya* and sometimes smaller than it; sometimes a *viṣaya*, is included in a *maṇḍala*, and sometimes a *maṇḍala* is included in a *viṣaya*; again, sometimes *maṇḍala* and *viṣaya* are identical. Sometimes a *maṇḍala* is smaller than the *vīthī* or subdivision, and sometimes it is used in a wider sense to indicate a country (cf. Koṇa-maṇḍala, also called an *avani-maṇḍala* or *deśa*. Here *maṇḍala* means a kingdom or territory).

Maṅgala : A small administrative unit; a Brāhmaṇa village; a shortened form of Caturvedimaṅgala.

Manyavāntara-rāṣṭra : Same as *nāḍu* or district.

Modala-vāḍa : Kannaḍa term; the cheif village in a Parganā consisting of a number of villages, i.e. headquarters; sometimes called *rājadhānī.*

Mukti-bhumi : A holy place where salvation is attainable on death.

Nā-bhū : Abbreviation of *nāla-bhūmi*, 'cultivated land'.

Nāḍ, Nāḍu [1] A district, the assembly of a district; the professional association and guild of a district; a country; a territorial division, a subdivision: the local assembly to govern the civil affairs of the division is also called *nāḍu.*

Nagara : City; palace; a commercial guild; a mercantile town; often spelt in Kannaḍa inscriptions as *nakara* or *nakhara.* In Telugu inscriptions the term also denotes the territorial assembly like the *sabhā* and *ur.* In some places the *nagara* and *ur* carried on their functions side by side. The word is sometimes used to indicate occupational groups like *ṣāleyanagarattom.* According to Wilson the word *nagara* might have been originated from the Sanskrit word *naga* meaning a mountain. The word also means a plough, indicating cultivation and then habitation.

Navara : Oriya term for *nagara.*

Nigama : Township.

Nilāya : Territorial unit like a Pargana; the inhabited area of a district.

Nivṛtti : Same as *visaya* or *koṭṭam*, an administrative division.

Nivartana : An area of land, which was not the same in different ages and localities.

Oṇi : A territorial division.

Paḍā, Pāḍā : Corrupt forms of *Pāṭaka*; part of a village; often suffixed to the names of localities.

Padra, Padraka : A village, often suffixed to the names of villages; inhabited area; common land. cf, *sa-padr-āraṇyaka* as an epithet of a gift village.

Palli, Pallikā : A hamlet; a village or its parts; often suffixed to the names of localities. According to Monier-Williams, Palli is derived from the Sanskrit *pal* or *pall*, meaning 'to go', to move', etc. Kittel thinks that it is a derivative form of the Dravidian *pad, pay, pav, pal,* meaning 'to lie down', 'to settle'.

Palola : Marshes or swamps.

Pargana : A territorial division; subdivision of a district; same as *pratijāgaraṇaka* of the Paramāra charters.

Pariceheda : A territorial term meaning a group of villages.

Paṟṟu : Tamil term for territorial unit.

Pāṭaka : Part of a village; a quarter; the outlying part of a village; a

hamlet; often prefixed to the name of localities; often modified to *vāṭaka*; same as Gujarati *pādo*, a street or the division of a town.

Pathaka : A group of villages; a territorial division like a pargana of later days.

Pāthi : A territorial unit, same as *pathaka*.

Pṭṭa : A territorial term meaning a group of villages; cf, *apara-paṭṭa* the western district'; also known as *pāṭṭa*, *Ep. Ind.* XXXIV. 235.

Pattalā : A territorial division; a district.

Pattana, Paṭṭana : A township: suffixed to the names of cities like Ananillapura-*pattana*.

Peṭha : A group of villages.

Pradeśa : A province or district.

Pradvāra : A suburb.

Prāpa : Subdivision of a district.

Pratigaṇaka, Pratijagaranaka: Subdivision of a district. The term is found mostly in the Paramara inscriptions.

Pratyanta : A state beyond the borders one's territories; a land outside one's dominions; also its peoples: cf. *anta*.

Praveśa, Praveśya : A small fiscal unit.

Pukkoli : Land inundated by floods. *Ep. Ind.* XXXV. 152.

Pura, Puri : Same as Nagara or town. Numerous places bear the term as suffise. In the *RV*, *pura* signifies' a rampart, a fort or stronghold. Its changed form is *vura* which is found especially in the south. cf. Siripura, Sirivura, Sirur. *Puraka* and *Purika* (corrupt form : *pūḍikā*) are also used as termination of place names.

Rājadhānī : The capital; sometimes used to indicate the headquarters of a chief or governor.

Raja-āśraya : The capital, same as *rājadhānī*.

Rājya : Kingdom; biggest administrative unit; district or province of a kingdom.

Rāṣṭra : State, a district or its subdivision; variously called *deśa maṇḍala, sīmā, sthala*, etc.

Rāṣṭra-viṣaya : Originally a state, but later reduced to a district.

Sainya : An administrative unit, *Ep. Ind.* XXXI, 71.

Sammat : Same as *Samuta*, an administrative unit.

Samudāya : Same as *gaṇa-bhoga*, a tenure in which land is enjoyed by a group of people.

Samudra : Sea.

Sapādalakṣa : Name of two territories so called with reference.

Śāvaḍī : A subdivision, same as *uṣāvaḍi* or *cavaḍi*.

Sīmā, Sīma : Term used for 'country' in the areas on the banks of the Krishna and the Godavari; cf. Kona-*sīma*, also called *deṣa, maṇḍala sthala*, etc.; Tamil : *śimāi, śirmāi*.

usually denote the nature of the place. Dr. Sumati Mulay in her *Studies in the Historical and Cultural Geography and Ethnography of the Deccan* Poona 1972, has made a detailed study of the place-names and has classified and grouped the suffixes according to their meaning into eleven categories.

(1) *Suffixes denoting city, town or village* : GRĀMA (gāon, gaum, gāma, ggāme, gāmvu, gāva, gāve, gavā, gavi, gau, etc)., KHEṬAKA (kheṭa, kheḍa, kheḍ, keḍ, khalu, khala, etc.), NAGARA (nara, nera, nar, ner, etc.), PURA (purī, pur, por, puḍikā, vūra, etc.), UR (uri, ura, etc.) VOḶAL (poḷal, vole, vol, hole, hol, etc.).

(2) *Suffixes denoting some sort of settlement, enclosure, resort or abode* : BHAVANA, GṚHA (geha, gāha, ghira, gir, etc.), NILAYA, KAṬṬA (kaṭṭe, gaṭṭe, etc.), PALLĪ (pallikā, palli, baḷḷi, haḷḷi, vallikā, vullikā, valli, vali, bal, poli, oli, etc.), PĀṬAKA (pāḍaga pāḍā, pārā, vāṭaka, vāḍa, vāḍe, etc), PAṬṬI (baṭṭi, hatti, etc.), PADRA (pahara, vedra, etc.), STHĀNA (thāna, tthāna, thān, than, etc.), STHALA (sthalī), VĀṬAKA (vāṭa, vāṭika, vāṭi, vāḍe vāḍḍe, vāḍā, vāḍi, vāḍo, vāḍi, vāḍagi, vara, etc.), VASATI; etc.

(3) *Suffixes denoting field or plain* : POLA (pole, vola, vala, vale, vole, poḷal, etc.), Māḷa (māḷe), etc.

(4) *Suffixes denoting vicinity of water* : KERE (kara, kera, gere), KUṆḌA (kunda, guṇḍa), ĀRU (aṛu, eṛu, eru), VĀPĪ (bāvi) KŪPAKA (kuppe, kupe, kuhe) DVIPA, KUṆṬE, KUḶA (koḷa. gola, guli, kuḷi), TAṬĀKA (taḍāga) etc.

(5) *Suffixes signifying street or road* : KERI (geri), PATHA (pat), etc.

(6) Suffixes denoting hills, forts, etc : BETTA, DOṄGARIKĀ (duṅgara) GĀVĀNA, GIRI, GOḌU (goḍe), GUTTI, KOṬA (koṭe, goṭa, goḍ), TIPPA (tippe) etc.

(7) *Suffixes signifying rock or stone* : KALLA (kal, kallu, kalu, gal, gala, galla, galu), PRASTARA, etc.

(8) *Suffixes of the wooden region* : BĀGA (bage, bagi, bāgu) PATRA, PIPPALA, VADA (vaṭa), VANA, etc.

(9) *Suffixes signifying collection* : GAṆA (gaṇage), GUMMI, KUPPA (kuppa, koppa), etc.

(10) *Suffixes denoting religious places or auspicious foundations* : AGRAHĀRA (agāhāra, āhāra) ĪŚVARA, NĀTHA. ŚIVA, KṢETRA, MAṄGALAM, TĪRTHA, etc.

(11) *Miscellaneous group of suffixes* : pāl, satti, manti, vanti, varti, vatti. dvāri, etc.

According to Dr. Mulay the following are the common Sanskrit suffixes : agrahāra, bhavana, dvārī, dvīpa, grāma, giri, īśvara kṣetra, kheṭaka, koṭa, malaya, maṅgalam, nagara, nātha, nilaya, padra, palli, pāṭaka, pattana, patra, pura, prastara, sthala, sthalī, sthāna, vasati, tīrtha, tatāka, valli, vana, vāṭaka, etc. The following endings seem to be derived from the original Sanskrit : āhāra, agāhāra, dāla, doṅgārikā, ggāma, gami, gāṃvu, gāva, geha, kheda, manti, pippala, satti, taḍā, ṭhāna, vāḍa, vāḍi, vaḍo, vāḍe, vaṭa, vatti, varti, etc. The common suffixes of place-names in the south are aṛu,

bāl, balu, beṭṭa, bole, dige, gal, ga, gere, ge, gi, godu, gol, golu, guḍḍa, guppe, hāḷ, hāḷu, haḷḷi, haṭṭi, kal, kallu, kara, kaṭṭa katte, kere, keri kuḷa, kunda, kuppe, māḷa, māle, pāḷ, paḷḷi, pāṭi, paṭṭi, pola, puṇuse, ura, uri, vala, voḷal, vāḍgi, vura, etc. (A good number of articles on the place-name suffixes have been referred to in the bibliography of the present volume).

The first parts of the place names are also worthy of study. As the suffix denotes, to a certain extent, the nature of the place, the first part is indicative of its origin. Certain place names begin with Dharma or Deva or are known after the names of deities like Śiva, Viṣṇu and his incarnations, Brahmā, Indra, Nāga, Nandi, Yama, Sūrya, Candra, or goddesses like Durgā, Lakṣmī, Śrī, Kālī, Pārvatī, Ambā, etc. Again there are certain places which are named after stars, demons, great men or ancestors, tribes, castes, designations, professions, kinship-relations, trees, fruits, forests, plants, creepers, colours, animals, rocks, precious stones, wealth, metals, numerals, events, parts of body, collection, sky, light eatables, etc. Certain place names belong to the descriptive category, being descriptive of the geographical situation or environment, that is named after physical features of the place. In this we have names after mountains, hills and highlands, names suggesting nearness of water, names suggestive of the size, names descriptive of the condition of the village and eulogistic place names.

In the Deccan and South India certain territorial divisions are affixed by numerical appellations like Banavāsī 12000, Gaṅgavāḍi 96000, Belvala 300, etc. These are variously interpreted. According to one view[1] the numerical designations attached to the ancient divisions refer to their revenue capacity or to the numbers of their nāḍas or subdivisions[2] Aiyangar[3] thinks that the numbers seem to denote either the revenue paid or the value of the produce or sometimes the quantity of the seed required while Vaidya[4] suggests that the number may indicate the amount of land produce paid as government share. Fleet[5] and Altekar[6] hold, that the figures are grossly exaggerated. The latter holds that the figures basically represented the villages and hamlets comprised in the division concerned.[7]

The restoration of the altered derivatives to their genuine originals is quite possible. It is due to the fact that most of the changes are found to have taken place under certain linguistic rules. N. L. Dey has shown that, barring names displaced by new ones by some cause or other, they appear in most cases to be governed by the rules of Prakrit grammar. Some of the principal rules of change are given below.

Adri into *ar*, e.g. Gopādri : Goaliar, Caraṇādri : Chunar,

[1] *IGI*, X, 29; XII, 131.
[2] cf. Rice in *Bhandarkar Com. Vol.*, 238-39.
[3] *Ancient India*, p. 78.
[4] *History of Medieval Hindu India*, pp. 158-59.
[5] *JBBRAS*, 1912, p. 707.
[6] *Rāṣṭrakāṭas and their Times*, pp. 139-45.
[7] See also Kane in *JBBRAS*, 1914-17, p. 633.

Bhukta into *hut*, e.g. Tīrabhukta : Tirhut.
Bhukti into *huti*, e.g. Jejākabhukti : Jejahuti.

Dhātugarbha into *dhāpa*, e.g. Śila-dhātugarbha : Śiladhāpa; *dīpa*, e.g. Śilā-dhāpa : Śilādīpa; *diā*, e.g. Veṭha dhāturgarbha : Beṭhadiā; *ia*, e.g. Veṭha-dhātugarbha : Vethadhāpa : Beṭhiā.
Dvipa into *dia*, e.g. Navadvīpa : Nadia.
wa, e.g. Kaṭadvīpa : Kātwa.

Giri into *ger*, e.g. Mudagiri : Munger.
gu, e.g. Kolagiri : Koḍagu (Koorg).
Grāma into *gaon*, e.g. Suvarṇagrāma : Sonargaon.
Gṛha into *gir*, e.g. Rājagṛha : Rajgir
ghira, e.g. Kubjagṛha : Kajughira.

Hatta into *het*, e.g. Śrīhaṭṭa : Silhet (Sylhet).

Kṣetra into *cchatra*, e.g. Ahikṣetra : Ahicchatra.

Nagara into *nār*, e.g. Kuśinagara : Kusinār, Girinagara : Girnār.

Pallī into *bal*, e.g. Āśāpallī : Yessabal
poli, e.g. Triśirapalli : Tiruchirapoli
oli, e.g. Ahalyāpalli : Ahiroli.
Pattana into *patam*, e.g. Śrīraṇgapattana : Seringapatam.
Prastha into *pat*, e.g. Pāṇiprastha : Panipat, Śonaprastha : Sonpat.
Pura into *pur*, e.g. Śrīpura : Sripur.
war, e.g. Puruṣapura : Peshawar.
ura, e.g. Māyāpura : Mayura.
ur, e.g. Siṃhapura : Singur.
or, e.g. Traipura : Teor.
ora, e.g. Illavalapura : Ellora.
ore, e.g. Lavapura : Lahore.
ola, e.g. Āryapura : Aihola.
ar, e.g. Kusumapura ; Kumrar.
aur, e.g. Siddhapura : Siddhaur.
oun, e.g. Hiraṇyapura : Hindoun.
Purī, into *oli*, e.g. Madhupurī : Maholi.
auri, e.g. Rājāpurī : Rajauri

Rāṣṭra into *ratha*, e.g. Mahārāṣṭra : Maratha
rat, e.g. Māyaraṣṭra : Māyarāt : Mirat.

Sthāna into *tan*, e.g. Mūlasthāna : Multan.
stān, e.g. Darada-sthāna : Dardistan.
tan, e.g. Purāṇādhisthāna : Pandrentan
ṭhan, e.g. Pratiṣṭhāna : Paithan.
Sthala into *thal*, e.g. Kapisthala : Kaithal
Sthalī into *thali*, e.g. Vāmanasthali : Banthali.

Vana into *muna*, e.g. Lodhravana : Lodhmuna.
un, e.g. Kumāravana : Kumaun.

a'n, e.g. Buddhavana : Budhain.
an, e.g. Yaṣṭivana : Jethian.
Vati into *auti*, e.g. Laksmanāvatī : Lakhnauti.
bal, e.g. Carmaṇvati : Chambal.
oi, e.g. Darbhavati : Dabhoi.
oti, e.g. Amarāvati : Amaraoti.
wa, e.g. Vetravatī : Betwa.

According to Dey, many of the aforesaid changes, which are formed by a process of contraction may be accounted for by the application of the well-known rule of elision of the Prakrit grammar. The consonants *ka, ga, ca, ja, da, pa, ya* and *va* when non-initial and non-compounded are elided (*ayuktasyānādau kagacajatadapayavāṃ prāyalopaḥ*). Thus Kauśikī is transformed into Kusi or Surpāraka into Supāra (elision of *ka*) or Bhṛgukaccha into Bharukaccha (elision of *ga*). Besides the above, Final or initial vowels are often elided, such as Pura : Pur, Nagara : Nagar, Grāma : Gram, Iraṇa : Ran, Udaṇḍapura : Dandapur etc. Elision of non-initial *ma* (e.g. Āramanagara : Ara, Kumāri : Kuārī), or compound *ra, r* and *la* (e.g. Varendra : Vareṇda, Trikaliṅga : Tiliṅga, Pṛthudaka : Pihoa, Mudgala-giri : Mudga-girl) is quite frequent, and so also is the initial and compound *ha* like Huṣkapura: Uskur, Hastakavapra: Astakapra Praṇahitā: Praṇitā, etc. The sibilants *śa, ṣa, sa*, are often elided especially when compounded with another consonant, e.g. Śālvapura : Alwar, Piṣṭhapura : Pithapur, Kāṣṭhamaṇḍapa : Katmāṇḍu, Puṣkara : Pokhra, etc.

There are certain other rules in regard to the change of consonants. Very often tenues are changed into corresponding mediae, e.g. Sākala : Sagala, Aciravati : Ajiravati, Lāṭa : Lāḍa, Tāmalipta : Dāmalipta, Vātāpi : Bādāmi, Goparāṣṭra : Govaraṣṭra, Parṇāśā : Varṇāśā, or mediae into corresponding tenues (as in the case of the German pronunciation of *tag, und*, etc.) e.g. Pauḍanya : Potana, Sammeḍa : Sammeta, Tripadī : Trirupati, etc. Unaspirated surds are aspirated, e.g. Kustana : Khotan, Yaṣṭivana : Jethian, Śrāvastī, Sāvatthi, etc. The reverse also takes place where the aspirated surds are unaspirated, e.g. Kheṭaka : Kaira or Mūlasthāna : Multan. Sometimes unaspirated sonants are aspirated (e.g. Śṛṅgagiri : Singheri, Jejabhukti : Jajhoti, Puṇḍarīkapur : Paṇḍharpur, Varadā : Wardha, Vidiśā : Bhilsa) and sometimes just the reverse (e.g. Meghanāda : Megna, Gharghara : Gagra, Vasāḍhya : Besad, Sairindha : Sarhind, Bhuṣkara : Bokhara, Sābhramati : Sabarmati, Ālambhika : Ālavi, Bhāgaprastha : Bagpat, etc.) Dentals often change into corresponding, cerebrals, e.g, Pattana : Paṭṭana, Tilodaka : Tilāḍa, Virūdhaka : Viruḍhaka, etc. There are also changes of nasals, e.g. Kṛṣṇapura : Kriṣṭapura, Nirañjanā : Nirañjarā, Temasā : Tonse, Suṃha : Subba, etc.

In the case of the change of aspirates very often *ha* predominates, e.g. Videgha : Videha, Madhupuri : Maholi, Tīrabhukti : Trihut, etc. while in that of the compound letters *cch* is changed into *ch* (e.g. Maccherī : Macheri) *kṣ* into *kh. kkh, c, ch. cch*, (e.g. Kṣīragrāma : Khiragrāma, Dakṣiṇa

Dakkhina, Kṣetra : Cchatra, etc.), *tt* into *t* (Mārttaṇḍa : Martand, *dy* into *j* or *jj* (Vidyānagara : Biranagar, Udyānaka : Ujjanaka) *dhy* into *jjh* (Madhyadeśa : Majjhimadesa), *st* into *t* and *tth* (Suvāstu : Swat, Śrāvastī : Sāvatthi), *sm* into *sv* (Aśmaka : Aśvaka) *sv* into *ss* Aśvaka : Assaka) and so on. Certain compound letters are frequently dissevered, e.g. *dm* into *dam*, *tn* into *tan*, *bhr* into *bhar* and *rr* into *ray* (Padmapura : Padampur, Ratnapura : Ratanpur, Sābhramatī : Sabharmati, Pūrvasthali Puravsthali). Sometimes letters are transposed, e.g. Dehalī : Delhi,Vārāṇasī : Banaras,Tāmrā : Tamor. Besides, there are cases of contractions of bigger names, synonyms and structural improvement in names by changing or altering certain letters especially when the original name appears to be vulgar.

10. Cunningham on the Measures of Distance

According to Sir Alexander Cunningham the length of India was reckoned by the classical writers from west to east, of which the part extending from the Indus to Palibothra (Pāṭaliputra) had been measured by *schoeni* along the royal road, and was 10,000 *stadia* or 1149 British miles in length. From Palibothra to the sea the distance was estimated as 6000 *stadia* or 689 British miles, thus making the whole distance from the Indus to the mouth of the 'Ganges 16,000 *stadia* or 1838 British miles. According to Pliny VI. 21), the distance of Palibothra from the mouth of the Ganges was only (637.5 Roman miles, but it should be 737.5 Roman miles or 678 British miles. The distance from the banks of the Indus to Patna, according to the military route books current in Cunningham's time, was 1148 miles, or only 6 miles less than the measurement of the royal road from the Indus to Palibothra, as given by Strabo on the authority of Megasthenes. Beyond this the distance which was estimatsd by the voyages of vessels on the Ganges at 6000 stadia or 689 British miles, was only 9 miles in excess of the actual length of the river route.

The eastern coast from the mouth of the Ganges to Cape Comorin was reckoned at 16,000 *stadia* or 1838 British miles, and the south-western coast from Cape Comorin to the mouth of the Indus at 19,000 *stadia* or 2183 British miles. In the former case it was 238 miles and in the latter case 350 miles more than the actual length. It is probable that the difference was caused by including in the estimate the indentations of the coast line, especially in the western coast the deep indentations caused by the gulfs of Cambay and Kutch. According to Strabo (XV. 1.12), Megasthenes estimated the distance from Southern Sea to the (Indian) Caucasus at 20,000 *stadia* or 2298 British miles, the actual distance from Cape Comorin to the Hindukush being about 1950 miles.

The variations in the length of the current Indian measures of distance must have puzzled the Chinese pilgrims. That is why Fa-hian used the greater measure of the *yojana*, while Hiuen Tsang recorded all distances in his native *li*. The *krośa* or *kos* which is the common Indian measure of length was not used by any of them. Hiuen Tsang mentioned that the *yojana* according to tradition, was equivalent to 40 Chinese *li*, but that the mea-

sure then in use was equal to only 30 *li*. Hiuen Tsang described the *yojana* as equal to 8 *krośas* or of 5,000 *dhanus* or 'bow-lengths of 4 cubits each. The *yojana* would therefore be only 24,000 feet or a little more than 4.5 miles. But in the Indian texts the *yojana* is reckoned at 4 *Krośas*, either of 1000 or 2000 *dhanus* or bow-lengths. The former value agrees with the length of the *yojana* as stated by Hiuen Tsang and the latter is the double measure of about 9 miles which gives the common *krośa* of 2.25 miles that is in use in many parts of India at the present day.

Strabo, on the authority of Megasthenes said that along the royal road to Palibothra there were pillars set up at every 10 *stadia*, or 6067 feet apart to mark the distance. Taking this valuation oj the *krośa*, the *yojana* would be little more than 24,000 feet or 4·5 miles. Thus Hiuen Tsang's equation of 30 *li* with 1 *yojana* would mean only 800 feet or a little more than one-sixth of a mile for 1 *li*. According to M. Vivien de Saint-Martin, in China at the time of Hiuen Tsang the *li* was equal to 329 metres which agree very nearly with the value of one-fifth of an English mile or 1056 feet. According to Cunningham it must have been the actual *li* which the Chinese pilgrim used in estimating the length of his marches in India. But from a comparison of the recorded distances of the Chinese pilgrim with the actual measured road distance between well ascertained places it would appear that the value of his *li* in reality correspounded to one-sixth of the mile. This difference was probably due to the old zigzag cart-tracks on which he had to travel.

Cunningham had equated 10 Greek *stadia* (6067 feet) with one Indian *krośa*. The length of the *krośa* varies from one place to another. Cunningham had taken into account three standard *krośa*-measures : (1) the short *kos*, generally known as Padshahi or Punjabi *kos* common in north-west India and the Punjab (1.25 miles) : (2) the *kos* of the Gangetic provinces (2.25 miles); and (3) The Bundela *kos* which was used in the southern provinces of the Yamunā and in parts of south India (4 miles). The first of these was originally just nearly one-half of the second, the two measures forming parts of the same system. According to Wilson the value of the *krośa* or *kos* was either 4000 or 8000 cubits, the former one (4000 cubits=10 *stadia* =6067 feet = 1 *krośa*) being used in Magadha in the time of Megasthenes. The lowest unit of the *krośa* measurement was *aṅgula* or finger which was little less than three quarters of an inch. 24 or 25 *aṅgulas* made the *hasta* or cubit and 4 *hasta* constituted the *dhanu* or bow-length. 4000 *hastas* or 1000 *dhanus* constituted the *krośa* (the shorter one, the longer one being its double conisting of 8000 *hastas* or 2000 *dhanus*).

A

Abastanoi A people mentioned by Arrian. Diodorus calls them Sambastai, Curtius Sabracae and Orosius Sabagrae. They were settled on the lower Akesines (Chenab) apparently below the country of the Malloi, but above the confluence of the Chenab and the Indus (31°32′ N, 72°-73′ E). Their name represents the Sanskrit Ambaṣṭha (q.v.).

Abbalūr A village, same as modern Ablur, about two miles west of Kod, the chief town of the Kod taluka in the Dhārwar district (15°-15° 30′ N, 75°-76° E), Karnataka. *Ep. Ind.*, V, 213 ff.

Abdhinagarī Same as Dvārakā (22°30′ N, 69°4′ E), also known as Vanamālinī and Dvāravatī. The name is found in the *Trikāṇḍaśeṣa.*

Abhipeṇḍaṇḍurū Name of a village mentioned in an Eastern Cālukya grant of Vijayāditya II. It lay in the Guntur district (15°50′-16°40′ N, 79°45′-80°25′ E), Andhra Pradesh. *SII*, I no. 35.

Abhīra, Ābhīra A people whose territory lay somewhere near the Sarasvatī in the Punjab region (Patañjali, I. 2-3, *Mbh.*, VII.19. 6; IX.37.I). Associated with the Śūdras (Sodrai of the Classical Accounts), the Ābhīras had different settlements in different epochs. One notable settlement mentioned by Ptolemy (VII.1.55) and the writer of the *Periplus* was Aberia, or Abiria, a part of Indo-Scythia, which is represented by the country between the lower Sindhu valley and Saurashtra. (21°-24° N, 72°-73° E) Other settlements were in Abiravān between the Herat and Kandahar, and Ahirawada between the Pārvatī and the Betwa in Madhya Pradesh. In the third quarter of the second century, Ābhīra chieftains figured as generals of the Śaka rulers of Western India. After the fall of the Sātavāhanas the Abhiras could establish a powerful kingdom in North-western Deccan. The Ābhīras are named among tribes subjugated by Samudragupta (*CII*, III, 14). The *Bṛhatsaṃhitā*, XIV. 12; XIV.18 locates them in the southern and south-western division. In the Purāṇas they are grouped among western and southern peoples (*Mārkaṇḍeya*, LVII. 35-36, *Vāyu*, XLV.126). In the Jayamaṅgalā, Com. 249 on *Kāmasūtra* the country of the Ābhīras is located in the Śrīkaṇṭha-Kurukṣetra (q.v.) region. The *Kumārapālacarita* IV, describes Ābhīra-viṣaya as lying on the opposite bank of the river, Narmadā or Revā. There were several Ābhīra settlements in different parts of Western, Central and Southern India. The most important section of the people lived in the Northern Konkan and the adjoining part of the Maratha country. The Ābhīras who came under Gupta influence about the middle of the fourth century might, however, be those of Central and Western India.

Abhisāra A kingdom which according to Strabo was situated among

the mountains above the Taxila country. It was probably part of Dārvābhisāra (cf. *Mbh.*, VII.91.43) which included the whole tract of the lower and middle hills lying between the Jhelum and the Chenab. Roughly speaking, it corresponded to the Punch and some adjoining districts in Kashmir with a part at least of North-western Punjab (34°-35′ N, 74°-75′ E). The *BṛS*, XIV, 29 mention Abhisāra as a people of north-east division.

Abhisūra-Vāṭaka A village lying to the west of the river Trisrotā or Tistā (26°30′ N, 88°30′ E) mentioned in the Tezpur grant of Vanamāla. *KS*, 54-70; *JASB*, IX.766 ff., XLIV.283.

Abhradvasukalmādi Name of the village mentioned in an Eastern Cālukya grant of the reign of Bhīma II found at ā mound near a temple at Kolavennu in Bezwada (16°28′ N, 80°42′ E), Andhra Pradesh. *SII*, I, no. 37.

Abiria Same as Ābhīra (q.v.) located in *Perip.*, XLI in the land adjoining Scythia and to the north of the Kathiawar peninsula. Ptolemy, VII.1.55 locates the country of Ābhīras above the region called Patalene or Pātāla formed by the bifurcation of the river Indus towards its mouth (24°-25° N, 67°-68° E). The dominions of the Ābhīras referred to in the Purāṇas, however, lay in the north-west region of the Deccan and might have sometimes included the Northern Konkan as far as the Broach area in the north.

Abjaka A holy place on Godāvarī. *Brahma*, CXXIX.137.

Abour One of the inland cities of the Paralia of the Soretai or Soringoi (Cola). Ptolemy, VII.1.91.

Acalā A river in Kashmir, near Anantahrada and Kārkoṭahrada. *Haracaritacintāmaṇi*, X.256.

Acalagarh A site on Mount Abu (24°45′ N, 72°42′ E) at the height of 4,668 feet. It was basically a hill-fortress. It contains a decorated Jain temple made of white marble. Below, there is a tank named Mandākinī on the bank of which is the temple of Acaleśvara Śiva which was erected about ninth century AD. There are also a few more temples dedicated to different deities and also a very interesting decorated cave which is known as Bhartṛhari-guhā.

Acalapura-Viṣaya A district mentioned in a Rāṣṭrakūṭa record of S. 722. It is identified with Achalpur (21°18′ N, 77°33′ E) in the Amraoti district, Maharashtra. *Ep. Ind.*, XXIII.13.

Acchā The capital of Varaṇā territory according to Jain *Prajñāpanā* 37.

Acchodā River issuing from Acchoda lake (q.v.) in Kashmir. *Matsya*, CXXI. 7; *Vāyu*, XLII.5-7; *Brahmāṇḍa*, II.18. 6; III.13.80.

Acchoda-Sarovara A lake in Kashmir, ten km from Mārtaṇḍa. Its present name is Acchabal. There is a vivid description of this lake in Bāṇabhatta's *Kādambarī*. The Purāṇas describe it as situated below the Mount Candraprabha. *Vāyu*, XLVII. 5-6; LXXVII.76; *Matsya*, XIV.3; CXXI.7; *Brahmāṇḍa*, III.17.77.

Aciravati A tributary of the Sarayu which has its origin in the Himalayan range. It has been identified with modern Rāptī. Also known as Ajiravatī or Airāvatī (Pāṇini, IV.3.119; *Avadānaśataka*, I.63, II.60), it has been

mentioned by Hiuen-Tsang as A-chi-lo flowing south-eastwards past Śrāvasti (Watters, I, 398-99). The Jain texts call it Eravai. *Vinaya*, II.239; *Saṁyutta*, II.135; V.297; *Aṅguttara*, IV.101; *Visuddhimagga*, I.10; *Milinda*, 110, *Varāha*, CCXIV.47.

Acyutasthala See under Yugandhara. *Vāmana*, XXXIV.47.

Adamgarh A centre of microlithic culture situated at a distance of four km from the city of Hoshangabad (22°46′ N, 77°45′ E) on the Narmadā in Madhya Pradesh. Some eighteen trenches have been dug within and outside its rock shelters. Excavation in trench no. 1 seems to show that prior to the development of microlithic industry this area was occupied by the Early Palaeolithic people. Some of the caves contain paintings in colour, depicting themes of hunting, fighting, group dance, etc. From the viewpoint of their content, style and technique it is difficult to call them primitive.

Adanur A town in the Tanjore district (10°-11° N, 78° 50′-80° E) mentioned in Sekkiḻār's *Periya Purāṇam* which describes it as within Merkā-nāḍu on the river Kollidam (Coleroom). It was the birth-place of the Śaiva saint Nandanār.

Ādarśa Country, most probably identical with Adarśana or Vinaśana, the western boundary of Āryāvarta, mentioned in *BṛS*, XIV.25. It is represented by modern Sirhind (30°38′ N, 76°29′ E) in the Patiala district, Punjab.

Adarśana Same as Vinaśana (q.v.) or the region around the Kurukṣetra, where the Sarasvatī lost herself in the sands, the western boundary of Āryāvarta, mentioned in *Baudh. D.S.*, I.1.2.9. See under Ādarśa.

Ādayāra Modern Ada, situated at a distance of about seven miles from Bhadrak railway station, Orissa. *CII*, III, 125, *JGJRI*, 1970, 55ff.

Aḍḍāṇaka-Desa Country around Wadhwan (22°43′ N, 71°43′ E) including Limbdi (22°34, N, 71°53′ E), in Surendranagar district, Northern Gujarat, named after the Cāpa king Aḍḍaka. The modern village Haḍḍāla on the old road from Dholka to Dhandhuka in East Kathiawar wherefrom the Haḍḍālā grant of Vināyakapāla is discovered has been identified by Bühler with the original centre of the Aḍḍāna country. *Ind. Ant.*, XII. 190-95; XVIII.90.

Addisthan See under Adhiṣṭāna.

Adeisathroi People of the region of the Sahyādri, i.e. the Western Ghats above the Coimbatore gap running almost parallel to the west coast from the Cape Comorin to the Tāptī Valley. Ptolemy, VII.1.71.

Adeisathron Same as the Sahyādri range or the Western Ghats. It is the source of river Khaberos (Kāverī). The region under this range was occupied by the Badiamaioi people who had a city called Tathilba. Ptolemy VII.I.23, 35, 75.

Aḍgadu A village in Kanhairi-deśa mentioned in the Purusottampuri copper plate, a Yādava record of S. 1232. It is modern Adgaon in the Chalisgaon (20°33′ N, 75°10′ E) taluka, Aurangabad district, Maharashtra. *Ep. Ind.*, XXV.209.

Adhaḫpattana-Maṇḍala A subdivision of Puṇḍravardhana-bhukti (q.v.) mentioned in the Belava copper plate of Bhojavarman. The find-spot of the inscription was the northern boundary of Rupganj P.S., Narayanganj sub-division, Dacca district. (*JASB*, NS, X.121-31. *Ep. Ind.*, XII.37-43; *IB*, 14-24). It included the Kausāmbi-Aṣṭagaccha-Khaṇḍala, probably a fiscal division. This Kausāmbī has been identified by some writers with Kusumba in the Rajshahi district, Bangladesh.

Āḍhem A village, modern Adhi, eight miles south-west of Karhad, Satara district (17°-18° N, 73° 30′-75° E) Maharashtra, mentioned in a Rāṣṭrakūṭa record of S. 800 (Karnad copper plate). *Ep. Ind.*, IV, 281.

Adhicchatra : See under Ahicchatra.

Adhirajamangalliyapuram Also known as Adigaimānagar, it is Tiruvādi on the north bank of the Gedilam, in the Cuddalore taluka, fourteen miles west by north of Cuddalore (11°43′ N, 79°49′ E) and one mile south of Panruti railway station, South Arcot district. Tamil Nadu. *Ep. Ind.*, XXVII.98.

Adhirājendravalanāḍu A division of Jayaṅkoṇḍa-śora-maṇḍalam mentioned in an inscription dated in the third year of Maduraikoṇḍakoparakeśarīvarman (Rājendra Cola) found on a stone on the floor of the courtyard of the Virincipuram temple. The inscription also refers to a constituent district of this division, namely, Miyarai-nāḍu (cf. Miyagarai-nāḍu of another Virincipuram inscription *SII*, 1, no. 131) and a village called Gaṅgamārtaṇḍapuram. From the contents of the record it appears that Adhirājendravalanāḍu comprised the south-western part of the Western Cālukya territory, which was vanquished by the Colas, and was situated on the bank of the river Perāru or Pālāru, modern Palar (12°-13° N, 78°-80′ E) *SII*, I, no. 127.

Adhiṣṭhāna Another name of Śrīnagara (q.v.) in Kashmir (34°6′ N, 74°51′ E) Al-Bīrūnī called it Addistan and described it as situated on the Jhelum covering a space of fifteen miles.

Adichanallur, Adittanallur Archaeological site in the Tāmraparṇī valley, about twenty km south-east of the Tirunevelli (8°44′ N, 77°44′ E) town in Tamil Nadu where a large number of antiquities including iron swords, daggers, gold and bronze diadems, gold vessels and animal figures, etc., were found along with a large amount of red-and-black pottery, sometime painted with white in dotted lines, forming the accompaniments of burials. The area covers about 114 acres of waste land concealing hundreds of urn burials.

Aḍigaman People occupying Tagaḍur [Dharmapurī (12°8′ N, 78°13′ E) in Salem district, Tamil Nadu] mentioned in the Madras Museum plates of Pāṇḍya Neḍuñjaḍaiyan (AD 765-815).

Ādinagara A city mentioned in the Cola records where Rājendra I had defeated Indraratha which led to the surrender of the countries of Oḍra (q.v.). and Dakṣiṇa Kosala (q.v.). It lay on the north of the river Godāvarī, i.e. somewhere in the region constituted by the present Koraput district

of Orissa and Bastar district of Madhya Pradesh. *SII*, I, no. 67; *Ep. Ind.*, IX.233.

Ādipāla A hill near Gayā. *Vāmana*, CVIII.65.

Adisdara Ahicchatra in the Bareilly district, U.P. It has been wrongly placed by Ptolemy (VII.1.53) in the Prasiake or Prācya division.

Ādittahaur A city about thirty-four miles north-west from Kanauj mentioned by Al-Bīrūnī.

Ādityatirtha Holy places on the Sarasvatī (*Mbh.*, IX.49.17) and on the Sābhramatī near its confluence with sea. *Padma*, VI.167.1.

Adraistai A people of the Bari Doab (30°-31° N, 72°-74° E) whose territory lay during Alexander's invasion on the eastern side of the Hydraotes or the Ravi. Their stronghold was Pimprama. Their name recalls probably the Adrijas of *Mbh.*, VII.259.5.

Adrijā A river issuing from the Ṛksa and the Vindhya mountains. *Mbh.*, XIII.165.

Adris Also known as Rouadis, it is same as the Irāvatī or Ravi, flowing from Mount Imaos to the Indus. Ptolemy, VII.1.26-27.

A-Fan-Tu The Avanta country which comprised the lower Sindhu valley. Hiuen-Tsang noticed the existence of the Sāmmitīyas (a Buddhist sect) in this region.

Agalassoi A people whose territory during the time of Alexander's invasion lay near that of the Siboi (q.v.). The Greek writers do not give any clue to their identification.

Agara A town of the Bettigoi (people living below the Malaya range, i.e. the southern fringe of the western ghats). Ptolemy, VII.1.67.

Agarā Modern Agaria in the Sihora tehsil, about twenty miles north-east of Jabalpur, mentioned in the Jabalpur plate of Jayasiṃna (K.E. 918). *CII*, IV.326-27.

Agara-Paṛṛu An administrative division which contained a district called Āndi-nāḍu, and a village called Veppambattu mentioned in an inscription dated Śaka 1328 found on the west and south walls of the Virupākṣeśvara temple at Veppambattu near Velur (12°15′ N, 79°11′ E). The division probably lay in the same region. *SII*, I, no. 55.

Āgāsiyaka A village in Western Malwa mentioned in the Ingonda stone inscription of Paramāra Vijayapāla. *Ind. Ant.*, VI, 49-50, 55-56.

Agastya-Āśrama Hermitage of antiquity supposed to have been situated at Akolha to the east of Nasik, Maharashtra. (*Mbh.* III.96.1-3; *Padma*, VI. 5; *Bhāgavata*, VI.3.35, X.79.16, *Matsya*, I.12; *Yoginī*, II.7.8). There were other Agastya-āśramas near Puṣkara (*Viṣṇu D.S.*, LXXXV.29; *Mbh.*, III.19.198) Prayāga (*Mbh.*, III.87.20), Gokarṇa (*Mbh.*, III.88.18) Janasthāna (*Rām.*, III.11.38-42; *Baghu*, XIII.36) and in the Pāṇḍya country (*Mbh.*, I.216-3).

Agastya-Malai A hill in Kerala which is the source of the river Tāmraparṇī.

Agatterippaṭṭu A village mentioned in an inscription dated Śaka 1347

found inside the front *Gopura* of the Virincipuram temple. It lay in the North Arcot district. *SII*, I, no. 56.

Aggālave A shrine at Ālvī (q.v.) which the Buddha had honoured by his visits as it lay on the way between the capitals of Kosala and Magadha. *Cullavagga*, VI.17.

Āghāṭa Ahar (q.v.) in South-east Rajasthan, on the Banas Valley (26°13′ N, 76°13′ E) which flourished as a seat of Chalcolithic culture between *c.* 2000 and 1000 BC. In historical period it was a centre of Guhilot power and functioned as the capital of Medapāṭa (Mewar) since the middle of the tenth century.

Agnideśa Qura Shahr in Central Asia, particulars of which, especially in relation to Buddhist culture, were given by Hiuen-Tsang.

Agnimāla Arabian coast near Aden or portion of the Somali coast. *Suppāraka Jātaka* (no. 463).

Agnipura Same as Māhiṣmatī (q.v.). *Mbh.*, XIII.2543; *Raghu*, VI.42.

Agniprabha Holy place on the Gaṇḍakī. *Varāha*, CXLV.52-55.

Agnitirtha Holy places on the southern bank of the Yamunā, in Vārāṇasī, on the Godāvarī, on the Sarasvatī and on the north bank of the Sābhramatī. *Mbh.*, IX.47-12-14; *Matsya*, CVIII.27; *Padma*, I.45.27; VI. 134.I; *Kūrma*, 1.35.7; *Brahma*, XCVIII.1.

Agratya, Agrodaka Republican tribe mentioned in coins and identified with modern Agroha in the Hissar district, Haryana. *JNSI*, IV, 54.

Agrinagara A town to the east of the river Namados or Narmadā. Ptolemy, VII.1.63.

Agrohā A village situated on the metalled road in Haryana between Hissar (29°10′ N, 75°46′ E) and Fatehabad (29°13′ N, 75°30′ E) at a distance of fourteen miles from the former where excavations have yielded coins, beads, fragments of sculptures and terracottas. (*MASI*, 61). It appears to have been mentioned by Ptolemy who calls it Agara.

Ahaḍāpāda A village in the Khaṇḍagahāpattalā corresponding to a part of the Shahdol (23°-24°N, 81°-82°E) district in Madhya Pradesh mentioned in a Rewah grant of the reign of Haihaya Jayasiṃha. *Ind. Ant.*, XVII. 224-27.

Ahar (Banas) Suburb of Udaipur in South-east Rajasthan on the Banas valley (26°13′ N, 76°13′ E) which flourished as a seat of Chalcolithic culture between *c.* 2000 and 1000 BC. From their distinctive pottery, of some seven kinds, spread over the Banas Valley, the Aharians seemed to have formed a distinct ethnic group. Next to pottery, the most important aspect of Ahar culture was the copper implements made from the copper ore smelted from deposits in the Aravallis. Sankalia emphatically calls this culture as the Copper Age culture in contradistinction to the Chalcolithic, because of the complete absence of microliths. At Ahar stone-and-mud houses are found, the foundation walls of which were built with schistic stone. The copper artefacts include flat celts, bangles, sheets, etc.

Ahalyātīrtha Holy places situated on the Godāvarī and the Narmadā. *Padma*, I.18.84; *Matsya*, CXCI.90-92; *Kūrma*, II.41.13.

Ahicchatra Capital of Northern Pañcāla (q.v.), modern Ramnagar near Anola in the Bareilly district (28°-30°29′ N, 79°-79°40′ E), Uttar Pradesh (*Mbh.*, I.138.73-74). It was also known as Chatrāvatī. Excavations at this place have yielded remains of numerous buildings and of two big temples and the existence of Painted Grey Ware (PGW) and Northern Black Polished Ware (NBPW) ceramics. In recent years further evidence has been found of the co-occurrence of iron and PGW. The objects of iron associated with PGW are of indeterminate shape. In the Pabhosa cave inscription, Bahasātimitra appeared to be the king whose coins were discovered at Ramnagar. We learn from another Pabhosa inscription that Āṣāḍhasena belonged to the royal family of Adhicchatra about the beginning of the Christian era. (*Ep. Ind.*, II.432, Lüders *List*, 90,905). The Allahabad pillar inscription of Samudragupta refers to a king named Acyuta whose coins have also been found. Hiuen-Tsang described Ahicchatra as 3000 li in circuit. Its capital was 17 or 18 li in circuit (Watters, I, 331). Its old name Adhichhatra is nearer to the Greek form of Adisadra of Ptolemy (McCrindle, 133).

Ahicchatra-Bhukti A province of the Gupta empire which corresponded to the Rohilkhand region, Uttar Pradesh.

Ahicchatrapura Capital of Jāṅgludeśa which according to Ojha lay in the region now known as Bikaner and Northern Marwar. It is probably the same as Nāgapura, modern Nagaur (27°11′ N, 73°40′ E) in Jodhpur, Rajasthan. *JRAS*, 1913, 264; *JASB*, 1922, 289.

Āhuka A people of Uttarāpatha or the northern division mentioned in the Puraṇic lists of Janapadas. The lexical work *Vaijayantī* identifies them with the people of Khāṇḍavaprashtha (q.v.) or Jayantīpura.

Ahvara A fortress of the Uśīnaras (q.v.). *Ind. Ant.*, 1885, 322.

Aihole, Ayyāvole A village in the Bijapur district, Karnataka (16°50′ N, 75°57′ E), situated about a distance of nineteen km from the Katgeri railway station on the bank of the river Malaprabhā. Ancient name is Ayyāvole or Āryapura. It is famous for a number of temples erected during the period of the Cālukyas of Badami. These temples are important from the viewpoint of architectural history of India because they reveal a mixed style in which the Nāgara-Śikhara pattern of Northern India has been amalgamated with the Draviḍa pattern of the south. Also a few Jain temples are here. Hucchimalliguḍi, Ladkhanguḍi and Meguti, etc., are significant from the viewpoint of temple architectural technique. The structure which is known as Durga temple is actually on a *durga* or fort. It is rectangular, the back portion of which is rather semi-circular, recalling to a certain extent the structure of a Buddhist *caitya*-hall. The temples of Aihole are made of reddish stone. The sculptural elements reveal Hindu mythology. Specially interesting are *anantaśayana* and a few incarnation forms of Viṣṇu. Śaiva images along with Lakulīśa, and those of other gods including Brahmā and a few *mithuna* figures are also present. The celebrated Aihole *praśasti* of Pulakeśin II recording the defeat of the famous

North Indian king Harṣa on the bank of Revā, composed by the Jain poet Ravikīrti, is inscribed on the wall of the Meguti temple.

Allāpatra A holy place in Kashmir mentioned in the *Nīlamata Purāṇa*, 1118. It has been identified with modern Ailapatur.

Aimbundi A village, same as modern Ammundi in the North Arcot district, Tamil Nadu, mentioned in the inscriptions on the Perumal temple at Poygai near Virincipuram. *SII*, I, no. 59, 130-31.

Aioi People having territory in the western coast with Kottiara as the metropolis, Komaria as port, and Melkynda, Elangkon and Bammala as market towns. Ptolemy, VII.1.9.

Airāka Same as Iraq mentioned in the *Śaktisaṅgama-tantra* which locates the country in the northern part of Khurāsāna (Khurasan).

Airāvata Territory some times identified with Uttara-kuru (*Mbh.*, VI.6.37). The Purāṇas also describe it as a *Varṣa* or subcontinent.

Airāvatī River, same as the Irāvati or Ravi in the Punjab, the Hydraotes of Arrian. *Matsya*, CXV.18-19; CXVI.1 ff.

Airāvatta-Maṇḍala A subdivision of Paṭodā-*viṣaya*. It has been identified with Ratāgarh in the Banki P.S. (20°21′ N, 85°33′ E), Cuttack district, Orissa. *Ep. Ind.*, XXVI.78; *JBORS*, XVII.4.

Airikiṇa A *viṣaya* or district during the period of the Guptas. It corresponded to Eran in Eastern Malwa, now represented by the Saugar district (23°50-24° N, 78°50-79°30′ E), Madhya Pradesh.

Airrhadoi The Kirāta people and their territory in the Gangetic Gulf on the coast beyond the mouth of the Ganges called Antibolei. Ptolemy, VII.2.2.

Aiṣika A southern people mentioned in the Puraṇic lists of Janapadas.

Aitavāḍe A village in Koppara-500-*bhukti* (q.v.) mentioned in the Samangad copper plate of Rāṣṭrakūta Dantidurga. It is modern Aitavade in the Walave taluka of Satara district Maharashtra. (17°-18°20′ N, 73°30′-74°50′ E). *Ind. Ant.*, XI.111.

Aja A tribe defeated by the Tṛtsus under Sudās mentioned along with the Yakṣus and Śigrus, *RV*, VII.18.19.

Ajabila A holy place on the Śrīparvata (q.v.). *Liṅga*, I.92.153.

Ajanta Rock-cut Buddhist caves, situated about sixty-three miles north-east of Aurangabad (20°32′ N, 75°45′ E) containing world famous mural paintings illustrating scenes from the life of Buddha and the Jātaka stories as also secular themes. It is about thirty-four miles from the Jalgaon railway station, readily approachable from the Fardapur village wherefrom the caves are only four miles away. A nice description of Ajanta is found in Hiuen-Tsang's account, but subsequent travellers are silent about it. These caves were rediscovered at the beginning of the nineteenth century. These are made by piercing and excavating the side of the upper portion of a mountain situated semi-circularly covering a space of about 550 metres or 600 yards. Different caves were excavated at different times and hence there is lack of uniformity in construction. Cave no. 8 is situated below while no. 29 is on the top. Previously all the

caves were connected by steps with the river Waghora flowing below. The total number of caves is thirty, among which five (no. 9, 10, 19, 26, 29) are *caitya-gṛhas* and the rest monasteries. These were made in two periods, the difference between the earlier and later periods being four centuries. Cave no. 10 is the oldest which belongs to the second century BC. Among the caves of the earlier period no. 9 and 10 are *caityas* and the others monasteries. The *Caitya-gṛhas* contain rock-cut stūpas which were objects of worship. At that time worship of Buddha images did not develop. Caves of the second period began to be excavated from fourth century AD onwards. Most of them were made during the reign of the Vākāṭaka kings. Caves 7 and 11 were experimental in regard to the style of construction. Subsequently a standard was set up. Along with a balcony in the front, every pillared hall maintains series of rooms on its three sides. The central room on the back portion of the hall contains Buddha's image. Cave no. 6 is two-storeyed. Caves 1, 2, 16 and 17 are burdened with sculptures and paintings. Cave 16, one of the most beautiful monasteries, was the gift of Varāhadeva, minister of the Vākaṭaka king Hariṣena (475-500 AD), and cave 17 was also the gift of a vassal of the Vākāṭakas. Cave 19 which is a grand combination of the decorative art and graceful proportions is the finest specimen in which a perfect balance is achieved of all the elements. In cave 20 the flight of steps with a carved balustrade leading to a verandah and the pillars with capitals of elegantly sculptured strut figures of girls, the threshold of the shrines recalling the ancient *torana* serve as aids to understand the evolution of domestic and socio-religious architecture of India. In cave 26 the most notable sculpture on the walls is the large and crowded composition representing the temptation of the Buddha by Mara. The wheel of life, flying *gandharvas* and *apsarases*, figures of birds, monkeys, wild tribes, aquatic animals, men of different social ranks, ladies and monks as well as the majestic figure of the Buddha on the wall on the left of the corridor are presented in subtle grace and effective display. Cave 29 is unfinished. Almost all the caves belonging to the second period are painted. The painter's art like the chisel-work centre round the Buddhas and Bodhisattvas, episodes from Gautama's life and the Jātakas. The paintings on the ceiling are remarkable for their rich decorative patterns, bearing the best expressions of grace and loveliness.

Ajanābha A name sometimes applied to Bhāratavarṣa in the Purāṇas.

Ajayameru Same as Ajmer (26°27′ N, 74°42′ E). The city according to *Pṛthvīrājavijaya*, was named after its founder Ajayarāja, the Cāhamāna king. *Ind. Ant.*, XVI.163.

Ajikulā-Pāṭaka An administrative subdivision in Eastern Bengal mentioned in the Mādhyapāḍā grant of Viśvarūpasena. *IB*, 178-79.

Ajiravatī Same as the river Aciravatī (q.v.) Pāṇini, VI.3.19.

Ajjaloṇi Western boundary of Vatanagaraviṣaya (q.v.), identified with modern Ajande in Malegaon taluka (20°30′ N, 74°40′ E), Nasik district, Maharashtra, mentioned in the Rāṣṭrakūṭa records. *Ep. Ind.*, X:85; XI.157.

Ajodaha Name of Ayodhyā (24°48′ N, 82°14′ E) in the Fyzabad district, Uttar Pradesh, as recorded by Al-Bīrūnī.

Ajudhan Ancient town situated on the bank of the old Sutlej, twenty-eight miles to the south-west of Depalpur (30°38′ N, 73°34′ E) and ten miles from the present course of the river. Cunningham. *AGI*, 245.

Ākara Generally coupled with Avantī or West Malwa, Ākara denotes Eastern Malwa with Vidiśā (23°32′ N, 77°51′ E) as its capital. The *BṛS.*, XIV. 12 locates it in the southern division. The name apparently occurs in one of the Nasik inscriptions (*ASWI*, IV, 109) and in the Junagarh inscription of Rudradāman (*Ind. Ant.*, VII, 262). Precisely Ākara may be identified with Agar, thirty-six miles north-east of Ujjain (*Ep. Ind.*, XXIII.102).

Akour One of the inland cities of the Pandionoi (Pāṇḍya). Ptolemy, VII.1.89.

Akrura Name of a hamlet between Mathura (27°28′ N, 77°41′ E) and Vṛṇdāvana (27°33′ N, 77°44′ E). *Varāha*, CIV. 4-5.

Akrureśvara-Viṣaya An administrative division mentioned in the Hansot grant of the Cāhamāna king Bhartṛvaddha. It has been identified with the Anklesvar taluka (21°38′ N, 73°03′ E) of the Broach district, Gujarat. *Ep. Ind.*, XII.197-204.

Akṣasaraka A subdivision of Hastavapra (modern Hathab, q.v.) mentioned in a charter or Dhrūvasena I of the year 207. *Ep. Ind.*, XXXVII.167 ff; *JOI*, XII.51ff.

Akṣavāla Modern Achabal, a large village at the west foot of a ridge which lines the Kutahar subdivision in Kashmir. *RT*, I.338.

Akṣaya A people of the eastern division. *Rām.*, IV.40.

Alagu A village in Kolanura-*bhukti* (q.v.) mentioned in Konnur Copper plate, a Rāṣṭrakūṭa record of S.782. It has been identified with modern Alagwadi, twenty-four miles south-west of Konnur, in the Navalgunda taluka Dharwar district, Karnataka, *Ep. Ind.*, VI.29.

Al-Ahwar City, same as Lahore (31°37′ N, 74°26′ E) mentioned by the Arab writers. *KFB*, II.210; Elliot, I.116.

Alakanandā River in the Garhwal Himalaya representing the upper course of the Ganges. Its upper tributary is constituted of the Piṇḍā and another stream at the confluence of which is situated Śrīnagara in Garhwal (30°15′ N, 79°30′ E). Mandākinī is one of its tributaries which may be identified with Kālī-Gaṅga or Mandāgni rising in the mountains of Kedāra in Garhwal. The Bhāgīrathī-Gaṅga is joined on the left side by the Alakanandā at Devaprayāga. The Purāṇas trace the course of Alakanandā to the Gandhamādana mountain. *Brahmāṇḍa*, III.41.21; III.56.12; *Bhāgavata*, IV.6.24; *Viṣṇu*, II.2.34-36; *Vāyu*, CLI.18; XLII.25-35.

Alakanda, Alasanda Indian form of Alexandria.

Alaktaka-Nagara A village in the Kuṇḍi-viṣaya or Kundi 1000 (q.v.)—mentioned in the spurious Alta copper plate of Pulakeśī. It is modern Alta, twelve miles north-east of Kolhapur (16°42′ N, 74°16′ E) in Maharashtra. *Ind. Ant.*, VII.211.

Alaktaka-Viṣaya, Alatge-700 A district, bound on the north by the

river Warna, on the east by the river Krishna and on the south by the river Dudhagaṅga. Its western boundary has not been defined. Its centre was modern Alta in Kolhapur (16°42′ N, 74°16′ E), Maharashtra, and it comprised at least a part of the Walve taluka. Alatge is the Kannada form of Alaktaka. In the early Cālukya period it was included within Kuṇḍi Viṣaya (q.v.), but eventually it formed a separate unit of administration. Later inscriptions place it in the Kuṇḍi-viṣaya which is suggestive of territorial changes in administrative divisions from time to time. It is mentioned in the inscriptions of the Cālukyas of Badami, Rāṣṭrakūṭas and Cālukyas of Kalyāṇī found at Alas, Kolhapur, Khavtheni, and other places. *Ep. Ind.*, VI.209; *Ind. Ant.*, XVI.21; *JBBRAS*, NS, X, 21.

Alamgirpur Chalcolithic site in Meerut district on the river Hindon in Uttar Pradesh, about forty-four km to the north-east of Delhi, where excavations have revealed four cultural sequences. Period I yields a late variety of the Harappa culture consisting of burnt bricks, wheel-made pottery, terracotta objects depicting figures of various animals, ornaments of semi-precious stones, etc., the pottery is characterised by geometric and decorative designs in black on red. In period II iron objects comprising a spear-head, a barbed arrow-head, nails and pins occur throughout the 137 cm thick deposit of Painted Grey Ware and associated cultural assemblage. Wheeled terracot a objects, dice, styli, pins, arrow-heads of bone, glass beads are also met with. This period is also characterised by the existence of mud-built house. Period III marks the advent of the Northern Black Polished Ware (NBPW) and the finds are in conformity with the contemporary historical period I of Rupar and Hastinapur. Period IV reveals Mughal elements after which the site is named.

Alampundi A village in the Senji division of the Tindivanam taluka (12°14′ N, 79°42′ E) of the South Arcot district, Tamil Nadu. *Ep. Ind.*, III.224.

Alampur Site in Andhra Pradesh on the west bank of the Tuṅgabhadrā (15°54′ N, 78°11′ E) where there is a group of six temples. The best preserved monuments of the Alampur group is represented by what is known as the Viśva-Brahma temple.

Alaṃvimahāpura An administrative division on the Ganges in Gorakhpur region (26°45′ N, 83°24′ E) of Uttar Pradesh mentioned in an inscription of Gāhaḍavāla Govindacandra. *Ep. Ind.*, XVIII.218-24.

Alaṇḍala A village in Pova-viṣaya in the (southern) Kosala-deśa mentioned in a Cuttack grant of Mahābhavagupta Janamejaya. It is modern Alanda three miles east of the central place (20°40′ N, 83°30′ E) of the Bolangir district, Orissa. *Ep. Ind.*, III.345-51; LI.189.

Alanda-Tīrtha A village belonging to Śrīnilava-bhoga (q.v.) on the south bank of the river Bhīmarathī (q.v.), mentioned in a Cālukya record of AD 617-618 (Satara copper plate), which may be identified with modern Alundah, five miles north-east of Bhor (18°09′ N, 73°54′ E) and thirty-five miles north of Satara, Maharashtra.

Alandīya-Grāma A village, modern Alandi-Chorachi in the Haveli

taluka of the Pune district, Maharashtra, mentioned in a Rāṣṭrakūṭa copper plate dated S.690 found at Talegaon. *Ep. Ind.*, XIII.275.

Alāpa-Pattalā An administrative division mentioned in the Don Buzurg grant of the reign of Gāhaḍavāla Govindacandra. It may be identified with Salempur pargana, Gorakhpur district, Uttar Pradesh. *Ep. Ind.*, XVIII. 218-24.

Alappakam A village in Cuddalore taluka (11°43′ N, 49°79′ E), South Arcot district, Tamil Nadu. *Ep. Ind.*, XVIII.97.

Alasanda A city in the Yona territory. Geiger identifies it with the town of Alexandria founded by Alexander near Kabul in the Paropanisadae (q.v.) country. King Milinda (Menander) was born in its suburb called Kalasigāma (*Milinda*, 82-83; *Mahāvaṃsa*, XXIX.40; Geiger's tr. 194). According to Tarn, it stood on the west bank on the united Panjsir-Ghorband rivers near the confluence facing Kapisa on the east bank represented by modern Begram.

Alasu-Nāḍu A district in Tulu-nāḍu or Northern Kerala, the country of Tuluvas, mentioned in an inscription dated Śaka 1296 found on the south wall of a *maṇḍapa* at the base of the Tirumalai rock. *SII*, I. no. 72.

Aḷatti The region from Nangili to Tuṅgabhadrā, mentioned in the Coḷa records. *SII*, I, 73.

Ālavī, Ālabhīya, Alavaka Country of the Ālavakas which was situated near the Ganges and was probably identical with the Chanchu territory visited by Hiuen-Tsang and identified by Cunningham and Smith with the Ghazipur region (Watters, II.61.340). The name is derived from the capital Ālavī (Sanskrit *Aṭavi*, *Aṭavika*). or Ālabhiya which according to the Jain *Uvāsagadasāo*, II, 103 stood close to a large forest, identified by Cunningham and Hoernle with Newal or Nawal in the Unao district of Uttar Pradesh and by Dey with Airwa (A-le of Fa-hian), twenty-seven miles north-east of Etawah. In the *Abhidhānappadīpikā* Ālavī finds a place in a list of twenty famous cities. From the Buddhist source it appears that the township of the Ālavakas lay on the way between Śrāvastī and Rājagṛha. *Vinaya*, II. 170-75; III.224 f., IV.16ff.; *Aṅguttara*, IV.216-20; *Samytta A*, I.207, *Suttani A*, I.4-5.

Al-Bailaman Territory mentioned by the Arab historians as conquered by Junayd. It probably refers to the circle of states mentioned in a Ghatiyala inscription as Vallamaṇḍala. It may also stand for Bhilmal or Bhinmal (25°00′ N, 72°19′ E), Rajasthan.

Al-Daibal Port near Karachi (24°51′ N, 67°04′ E) which was according to Al-Bīrūnī, about 150 miles south-east from Makran. See under Daibal. Sachau, I, 198 ff.

Alexandria (S) Cities founded after the name of the Macedonian conquerer. These were Alexandria-sub-Caucasum (modern Charikar or Opian near Kabul) Alexandria-amongst-the-Arachosians (modern Kandahar), Bucephala and Nicaea (on the banks of the Jhelum), Alexandria (at the confluence of the Chenab and the Indus) and Sogdian Alexandria (in Northern Sind).

Alexandria-Under-Caucasus A city supposed to have been founded by Alexander at the foot of the Hindukush. Its exact site is exceedingly difficult to determine, but it appears that it lay in the broad valley of Koh Daman where near the modern village of Charikar, are found ruins indicating the former existence of an important city. Some scholars are inclined to locate it at Beghram, the position of which is decidedly less favourable. The abundance of the ancient remains at Beghram may be explained by supposing that locality to have been the site of Nicaea (q.v.)

Alina Tribe of North-east Kafiristan mentioned in *RV*, VII.187.

Alinā A village, surviving in the same name, situated about fourteen miles north-east of Nadiad (22°41′ N, 72°55′ E), the chief town of the Nadiad taluka in Gujarat. It is the find-spot of a copper plate of Śilāditya VII.

Alispur Modern Ellichpur or Achalpur (21°18′ N, 77°33′ E) which according to Al-Bīrūnī, was about seventy-five miles to the south of Dhar. Sachau, I.198 ff.

Alitīrtha Holy place on the Narmadā. *Kūrma*, II. 42.57.

A-Li-Ya-T'I-Sha Āryadeśa, Chinese name of India.

Al-Jurz The Gurjara state of Western India referred to by Arab historians. *KFT*, II.226-27.

Al-Kikan Modern Kelat (25°21′ N, 64°03′ E) in Baluchistan. It was also known as Kizkanan, as recorded by the Arab historians.

Al-Kiraj Territory mentioned by the Arab historians as conquered by Junayd. It has been identified by Elliot with Cutch (22°35′ N, 69°49′ E). *KFGB*, II. 226-27; Elliot, I.126.

Alkuka-Viṣaya A district mentioned in the Elapur copper plate of the Cālukyas of Badami. It included two villages, Bahamanavaṭagrāma and Tambaḍagrāma. The former is identified with the modern Bammigati, twenty miles south of Dharwar, and the latter with Tambur two miles west of Bammigati in North Kanara district. Although the boundaries of this district cannot exactly be settled, it must have been situated on the south-west of Dharwar in Karnataka. *IHQ*, IV.428.

Al-Lahum A city in Bamiyan in Afghanistan, mentioned by the Arab geographer Mukaddasi as 'the tradeport of Khurasan and the treasure house of Sind'. *LEC*, 418.

Allakappa Territory of the Bulis (q.v.) which is stated to be situated on the way from Masar in the Shahabad district to Vaiśālī. It was ten leagues in extent. *Dhammapada* A, I. 161.

Allosygne A mart in Maisolia, i.e. the Masulipatam (16°04′ N, 81°13′ E) region. Ptolemy, VII.I.15.

Alluru Buddhist site in the Krishna district (16°46′ N, 80°26′), Andhra Pradesh, situated at a distance of four miles from the Yerrupalem railway station on the Vijayawada-Hyderabad line. A stūpa excavated here, shows the existence of a Buddhist establishment of about the second century AD. The site has yielded four limestone images of Buddha. An inscription discovered here records a gift of land to a school of the Pūrvaśailas of Buddhism.

Al-Maḥfūzah A city in Lower Sind established by al-Hakam ibn Awānah, an Arab governor. The name means 'the guarded'. *KFB*, II. 228-29.

Al-Malibah Country mentioned by Arab historians. It is taken by Murgotten as Malabar, by Elliot as Malwa or Malabar and by R. C. Majumdar as Eastern or Western Malwa. *JDL*, X.21-22.

Al-Mandal Country mentioned by the Arab historians as conquered by Junayd. Elliot identified it with Okā-mandal in Gujarat. According to R. C. Mujumdar it is probably Mandor.

Al-Manṣurāh The first viceregal seat of the Arab governors of Sind. The city developed in the suburb of Bahmanabad (near Hyderabad, 25°20'N, 69°38' E) and eventually it became the centre of a country of the same name. According to Masudi, it was about 600 miles to the south of Multan. Towards the north it extended as far as al-Rur which was included within its boundary. The estates and villages dependent on Mansurah amounted to 300,000, which is however a fantastic exaggeration. In the time of Ibn Haukal the limits of Mansurah in the west appeared to have touched the borders of Mukran. Iṣtakhri said that the city proper was about a mile long and a mile broad and that it was surrounded by a branch of the Mirhan (Indus). *KFB*, II.223, Elliot, I.24, 27, 38.

Almatti Middle Palaeolithic site in North Karnataka.

Aluemgāṃvu A village in the Seuna-deśa (q.v.) mentioned in Paithan copper plate, a Yādava record of S.1193. It is modern Avalgaon in the Aurangabad district, Maharashtra.

Āluka See under Ālupa Āluva. The name is spelt as Āluka in the Marutura grant of Satyāśraya and Mahākuṭa pillar inscription, and as Ālupa in Aihole Praśasti. The Ālupas are also mentioned in the Gudnapur inscription as subordinates of the Kadamba ruler Ravivarman. The name seems to be preserved in that of the modern town Alupai on the Malabar coast. *Ep. Ind.*, VI.6ff.; *Śrīkaṇṭhikā*, 63; *MAR*, 1936, 72-78; Bhandarkar, *EHD*, 60.

Ālupa, Āluva A tribe whose territory comprised the Tuluva (the region around the South Kanara district of Karnataka) country with capital at Udayavara, south of Uḍipi. Their country was referred to by Ptolemy as Oloikhora (Āḷuvakheḍa).

Ālūr A village in Padināḍu, identical with Alur in the Camrajnagar taluka in Mysore district, Karnataka. *SII*, III.425-27.

Āḷuvakheḍa See under Āḷupa.

Amakatis A city of the Kaspeiroi or Kashmirians. Ptolemy, VII.1.48.

Āmalaka Holy place on the Sahyādri range. A village of the same name was situated on the north bank of Tamraparṇī. *Varâha*, CXLVIII. 67 ff.

Amalakaṭaka Same as Amod, twelve miles to the south-west of Amti in Vadodara (Baroda) district, Gujarat.

Amarakaṇṭaka Source of the river Narmadā (22°30' N, 82°00' E) in the Maikal hills, district Shahdol, Madhya Pradesh. It is about forty-

eight km from the Pendra Road Railway Station. It is an ancient site since relics of Palaeolithic culture have been found here. Amarakaṇṭaka and the Mekhala hills are sacred in Indian religious tradition. Amarakaṇṭaka is probably Āmrakūṭa of Kalidāsa's *Meghaduta*, I.17. The *Mārkaṇḍeya*, LVII, calls it Somaparvata and Surathādri. According to *Matsya*, XXII.28; CLXXXVI.12-34, etc., this sacred hill is superior to Kurukṣetra. The *Padmapurāṇa*, CXXXIII.21 mentions a holy place named Caṇḍikātīrtha at Amarakaṇṭaka. Ruins of certain temples revealing a structural transition from the purely Nāgara style of North India are found. They bear no epigraph but on stylistic consideration ascribed to the period between ninth to eleventh century AD. Each of them is *saptaratha* in plan and consists of seven segments along the vertical axis.

Amarakuṇḍa A town in Andhra Pradesh containing Jain antiquities.

Amarapura Same as Ambar, a subdivision of Jaypur district, Rajasthan. Previously it was the capital of Jayapura state.

Amaraṣaṇḍika-Maṇḍala An administrative division of the Pāla empire attached to the *viṣaya* of Sthālikkata mentioned in the Khalimpur grant of Dharmapāla. *JASB*, LXXIII.39 ff; *Ep. Ind.*, IV.243 ff.; *GLM*, 9 ff.

Amaranātha A place of pilgrimage in Kashmir, about thirty miles (forty-eight km) from Pahlgam. It is a cave in which the phallic form of Śiva is enshrined. The phallus is made of ice heaped on a dolomite stone. The cave is 5182 metres (17,000 ft) above sea level. It is fifteen metre in width and eight metre in height. A rivulet called Amaragaṅgā flows to the west of the cave.

Amarāvatī Buddhist centre in the Guntur district, Andhra Pradesh (16°34′ N, 81°21′ E) on the right bank of the Krishna. The ancient name of Amaravati was Dhānyakaṭaka (q.v.) represented by the present Dharanikota, about half-a-mile from the site. Evidence of numerous incriptions found in this place proves that it was a flourishing Buddhist centre from about the second century BC to fourteenth century AD. But now it exists in ruins only. Throughout the eighteenth and nineteenth centuries the structural materials were plundered by the local people for the purpose of making their own houses. In this massive plunder the local zamindars were personally involved. The site was first visited by Colonel Mackenzie as early as in 1797. When he revisited the site once again in 1816 for the purpose of sketching the details of entire complex he found most of the structures damaged beyond recognition. It is only from his drawings which represented certain hypothetical reconstructions and from the reports of subsequent archaeological explorations and excavations as well as from some five hundred pieces of sculptured stones salvaged from time to time and sent to differenet museums that one may form some idea about its shape, dimensions and compositions. The site was first excavated rather haphazardly from the western gate by W. Elliot in 1845. Subsequently it was excavated by R. Sewell in 1877 and by J. Burgess in 1881 who found a large pit, roughly circular with extensions at four cardinal points. In the beginning of the present century Alexander Rea excavated the immediate precincts of the

Mahācaitya and exposed a few ruined structures. Subsequent excavations undertaken by the Archaeological Survey of India revealed the existence of the lower portions of certain small stūpas, wall made of brick, portions of a building consisting images of the Vajrayāna pantheon and numerous stray articles which are now preserved in the site museum. From conjectural reconstructions made on the basis of the extant findings it may be observed that the nucleus of the main Stūpa, called Mahācaitya, which formed the principal focus of the Buddhist establishment, went back to the third century BC. In the second century AD the Mahācaitya was rejuvenated and embellished. With later additions at subsequent ages, it was a gigantic structure characterised by sculptured marbles, encircled by outer rails, the interior and exterior of which contained decorative scenes and symbols, depiction of Jātaka stories and episodes from the Buddha's life as well as varied scenes of secular and religious life. Centring round the Great Stūpa, there were numerous small Stūpas, *maṇḍapas* temples, residences, etc., constructed at different periods, relics of which are still visible. The images found at Amarāvatī belong to the Mahāyāna group. The discovery of a good number of stone and bronze images of the Buddha and also the stone figures of the Buddhist deities like Muñjuśrī, Maitreya, Lokeśvara, Vajrapāni, Heruka, etc., testifies the gradual transformation of Buddhism into the Tantric Vajrayāna form in this region.

Amba Middle palaeolithic site in Bulsar district, South Gujarat.

Ambagāma (**Āmragrāma**) A village on the high road from Vaiśālī (q.v.) to Kusinagara (q.v.) where the Buddha stayed during his last journey. *Dīgha*, II.122-26, *Suttani*, 194.

Ambājanma Holy place to the east of Saraka mentioned in *Mbh.*, III.83.81.

Ambaka-Grāma A village in the Vaṭanagara-viṣaya (q.v.) mentioned in the Rāṣṭrakūṭa copper plates. It has been identified with modern Ambwani, six miles south-west of Wani, in Dindori taluka of the Nasik district. *Ep. Ind.*, X.85; *Ind. Ant.*, XI.157.

Ambakheri Late or degenerate extension of the Harappan in the Saharanpur district, Uttar Pradesh. The site has yielded ochre colour ware sherds with intact slip without any traces of paintings, remnants of a brick-kiln and terracotta articles.

Ambalaṭṭhika A royal park midway on the road between Rājagṛha and Nalanda. It was surrounded by a rampart and the royal rest-house which was adorned with paintings. It was sanctified by several visits of the Buddha. *Dīgha A*, I.41-42; *Vinaya* II.287.

Ambāpāṭaka Also known as Āmrapura, it is same as Amaḍpur, situated on the Purāvī or Pūrṇā, about five miles from Navsari (27°07′ N, 73°40′ E) in Surat district, Gujarat.

Ambarnath A municipal town in the Thana district, Maharashtra. It is thirty-elght miles from Bombay on Bombay-Pune railway line. To the east of about the town there is a stone temple which was erected in AD 1060 by Mambānirāja who was a vassal of the Cālukyas of Kalyāṇa. The temple is

divided into two parts and the pillars therein resemble those of Ajanta. The outer side of the temple contains sculptural embellishment of typical Calukyan style.

Ambasaṇḍam A Brahmin village to the east of Rājagṛha. The place was so called owing to the existence of mango grove. *Sumaṅgala*, III.697.

Ambaṣṭha Corresponding to the Abastanoi (q.v.) of Arrian, the Ambaṣṭhas were a people who settled on the lower Asiknī in Alexander's time. Their settlement was below the country of the Malloi (q.v.), but above the confluence of the Chenab and the Indus. The word Ambaṣṭha first occurs in the *Ait. Br.*, VIII.21. The *Mbh.*, II.52-14-15 mentions them along with the Śibis (q.v.), Kṣudrakas (q.v.), Mālavas (q.v.) and other north-western tribes. The Purāṇas mention them as Ānava-Kṣatriyas and kinsmen of the Śibis (*AIHT* 108-09). In the *Bārhaspatya Arthaśāstra* (ed. Thomas 21) the country of the Ambaṣṭha is mentioned in connection with Sind. The Ambaṣṭhas were at first a tribe of warriors of North-western India, but subsequently they migrated to different parts of India and took different occupations like farming, leather work, washing, medicine, etc. In later times they were found in South-eastern India near the Mekala range and also in Bihar and Bengal. cf. *Ambastae* of Ptolemy, VII.1.66 ff., *BṛS.*, XI.19; XIV.7, 17; XVI.22; *Bhāgavata*, X.83.23; *Brahmāṇḍa*, III.74.22; *Matsya*, XLVIII.21; *Vāyu*, XCIX.22; *Viṣṇu*, II.3.18; *Pāṇini*, VII.3.97.

Ambāṭagrāma A village in Ciprarulana-viṣaya mentioned in the Cālukya records. It is modern Ambad, eight miles north-east of Narvan and fifteen miles southwest of Chiplun in the Ratnagiri district, Maharashtra. *QBIM*, X.12.

Ambatittha A village in the Cetiya (Cedī) Janapada) modern Bundelkh-and the adjoining region in Madhya Pradesh. *Vinaya* IV, 108-10; *Aṅguttara A*, I.178.

Ambattur-Nāḍu Village in the Saidapet taluka, (13°02′ N, 80°16′ E) Chingleput district, Tamil Nadu *SII*, III.287.

Ambavāḍi-Viṣaya An administrative division, Ambavalli in Parlakimedi (18°47′ N, 84°08′ E), Ganjam district, Orissa, mentioned in the records of the Eastern Gaṅgas. *Ind. Ant.*, XVIII.167-74.

Ambilakuṇḍi Modern Amblihonda near Gudnapur in North Kanara district mentioned in the Gudnapur inscription of Ravivarman. *Śrīkaṇṭhikā*, 63-64.

Ambipāṭaka Modern Amkuhi, eight miles north-east of Bilahri in Jabalpur district, mentioned in the Bilahri inscription of Yuvarāja II. *CII*, IV.208-09.

Ambrilika Modern Amreli (21°31′ N, 71°31′ E) in Gujarat mentioned in the Sorath copper plate of Dharasena II AD 572. It was also known as Amaravalli. *Ind. Ant.*, VII.68.

Ambivale A village near Jambrug, to the north of Karjal Railway Station, Kolaba district, Maharashtra, which contains a Buddhist cave. Four pillars supporting the verandah are of the same pattern as those of

Nasik, the second of which contains a short Pali inscription. The cave is now converted into a Brahmanical temple.

Ambuāli-Pattalā An administrative division, situated on the bank of the Daivāha (apparently, modern Dehao which according to Thornton's Gazettur is another name of the river Gogra) mentioned in the Bengal Asiatic Society's grant of Gāhaḍavāla Jayacandra's reign. *Ind. Ant.*, XVIII. 137-39; *Ep. Ind.*, VIII.150.

Ambudvīpa Modern Anjidiv island near the west of Karwar in Karnataka mentioned in the Honavar plates of Kaikeya Citrasena. *Ep.Ind.*, XXXVII.33ff.

Amdhāpatiya Andhrāpatha, i.e. the Andhra country between the Godavari and the Krishna, mentioned in the Mayidavolu copper plate of Śivaskandavarman. *Ep. Ind.*, VI, 88; *SII*, I.113.

Amghavasati See under Candanāpuri.

Aṃkoṭṭaka A village in the Akṣasaraka subdivision of Hastavapra (q.v.) mentioned in a charter of Dhrūvasena I, year 207. It has been identified with Akota at the outskirts of the city of Vadodara (q.v.) on the right bank of the Viśvamitrī river. *Ep. Ind.*, XXXVII.167 ff, *JOI*, XII.51 ff.

Amohaka Holy place on the Narmadā. *Matsya*, CXCI.105, *Padma*, I.18.96-99.

Amra Chalcolithic site at Haler in the Saurashtra region of Gujarat where excavations have yielded Harappan pottery along with the black-and-red ware.

Āmra-Deśa An administrative division mentioned in a Yādava record of S.1150. This region was around modern Ambe, the find-spot of the record, lying on the bank of the river Manjara. Its chief town was Āmrapura (q.v.) which is identified with Ambe-Jogai, (Mominabad) in Bhir district, Maharashtra. The region also included a place called Laghubadadhi which has not as yet been identified. *SMHD*, I.62.

Āmrakā A city of the Traikuṭakas, in all probability Pardi, about fifty miles south of Surat, wherefrom king Dharasena issued a copper plate grant in AD 455. Another copper plate discovered at Banaras which was issued from Śāntanapura by king Harirāja of the Sura dynasty, records the grant of land at Āmraka-nagara, and it is not improbable that this Āmraka-nagara is not different Āmrakā of Surat district, Gujarat.

Āmrakagartikā A village situated in the Ankiṣṭha-bhoga (q.v.) mentioned in the Malhara plates of Adityarāja. The Goras grant of Dhrūvasena II refers to the place as Āmragartā. It has been identified with Amajhiri in the Melghat taluka of the Amraoti district. A similar place name is found in the Mallasarul grant of Vijayasena which has been identified with Ambanula in Burdwan district, West Bengal. *JIH*, LIV.3, 11, 12; *Ep. Ind.*, XIII.160; *CII*, III.129; *JBBRAS*, I.56.

Āmrapura See under Āmra-deśa.

Āmravāṭaka Modern Amboli in the Chiplun taluka of the Nasik district. In the inscriptions found around Chiplun it is mentioned as

belonging to the Avaretikā-viṣaya *CII*, III.129, IV. *lvii*, *Ep. Ind.*, III.50, *JBBRAS*, XX.41.

Amreli Archaeological site situated near the town Amreli (21°36 N, 71°15′ E) which is the headquarters of the district of the same name in Gujarat. The excavated trenches in the habitation area have revealed the existence of two culture-complexes. The one in the lower levels belongs to the chalcolithic period and the other in the upper levels to the Iron Age. There is a definite stratigraphic break between them and therefore the two cultures were hardly generically related.

Amri A village one mile west of the Indus in the Dadu district of Sind to the south of Lakhi mountain and nearly 100 miles south of Mohenjo-daro and some 300 miles north of Karachi where was found for the first time a culture antidating and different from the Harappan. Two mounds demonstrate stratigraphically and culturally five periods, the first three of which constitute Pre-Harappan, Harappan and Main Harappan. The pre-Harappan period has a fourfold sequence, in the earliest of which we have handmade, mostly rimless, pottery with geometric motifs, Togau sherds, few wheel-thrown pots and also chert blades and copper scraps. The Harappan elements were subsequently imposed and in the third period of Amri culture we have their fullest development.

Amrithamangalam Archaeological site situated in Chingleput district, Tamil Nadu. It is extended over a vast lateritic field in which more than 250 urn-burials have been discovered. The grave goods include black-and-red ware and iron implements.

Amṛtabhavana A vihāra located in the village of Anantabhavana near Vicharnag about three miles to the north of Srinagar. *RT*, III.9.

Aṃśumatī A river mentioned in *RV*, VIII.96.13-15. According to the *Bṛhaddevatā*, VI.110. it was in the Kuru country. *Rām*, II.55.6 place it near the Yamuna.

Amūrū Name occurring as a *koṭṭam* (division) and *nāḍu* (district) of Jayankoṇḍa-Soṛa-maṇḍalam (q.v.) in a Cola inscription inside the Geṅgonda Maṇḍapa at Mamallapuram on the left wall. Amūrū, both *koṭṭam* and *nāḍu*, also appearing in other inscriptions, is represented by modern Amur or Ambur, a town in the Velur subdivision of the North Arcot district, Tamil Nadu. *SII*, I. no. 89, *Ind. Ant.*, XIII.132; Sewell, *Lists*, I.163.

Amvaranta-Viṣaya Name of a district mentioned in the Sanjan copper plate. The name is a corruption of Aparānta, and in another inscription it is described as Avaretika-Viṣaya (q.v.). Its area roughly corresponded to the western coastal region from Mahi to Goa. *JBBRAS*, XX, 42.

Anagwadi Lower and Middle Palaeolithic site, situated on the Ghataprabhā in Karnataka at a distance of thirteen km. north-west of Bagalkot (16°12′ N, 75°45′ E) and five km from Kovalli.

Anahila-Pāṭaka, Vāḍa Ancient city, situated on the river Sarasvatī, 105 km to the west of the Ahmedabad in Gujarat. Its present name is Patan (12°52′ N, 72°10′ E). From epigraphic references it is also proved

that the region around the city also served as an administrative division under the same name. The city was established by the Cāpa king Vanarāja in AD 745 as his capital. In AD 940 the Caulukya king Mūlarāja occupied Gujarat and maintained the city as the capital of his kingdom. Anahila was the capital of Gujarat even in the thirteenth century during the reign of the Vāghela kings. It was only after the establishment of Ahmedabad in 1412 on the Sabarmati by Ahmed I that the capital of Gujarat was shifted from Anahila.

Anaimalai A hill in the Madura district, running from north-east to south-west nearly parallel to the Madura-Melur Road. It is also known as the 'elephant hill'.

Aṇaippāḍi Name of a village mentioned in a fragmentary inscription found in the Gaṅgeśvara temple at Gāṅganūr near Velur. It lay in the North Arcot district, Tamil Nadu. *SII*, I.no.104.

Anandanagara, Pura Modern Vaḍnagar in the Kheralu-kad region of Vadodara (q.v.) in Gujarat. *Ep. Ind.*, I.295, 316-18; XIX.236 ff.

Anandapura A city mentioned in the Harsola grant. It may be identified with modern Vaḍnagar. *Ep. Ind.*, XIX.236.

Ānanduru Headquarters of Ānanduru-300 mentioned in the Akkalkot inscription of Sīlāhāra Indarasa. It is same as modern Anaduru, twenty miles to the north of Akkalkot (17°31′ N, 76°15′ E) in the Osmanabad district. *Ep. Ind.*, XXVII.71.

Anantagocara Country of Ananta, i.e. kingdom of the Cāhamānas, comprising portions of Rājasthan, Punjab and Gujarat, so called after the name of its second prince. The name is especially mentioned in the Harṣa stone inscription of the reign of Vigraharāja II, found at Haras in Sikar (27°36′ N, 75°15′ E), Jaipur. *Ep. Ind.*, II.116-30; *Ind. Ant.*, 1913, 57-64.

Anantanāga A holy place at the foot of the western extremity of the Mārtaṇḍa plateau in Kashmir. It is now known as Islamabad. Other names were Anantabhavana and Anantahrada.

Anantatīrtha Holy place in Mathura. *Varāha*, CLV.1.

A-Nan-T'o-Pu-Lo Same as Ānandapura, modern Vaḍnagar in Gujarat, mentioned by Hiuen-Tsang.

Anar A city about fourteen miles to the west of Kanauj mentioned by Al-Bīrūnī. Sachau, I.198 ff.

Anarghavalli A village mentioned in the Peṇḍrabandh plates of Pratāpamalla. It corresponds to modern Janjgir, Bilaspur district, Madhya Pradesh. *Ep. Ind.*, XXIII.3.

Anarka Name of three holy places situated respectively at Kurukṣetra, on the Narmadā and to the west of Yamunā. *Vāmana*, XLI.22-24, *Matsya*, CXCIII.1-3, *Kūrma*, II.41.91-92, *Padma*, I.27.56.

Ānarta Territory around Dwaraka (22°14′ N, 69°01′ E) Mentioned in the Junagarh rock inscription of Rudradāman (*Ind. Ant.*, VII.262-63). According to some Ānarta may designate district around Vaḍanagara

(*BG*, I, i, 6). The *BṛS*, XIV.17, 33; XVI.31 locates it in the south-west division.

Anarudra-Viṣaya An administrative division in Southern Tosali, Orissa, mentioned in the Chaurasi grant of Śivakara. The findspot of the grant is Chaurasi. Antarodh Pargana, Nimapara, Puri district. *JBORS*, 1928, 292-306.

Anauoi A tribe living in Farah, an eastern province of Parthian empire comprising a portion of Herat, mentioned by Isidore of Charax.

Ānava, Anu Tribe mentioned with the Yadus, Turvaśas, Druhyus and Purus in *RV*, I.108.8; VII.18.13-14; VII-4.I; VIII.10.15. They dwelt on the the Paruṣṇī.

Andha A river, probably same as Chāndan or Andhelā which falls into the Ganges in Bhagalpur. *Bhāgavata*, V.19.18; *Devī Bh.*, VIII.11.16.

Andaka A city of the Aspisians, situated on a tributary of the Kabul river, mentioned by Arrian (Chinnock 230-31).

Andhaka A clan of the Yādavas living in the Dwaraka (22°14'N, 60°01'E) region. The *Bhāgavata Purāṇa*, I.11.10 places them in Dwaraka along with the Kukuras and Vṛṣṇis. In *Mbh.*, II, 183.32, Andhakas are associated with Daśārnas and Kukuras and are described as a branch of the Yādavas. In *Viṣṇu*, IV.13.1. and in *Vāyu*, XCVI.94-96, the Andhakas are described as a branch of Sātvatas. They are referred to also by Pāṇini, VI.I.114, VI.2.34 along with the Vṛṣṇis. The *Mbh.*, XII.81.25, refers to their republican constitution.

Andhakavinda A village on the Sappini river in Magadha not far from Rājagṛha. *Aṅguttara*, II.138-39; *Vimānavatthu A*, 185-86; *Petavatthu A*, 105-09.

Andhapur Capital of the Andhras on the river Telavāha mentioned in *Serivāṇij Jātaka*. Bhandarkar identified Telavāha with the modern Tel or Telingiri (*Ind. End.*, 1918, 71). There is also a river called Ter in the South India. (*Ep. Ind.*, XXII.29). If Seri or Śrī Rājya refers to the Gaṅga kingdom of Karṇaṭaka (Rice *MCI*, 38), Telavāha may have been another name of the Tuṅgabhadra-Krishna and Andhapura may be identified with Bezwada or some neighbouring city. The name Telavāha or oil-carrier reminds one of the epithet *taila-snehopalabdha-saralatva* (with a smoothness caused by oil) by which the Krishna is characterised. *Ep. Ind.*, XII.153.

Andhavana A forest near Srāvastī which served as a resort to Buddhist monks. *Jāt.*, I, 128 ff., *Samyutta*, IV, 105-07, V.302; *Aṅguttara*, III, 358; *Thera A*, I, 39; *Dhammapada A*, II.49, 52.

Andhra Southern People mentioned in the *Ait. Br.*, VII.18. They are now represented by the large population speaking the Telugu language who occupied the deltas of the Godāvarī and the Krishna. P.T. Srinivas Iyenger argued that extension of Andhra power was from the west to the east down the Godavari and Krishna valleys (*Ind. Ant.*, 1913, 276-78). Pliny, quoting probably from Megasthenes, says that the Andare (Andhras) possessed numerous villages, thirty towns defended by walls and towers, and supplied their king with an army of 100,000 infantry, 2,000 cavalry and

1,000 elephants (*Ind. Ant.*, 1877, 339). The earliest capital Andhapura (q.v.) was situated on the Telavāha river which is either the modern Tel or Telingiri or may represent a portion or an affluent of the Krishna. The Mayidavolu plates of the early Pallava ruler Śivaskandavarman prove that the country of the Andhras embraced the lower valley of the Krishna and had its centre at Dhañña kaḍa or Dhānyakaṭaka, i.e. Bezwada (Vijayavāḍā), or Dharaṇikoṭā or some neighbouring city on the south bank of the Krishna. Hultzsch identified the city with Amarāvatī (*Ep. Ind.*, IV.86). Burgess suggested Dharaṇikoṭā which lies about eighteen miles to the westward from Bezwada, on the right bank of the Krishna. Fergusson, Sewell and Watters prefer Bezwada itself (Watters, II.216). Hiuen-Tsang applies the name An-to-lo (Andhra) to the district round Ping-ki-lo (Veṅgipura) in Krishna district. In later times the Andhra territory extended from the Godavari to the borders of Kaliṅga and included Piṭhāpurī on Piṭhapuram (*Ind. Ant.*, XX.93; *Ep. Ind.*, IV.315). The Andhras along with the Palidas, Bhojas and Rathikas are mentioned as vassal tribes in the inscriptions of Aśoka. One recension of the Rock Edicts of Aśoka has been discovered in the Kurnool district (*IHQ*, 1928, 791; 1931, 817 ff; 1933, 113 ff; *Ind. Ant.*, 1932, 59) which falls within the present Andhara area. Subsequent discoveries of Aśokan epigraphs include, besides the Yerragudi inscriptions (Kurnool district), two rock edicts at Kopbal, on the Gavimath and the Palkigundu hills. The *Mbh.*, XII, 207.42. points out that the Andhras were settled in the Deccan. The *Rām.*, IV.41:11. connects them with the Godāvarī. The *Mārkaṇḍeya*, LVII.48.49 and the *BrS.*, XIV.8 mention the Andhras as a southern people. The Sātavāhanas are claimed by the Purāṇas to have been Andhras or Andhrabhṛtyas. In mediaeval Sanskrit literature and epigraphs the Andhras and their country are mentioned as Tiliṅga, Telaṅga, Tailaṅga, Triliṅga, etc. In a copper plate of 1358 the Tiliṅga or Andhra country is described to be bound on the north by Kānyakubja, on the south by Pāṇḍya, on the east by Kaliṅga and on the west by Mahārāshṭra.

Andhra Khimḍi Maṇḍala A district occupied by the Kalacuris of Tummāṇa mentioned in a stone inscription found at Ratanpur in Madhya Pradesh. It is same as Kimedi or Khimide in the Ganjam district, Orissa.

Andhrāpatha Capital of the Andhra country mentioned in the Mayidavolu plates of the early Pallava ruler Śivaskandavarman (*Ep. Ind.*, VI.88). It was apparently Dhañña kaḍa (Dhānyakaṭaka) at or near Bezwada.

Andi-Nāḍu See under Agara-parru.

Aṅga Country of the Aṅgas, originally an eastern people mentioned in *AV*, V.22.14 in connection with the Gandhāris, Mujavats and Magadhas. They are also mentioned in the *Gopatha Br.*, II.9; *Ait. Br.*, VIII.22; Pāṇini, II.4.62; VI.I.20 and *BṛS*, XIV.8. The *Baudh. D.S.* I.1.19 mentions them as peoples of mixed origin, the *Mbh.*, VIII.22.18.19. calls them *mlecchas* or outlandish barbarians while the *Matsya*, XLVIII.60. characterises them as of demoniac origins. The *Vāyu*, LXII.107-23 connects them with the Niṣādas. The kingdom of the Aṅgas was known to the writers of the epics, in

which absurd legends have been furnished in regard to its origins (*Mbh*, I.104, 53-54; *Rām.*, 1.23.14). The Buddhist and Jain texts refer to Aṅga as one of the sixteen Mahā-janapadas (*Aṅguttara*, I.213; IV.252, 256, 260; *Mahāvastu*, I.34; *Bhagavatī* XV.1). The country of the Aṅgas was to the east of Magadha and it was separated from the latter by river Campā, probably the modern Chāndan. According to Pargiter (*JASB*, 1897, 25) Aṅga comprised the modern districts of Bhagalpur and Monghyr in Bihar, and also extended northwards up the river Kauśiki or Kosi and included the western portion of the district of Purnea. In *Mbh.*, II.30.20-22, however Modāgiri or Monghyr and Kauśikī-Kaccha had rulers who were distinguished from Karṇa the ruler of Aṅga. The Aṅga dominions, however, at one time included Magadha and probably extended to the shores of the sea. For, the *Vidhura Paṇḍita Jātaka* (no. 545) describes Rājagṛha as a city of Aṅga and the *Kathāsritsāgara*, XXV, 35; XXVI.115; LXXXII.3-16 says that Viṭaṅkapura, the city of the Aṅgas was situated on the shore of the sea. Subsequently, however, the glory of Aṅga vanished. The capital of Aṅga was Campā, situated on the river of the same name and the Ganges. It was also known as Mālinī or Malina (q.v.).

Aṅgarāyan-Kuppam A village mentioned in an inscription found inside the back Gopura of the Mārgasahāyeśvara temple at Viriñcipuram. It is the modern Angarankuppam six miles north of the temple. *SIL*, I. no. 123.

Angia Lower Palaeolithic site situated on the river Bhukhi at a distance of about 5 km to the south-east of Nakhtarna and to the west of Bhuj (23°15N', 69°49' E) in Kutch district, Gujarat.

Aṅgulaka Modern Agigula in the Baudh-Khondmals district, Orissa, mentioned in a seventh century copper plate grant of Netrabhañja. *JGJRI*, 1970, 55ff.

Anhilvara Same as Anahilapura-pattana modern Patan (23°52' N, 72°10' E) in Gujarat which, according to Al-Bīrūnī was about 225 miles to the south-west of Bazana (Bayana in Bharatpur district).

Animeṣa A site in Bodh Gaya where the Buddha is said to have spent the second week after the enlightenment. It is mentioned by Fa-hian and Hiuen-Tsang. *Jat.*, I.78; Beal, *BR*, II.123.

Añjanagiri Ancient name of the Sulaiman range. *Rām.*, IV.37-5; *Mārkaṇḍeya*, LVIII.11; *Jat.*, V.133; *Āvaśyaka Cūrṇi*, 516. The *BṛS.*, XIV.5. locates Añjana in the eastern division.

Añjanavana A deer-park in Sāketa (q.v.) where the Buddha stayed for sometime. *Saṃyutta*, I.54; V.73 ff.

Añjanavanti A village in the Acalapura-viṣaya (q.v.) which is identified with the modern village Anjanvati, about forty miles south-east of Ellichpur (21°18' N, 77°33' E) in Amraoti district. It is mentioned in a Rāṣṭrakūṭa record of S.722 (Anjanwati copper plate). *Ep. Ind.*, XXIII.13.

Anjira Site of a transitional lithic culture lying between two arms of the Anjira river, a tributary of Upper Mula in Baluchistan.

Aṅkiṣṭha-Bhoga An administrative division comprising a part of the

Akola district mentioned in the Malhara charter of Ādityarāja. *JHI*, LIV.3 ff.

Aṅkola Holy place on the Narmadā mentioned in *Matsya.*, CXCI.118-22. It is probably the modern town of Ankleswar (21°38'N, 70°05'E) in Broach district, Gujarat. Cunningham identifies Akrureśvara with Ankleswar on the left bank of the Narmada. *AGI.*, 322.

Aṅkulagobbi A village in Miriñjadeśa (q.v.) mentioned in a copper plate of the Śilāhāras dated AD 1037 found at Kolhapur. It may be located somewhere in the Satara district, Maharashtra *SMHD*, I.33.

Aṅkuleṣvara-Viṣaya An administrative division in the Gujarat region which comprised the Ankuleswar and Peta talukas of Hamsot. *CII*, III.22.

Anmakoṇḍa-Viṣaya An administrative division which was the territory round Hanamkoṇḍa, in Warangal taluka (17°58' N, 79°40' E), Warangal district.

Annadevavaram A village in the Visari-nāḍu situated at the junction of the rivers Pinnasāni and the Godāvarī.

Aṇṇigere A village in the Beḷvala-viṣaya (q.v.) mentioned in the spurious Kurtakoti copper plate of Vikramāditya dated S.532. It was same as modern Aṇṇigeri in Gadag taluka (15°25' N, 75°42' E) of the Dharwar district. Karṇaṭaka. The Nilgunda inscription of S.788 also refers to this village. *Ind. Ant.*, VII.219; *Ep. Ind.*, VI.102.

Anoma Mountain near the Himalayas. *Apadāna*, 345.

Anomā A river identified with the Auni in the Gorakhpur district. It may also stand for the river Kudawa in Basti district, Uttar Pradesh. Its Chinese name was Ho-nan-no-ch'iang. The Buddha after leaving Kapilavastu proceeded to the bank of this river. *Dhammapada A*, I.85.

Anotatta A lake which may be identified with the Rawanhrad or Laṅga. Its Chinese name was A-nou-ta. According to the *Shui-ching-chu* the lake was otherwise known as Anavatapta, meaning 'unheated'. The origin of four streams are attributed mythically to it—Gaṅgā to the east, Sindhu to the south, Vakṣu to the west and Sītā (Tarim) to the north. This lake was supposed to have been visited by the Buddha many times. *Aṅguttara*, IV. 101.

Aṅsumatī A river in Kurukṣetra mentioned in the *ṚV*, VI.27.5-6; VIII.85-13.

An-Ta-Lo-Fo Same as Andarab, part of the old Tu-ho-lo or Tukhāra country, mentioned by Hiuen-Tsang.

Antar-Maṇḍali-Viṣaya An administrative division, also known as Purṇāmindhola, in Gujarat which comprised partly the region around Navsari. *CII*, III, 22.

Antarāla-Pattalā An administrative division containing the village Karaṇḍa mentioned in the Bengal Asiatic Society's grant of Gāhaḍavāla Govindacandra. The find-spot of this grant is unknown. *JASB*, XXXI. 123-24.

Antargiri A mountain region mentioned indefinitely in the *Mbh.*, II.27.3,

BrS., XVI.2, *Matsya.*, CXIII.44 etc. It is also mentioned as an eastern *janapada* in the Purāṇas. It may be identified with the Rajmahal hills in the Santal Parganas and with the hilly country between the Rajmahal and the Hazaribagh ranges.

Antarvedī Same as Madhyadeśa (q.v.) or Middle country, the land between the Ganges and the Yamunā and between Vinaśana (i.e. Sarasvati) and Prayāga (*Vinaśana-prayāgayoh gaṅga-yamunāyośca antaram*), according to Rājeśekhara. In *BṛS.*, LXIX.26 it is mentioned as *gaṅgā-yamunāntrāla* and in the same sense the term is used in the Indore grant of Skandagupta (*CII*, III.69). In the Gupta inscriptions, Antarvedī is sometimes mentioned as a *viṣaya*, a district or administrative division. Precisely, as a district Antarvedī denoted the Bulandsahr region of Uttar Pradesh.

Antasilā River rising in the Vindhyas. *Vāmana*, XLV.103.

Antibole One of the five mouths of the Ganges mentioned by Ptolemy. The term literally means 'thrown back'. It is regarded by some as identical with Old Gaṅgā that flows past Dakka in Bangladesh.

Antikā Modern Amti in the Padra taluka (22°15'N, 73°07' E) of the Baroda district Gujarat.

An-To-Lo Same as the Andhra country with capital in Ping-ki-lo, i.e. Ping-ki-pu-lo or Veṅgipura near modern Eluru in west Godavari district, mentioned by Hiuen-Tsang.

Anumakonda Modern Hanmankonda near Warangal (17°50'N, 79°35'E), Andhra Pradesh, mentioned in Telugu legends about Mādhavavarman of the Viṣṇukuṇḍin family.

Anupa District around Māhiṣmatī on the Narmadā in Madhya Pradesh. It formed part of Gautamīputra's dominions as is indicated by the Nasik record of Gautamī Balaśrī. Anupa-nivṛt, denoting the same region, i.e. Māhiṣmatī, or Māndhāta in Nimad, or Maheśvara, occurs in the Junagarh rock inscription of Rudradāman as one of his subjected territories.

Anūpā River rising from the Ṛkṣavata mountain. *Brahmāṇḍa*, II.16.28.

Anupiyā A township in the country of the Mallas (q.v.) situated to the east of Kapilavastu (q v.) and thirty leagues distant from Rājagṛha (q.v.) on the river Anomā. It was otherwise known as Anopiya. *Jāt*, I, 65-66, 140; *Dīgha*, III.1 ff. *Dīgha A*, III.816; *Thera A*, I.41; *Udāna A*, 161.

Aornos A fortress of the Assakenoi (q,v.), identified with the height of Una between the Swat and the Indus.

Apācya Western tribe mentioned in connection with the Nicyas in the *Ait. Br.*, VIII.14.

Apagā A river on the bank of which stood Śākala (q.v.) the capital of the Madras (q.v.). It created a tract of land known as Śākaladvīpa (*Mbh.*, II.26.5), apparently corresponding to a part of the Rachna Doab. Cunnigham (*AGI*, 211-12) identifies the Āpagā with the Ayak rivulet which rises in the Jammu hills and joins the Chenab.

Āpaṇa A township in Aṅga, situated on the river Mahi. *Vinaya*, I.190; *Majjhima A*, II.586.

Apara-Mandāra Southern Rāḍha, containing portions of Hooghly,

Bankura and Midnapore districts of West Bengal. The *Rāmacarita* (II.5) mentions Lakṣmīśūra as king of this region in the degenerating period of the Pāla empire. The Kendupatna plates of the Gaṅga king Narasiṃha II hold that Coḍaganga defeated the ruler of Mandāra (*JASB*, LXV.239-41). The name Mandāra survives in mediaeval records as the province of Mandāran of Madārun. Reference may also be made to the fort of Māndāran (Garh-Māndāran) which was situated in Arambagh, Hooghly district, West Bengal.

Apara Matsya A branch of Matsyas mentioned in the *Mbh.*, whom Pargiter places on the hill tracts on the north bank of the Chambal.

Aparanandā A name of Alakanandā (q.v.). *Mbh.*, I.215.7; I.110.1; XIII. 166.28.

Aparānta Traditional name of the Western division of India. According to the *Kāvyamīmāṃsā* 93 it was the country lying to the west of Devasabhā. It was actually the western sea-board of India, the Ariaka of Ptolemy, more precisely the Northern Koṅkan region with Śūrpāraka or modern Sopara as its centre, though its boundaries varied from time to time. The Aparāntas are referred to in Aśoka's RE V as belonging to his empire. Aśoka classed the Aparāntas with the Yavanas, Kambojas and Gandhāras. (*Ind. Ant.*, XX.240-41). From the Nasik record of Gautamī Balaśrī (*ASWI*, IV.109), it is known that her son Gautamīputra Sātakarṇī extended his sway over Aparānta which was reconquered later by the Śaka Satrap Rudradāman as evidenced by his Junagarh Rock inscription of AD 150. *Ind. Ant.*, VII.262). The *BrS.*, XIV.20 mentions Aparānta with Koṅkana together with Northern Gujarat, Kathiawar, Kutch and Sindh (*JRAS*, 1910, 417). In the Purāṇas Aparānta is called Paścāddeśa or western country consisting of the following Janapadas: Śūrpāraka, Kolavana, Durga, Tālikaṭa, Puleya, Surala, Rūpasa, Tāmasa, Turamina, Nāsikya, Kāraskara, Uttara Narmadā, Bhārukaccha, Māheya, Sārasvata, Kacchīya, Surāṣṭra, Ānarta and Arbuda. The inclusion of Nāsikya suggests that Aparānta was not confined to the coastal region, while Kolavana and Tālikaṭa would point the extension of Aparānta towards the south. The *Periplus* and Ptolemy place Ariaka (Aparāntaka) immediately to the north of Kerala whereas Kālidāsa's *Raghuvaṃśa* mention the Murala river as the boundary between Kerala and Aparāntaka (*JIH*, XLIII, 348). In a narrow sense therefore Aparānta indicated the Northern Konkan, but in wider sense Western India.

Apayā A river flowing between the Sarasvatī and the Dṛṣadvatī mentioned in *RV*, III.24.4. Some have identified it with the Āpagā as a name for the Ganges. Zimmer regards it as a tributary of the Sarasvatī which flows past Thaneswar. Others think it as a branch of the Chitang river. This river is also mentioned in the *Mbh.*, III.83.68.

Apokopa Same as the Aravali range (26°N, 74°E), also called *Poinai Theon* (punishment of the gods) mentioned in Ptolemy, VII.1.19.

Appeyavāḍa A village, modern Akkalkhop in the Satara district

Maharashtra, mentioned as belonging in the Miriñja-deśa (q.v.) in a Kolhapur copper plate of the Śīlāhāras dated S.1037. *SMHD*, I.33.

Apsur A town in Kannakara or Karṇāṭaka mentioned by Al-Bīrūnī, Sachau, I.198 ff.

Ārabaka Territory of the Arabs. *Jambudvīpaprajñpati*, 52.

Arachosia Greek name of Kandahar.

Arachosii People of the Kandahar region placed in the country inland from Barygaza or Broach in sec. 47 of the *Periplus*.

Arachoti A tribe of the Argandal valley of Southern Afghanistan.

Aragiyasora-Caturvedimaṅgalam Also known as Bāhugrāma, it is modern Bahur near Pondichery (11°55′ N, 79°48′ E), Aragiyaśora-puram is mentioned in South Indian inscription as a territory in Poyi-kurram and a subdivision of Rājarājavaḷanāḍu. *SII*, II.27, 449, 492, 505-19.

Araipapāḍi A village mentioned in an inscription dated Śaka 1347 found inside the front *Gopura* of the Virincipuram temple. It lay in the North Arcot district. *SII*, I.no.56.

Ārakatapura Same as modern Arcot (12°46′ N, 79°18′ E) in Tamil Nadu.

Arali Middle Palaeolithic site in Goa.

Araḷiyahālu A village in the Ballakunda viṣaya (q.v.), modern Aralehalle, six miles north by east of Jantekellu, in Hyderabad district, Andhra Pradesh.

Araluva A village, modern Urali, sixteen miles east of Poona, mentioned in a Rāṣṭrakūṭa copper plate dated S.690 found at Talegaon. It was included in the Puṇyaka-viṣaya (q.v.), i.e. Pune district in Maharashtra *Ep. Ind.*, XIII.275.

Arāmikagāma Also known as Pillindagāma it was a village near Rājagṛha. *Vinaya*, I, 207-8; III.249.

Ārammi Territory to the east of Nagpur mentioned in the Vākātaka records. It was an administrative division of the Vākātakas represented by modern Chindwara district, Madhya Pradesh. It is also mentioned as Arammi-rājya.

Aramya A town in West Bengal which was destroyed by the Gaṅga king Anantavarman Coḍagaṅga. It is modern Arambagh in the Hooghly district, West Bengal.

Arang Temple site in Raipur district, Madhya Pradesh.

Araṇipadra Modern Ranod in Madhya Pradesh mentioned in an inscription found at the same place. It was read by Kielhorn as Raṇipadro. *Ep. Ind.*, I.354 ff; XXXVII.117 ff.

Arantuka Boundary of Kurukṣetra mentioned in *Mbh.*, III.84.4 ff. It was also known as Marantuka after the *Yakṣa-dvārapāla* of the same name.

Arappakkam A village which survives in the same name near Velur in the North Arcot district, Tamil Nadu, mentioned in an inscription of the time of Sadāśiva of Vijayanagara found at the same place, *SII*, I. 43; Sewell, *Lists*, I.165.

Arapuṇse A village in the Beḷvala Viṣaya (q.v.) mentioned in an inscription of the time of the Cālukya Kīrtivarma dated S.677. *Ep. Ind.*, III.44.

Arasiyakere A village in Nolambavāḍi 32,000 (q.v.) mentioned in a Yādava inscription found at Gaganarasi. It is modern Arasikeri in the Devanagere taluka, Chitaldurg district, Karnataka. *Ep. Car.*, II. Dg. 87.

Āraṭṭa People of the Punjab region mentioned in the epics and Purāṇas.

Araṭṭi Āraṭṭas of the Punjab placed in sec. 47 of the *Periplus* in the country inland from Baryagaza.

Arbuda Mount Abu (24°45′ N, 72°42′ E) in the Aravalli range in Sirohi district, Rajasthan. Megasthenes and Arrian identify it with Capitalia which attaining an elevation of 6,500 ft rises far above any other summit of the Aravalli range.

Arabudādri, Arbudagiri Same as Mount Abu.

Arbuda-Maṇḍala An administrative division in the Mount Abu region. It is mentioned in a stone inscription of Pūrṇapāla discovered at Bhadund, about a mile and a half from Nana in Jodhpur, Rajasthan. *JBBRAS*, XXIII.78 ff; *ASI, We*, 1908, 50.

Ardhakila A holy place at the junction of the Sarasvatī and Aruṇā. *Mbh.*, III.83.153-57.

Ardin Same as Ujjayinī which according to Al-Bīrūnī, was about thirty-five miles from Bhilsa in Madhya Pradesh. Sachau, I.198 ff.

Areia Greek name of Herat.

Argalur A territory in Salem district Tamil Nadu which was the stronghold of the Bāṇa chieftains during the Cola period.

Argaru Greek name of Uragapura, modern Uraiyur near Tiruchirapalli (10°50′ N, 78°46′E) which was previously a province or an independent kingdom in Damirica (Tamilakam, Dravida) mentioned in the *Periplus*, 59.

Ariake Same as Aparānta (q.v.) or Northern Konkan country mentioned in Ptolemy, VII.1.82, which comprised Malippala, Sarisalis, Tagara (modern Ter in Osmanabad district) Baithana (modern Paithan in Aurangabad district), Deopalli, Gamaliba and Omenogara. It is mentioned also in the *Periplus* 41, which describes it as the beginning of the kingdom of Mambarus whose capital was Minnagara. Ariake of the Pirates mentioned by Ptolemy corresponds to South Konkan.

Ariana A vague term roughly indicating the eastern districts of the Persian empire and portions of North-western India. The name appears to be associated with Iran and apparently also with Aria (q.v.), i.e. modern Herat region. Ariana usually embraced the Provinces of Parthia (Khorasan), Aria, the Paropanisadae (Kabul region), Arachosia (district round Kandahar), Drangiana (Seistan), Gedrosia (Baluchistan) and Carmania (Kirman).

Aricit The Ariśīl or Araśalār, an affluent of the Kāverī, mentioned in the Bahur plates of Pallava Nṛpatuṅgavarman.

Arigaeum A city of the Aspasians, on a tributary of the Kabul river, mentioned by Arrian. Chinnock 230-31.

Arikameḍu Archaeological site on the eastern coast of India about two miles to the south of Pondicherry (11°56′ N, 79°53′ E) which has revealed

traces of megalithic culture. Excavations in this place have also yielded Roman artefacts.

Arimardanapura Indian name of Pagan in Burma which is said to have situated in the land of Tattadeśa and in the kingdom of Tāmradvīpa. *SGAMI*, 319-20.

Ariṣṭapura, Aritthapura Capital of the Śibi (Śivi) kingdom mentioned in Pāṇini, VI.9.100. It is also mentioned in *Ummadauti Jātaka* (no.527).

Arithapatti A village in the Pāṇḍya country where relics of Buddhist monuments have been discovered on the high range of hills called Kalugumalai, *Ind. Ant.*, XI, 211.

Arjika, Ārjikīya, Ārjikiyā River and land or people around it mentioned in *RV*, VIII.7.29; VIII.64.11; IX.65.23; IX.113.2; X.75.5. Ārjikīyā may stand for the Upper Indus, or the Vitastā (Jhelum).

Arjunadevigrāma A village in Akrureśvara-viṣaya (q.v.) mentioned in the Hansot grant of the Cāhamāna king Bhartṛvaḍḍha. It lay in the Broach district, Gujarat. *Ep. Ind*, XII.197-204.

Arjunakoṇaśaraṇa A village mentioned in the Ratanpur stone inscription of Jajalladeva I. It has been identified with Arjuni fourteen miles west of Janjgir in Bilaspur district, Madhya Pradesh, *CII*, IV.77.

Arjunavāḍa A village in Kuṇḍi-viṣaya (q.v.) mentioned in the spurious Alta copper plate of Pulakeśī. It is same as modern Arjunwada, sixteen miles east of Alaktaka-nagara (q.v.) or Alta, in Kolhapur (16°42′ N, 74°16′ E), Maharashtra. *Ind. Ant.*, VII.211.

Arjunāyana People inhabiting the region lying west of Agra and Mathura about the Bharatpur and Alwar districts of Rajasthan. Their coins belonging to the closing decades of the first century BC bear the legend *ārjunāyanānāṃ jayaḥ*. They submitted to the Guptas about the middle of the fourth century. In the sixth century Varāhamihira refers to them as an important people of the northern and north-western division of India. *BṛS.*, IV, 25; XI.59; XIV.26; XVI.22; XVI.19; *CII*, III.14; *THAI*, 17-27.

Arjunīyā River, probably same as Bāhudā.

Arjunoṇḍhika A village in Śrīnagara-2500 (q.v.) mentioned in an inscription found at Saṅgamner which is dated S.922. It is identified with modern Rajapur in the Sangamner taluka, (19°35′ N, 76°16′ E) Ahmednagar district, Maharashtra. *Ep., Ind*, II.217.

Arkakṣetra Same as Koṇārka (19°53′ N, 86°08′ E) in Orissa.

Arkatos Country of the Sorai between Mount Bettigo and Adeisathron with capital at Sora, mentioned in Ptolemy, VII.1.68. The Sorai is suggestive of Śabara, a general name attributed to tribes living on hunting. It may indicate a Cola tribe or the Kuḍiyas of South Karnataka. Arkatos may be the same as Arcot which later became famous as the seat of the Nawabs of the Carnatic. It should be pointed out that besides the town of Arcot near Vellore, there is one in Tanjore which corresponds best with Harkatu of Ibn Batuta.

Arki-Grāma A village in Tulumva-khanda mentioned in a Cuttack grant

of Mahābhavagupta Janamejaya. It is modern Turun on the Mahānadī, twenty-seven miles south of Sambalpur, Orissa. *Ep. Ind.*, III.345-51; LI.199.

Arakkāḍu A city in the Cola country which may be same as Arkatos (q.v.) of Ptolemy and may be identified with modern Arcot. In early Tamil poems (cf. *Naṟṟinai*, no. 190) it is described as the site of the residence of prince Aliśe which was surrounded by paddy fields. Ārkkāḍ means "forest of Ar" (*bauhinea racemosa*).

Arama'iL City same as modern Armabil in Baluchistan on the sea-coast of Makran. According to Baladhuri it was a part of as-Sind (q.v.). It belonged to that territory which Hiuen Tsang called Lang-ka-lo.

Arouarnoi Same as Aruvā-nāḍu or the Kāñchipuram (12°50'N, 79°45'E) region mentioned in Ptolemy, VII.1.14.

Ārppākkam A village in the Kanchipuram subdivision of Chingleput district, Tamil-nāḍu mentioned in the Cola inscriptions. It survives in the same name.

Ar-Rūr Modern Rohri (27°41' N, 68°57' E) on the Indus, not far from the Rajasthan border, which was originally the capital of the Rai dynasty of Sind. Subsequently it came to be known as Alor.

Arsa The territory between the Indus and the Bidaspes mentioned in Ptolemy, VII.1.45. Its Sanskrit form is Urasa. (*Ind. Ant.*, 1884, 348). It included the cities of Ithagouros and Taxila.

Arsakes A principality mentioned by Alexander's historians which is represented by the Sanskrit Urasa, modern Hazara district, NWFP.

Arttani-Viṣaya An administrative division in Koṅgoda-maṇḍala is Dakṣiṇa-kosala (q.v.) mentioned in a Ganjam grant of Daṇḍimahādevī. *Ep. Ind.*, VI.140-42.

Arugolanu A village in the Tadipalliguden taluk, West Godavari district, Andhra Pradesh where ruins of a large Buddhist monastery have been found.

Arugūr A village mentioned in an inscripion of the time of Sadāśiva of Vijayanagara. It is modern Ariyur near Velur in the North Arcot district, Tamil Nadu. *SII*, I. no. 44.

Arumbaritti A village which survives in the same name near Velur in North Arcot district, Tamil Nadu, mentioned in an inscription of the time of Sadāśiva of Vijayanagara. *SII*, I. no. 45.

Aruṇā A tributary of the Sarasvatī flowing past Kurukṣetra. It meets the Sarasvatī at Aruṇāsaṅgama, three miles north-east of Pehoa, i.e. ancient Pṛthudaka (q.v.).

Aruṇācala Mythical mountain to the west of the Kailāsa range.

Aruvā Nāḍu A territorial unit in the Cola country which comprised the lower valley of the Pennar, just north of the Kāveri delta country. It was originally settled by a tribe called Aruvāḷar who were uprooted by Karikāla Cola. It was apparently the same as the Arouarnoi of Ptolemy.

Aryāvarta Country between the Yamuna and the Gaṅgā. In a wider sense Āryāvarta was the land east of Vinasana (q.v.), west of Kālakavana

(q.v.), south of the Himalaya and north of the Pāriyātra or Pāripātra mountains. (*Baudh. D.S.*, I.2.9., *Vaś. D.S.*, I.8.). *Manu* (II.22) defines Āryāvarta as the region between the Vindhya and the Himālaya, the two ranges which seem to be the boundaries of the Aryan world in the *Kauṣītaki Upaniṣad* (II.13) also. See under Madhyadeśa.

Asanapura A village near Draksharam in the Godavari district mentioned in a Viṣṇukuṇḍin record.

Āsandīvat Capital of king Janamejaya Pārikṣita (*Śat. Br.*, XIII.5.4.2; *Ait. Br.*, VIII.21). It was apparently in the Kurukṣetra and probably identical with Nāgasāhvaya (Hastināpura) which was abandoned by Nicākṣu, a descendant of Parikṣit, on its being washed away by the Ganges.

Āśapallī A village mentioned in the Caulukya records. It is identified with Ahmedabad (23°03′ N. 72°40′ E). *Ind. Ant.*, VI.210-13; *Bom. Gaz.*, I.ii.205. Modern Asāval near Ahmedabad *Ras*, I.103.

Asī Dry river (Suṣkanadī being another name) giving its name to the second part of Vārāṇasī. The first part was named after Varṇā.

Asi A town about sixty-five miles to the south-west of Kanauj mentioned by Al-Bīrūnī. Sachau, I.198 ff.

Asii, Asiani A nomad tribe that drove the Greeks out of Bactria, according to Strabo. Also called Asiani they have been identified with the Yuch-chi.

Asika A people mentioned in *BṛS*, XI.56. Their territory on the Kṛṣṇaveṇā, i.e. the river Krishna, is mentioned in a Nasik inscription (*ASWI*, IV.109). Their name recalls Ārṣika of Patañjali, IV.2.2.

Āsikā A terriory ruled by the Guhilaputras mentioned in the Hansi stone inscription of Śākambharī Cāhamāna Pṛthvīrāja II. It is same as Hansi, the find-spot of the inscription, in Hissar district of Haryana. *Ind. Ant.*, 1912, 17-19.

Asika-Nagara The Prakrit original of Ṛṣika-nagara (q.v.), a city on the Kṛṣṇaveṇā (i.e. Krishna) mentioned in the Hathigumpha inscription of Khāravela.

Asiknī River, same as Chandrabhāgā (q.v.) or Chenab, mentioned in *RV*, X.75. It is same as Arrian's Akesines and the Sandabaga or Sandabal of Ptolemy. It appears to flow just above Kishtwar as confluence of two hill streams. From Kishtwar to Rishtwar its course is southerly. It flows past Jammu, wherefrom it flows in a south-westerly direction forming a doab between it and Jhelum. The Candra and the Bhāga issue on opposite sides of the Bāra Lacha Pass in the Kangra district.

Aśmaka Same as the Assaka (q.v.) of the Buddhist texts, it was a territory on the Godāvarī. Its earliest mention is found in Pāṇini, IV.1.173. As the name signifies, "the stony region" can hardly refer to Aśvaka, the land of the Assakenoi in the north-west. The commentator Bhaṭṭasvāmin identifies Aśmaka with Maharashtra. It is described as one of the sixteen Mahājanapadas in the Buddhist texts lying between Mulaka and Kaliṅga (see under Assaka) with capital at Potali, Potana, Podana or

Paudanya, to be identified with Bodhan (18°39′ N, 77°50′ E) on the Godāvarī. In *BrS*, XIV.22 the Aśmakas are located in the north-west division. Aśmakas are mentioned in inscriptions from Nasik and Ajanta (*ASWI*, IV, 109, 131).

Aśmakāvanti See under Avantī.

Aśmanvatī River mentioned in *RV*, X.53.8. Its identification with Oxus is doubtful.

Aśoka A Himalayan tract mentioned in *Apadāna*, 342.

Asokārāma A Buddhist establishment at Pāṭaliputra supposed to have been built by Aśoka. *Mahāvaṃsa*, V.80 163, 236, 276, XXIX.36, *Samantapāsādika*, I.48-49; *Milinda*, 17-18.

Aspasian, Aspasioi People living in the Alishang Kunar-Bajaur valley mentioned by the classical writers. Their territory lay to the north of the Kabul river watered by the Khoes, possibly the modern Alishang, and the Euaspla, apparently the Kunar. The name of the people is derived from the Iranian *aspa*, i.e. the Sanskrit *aśva* or Aśvaka, and as such they might have been the western branch of the Aśvakas or Assakenoi (q.v.). Andaka and Arigaeum were their main cities (Chinnok, *Arrian*, 230-31).

Aspionus Same as Aria or Herat.

Assaka Aśmaka (q.v.) on the Godāvarī with capital at Potana (q.v.) or Potali to be identified with Bodhan (18°39′ N, 77°50′ E). (*Cullakātiṅga Jātaka*, no. 310; *Pariśiṣṭaparvan*, I.92). The country of the Assakas was regarded as one of the sixteen Mahājanapadas (*Aṅguttara*, I.213; IV, 252, 256, 260; *Mahāvastu*, I.34). From *Suttanipāta* 977 it is clear that the territory was situated between Mulaka (district near Paithan) and Kaliṅga. In the *Sonaṇṇda Jātaka* (no. 532) Assaka has been associated with Avantī which suggests that Assaka might have included for some time Mulaka and some neighbouring districts and that its territory approached the southern frontier of Avantī.

Assakenians, Assakenoi People mentioned by classical writers who lived in parts of Swat and Buner. Their territory stretched eastwards as far as the Indus, and had its capital at Massaga (q.v.) which was situated not very far to the north of the Malakand Pass. The name of the Assakenians probably represented the Sanskrit Aśvaka, 'land of the horses', not Aśmaka, "the land of stone". The territory subsequently came to be known as Suvāstu (q.v.) and Udyāna (q.v.).

Assapura, Aśvapura A township in Aṅga, *Jāt.*, III.460.

As-Sind Greater Sind which, according to the Arab writers, comprised the whole of the lower Indus Valley from Multan down to the sea, including nearly the whole of modern Baluchistan. *LEC*, 231; *KFB*, II.210.

Astakapra Same as Hastakavapra, modern Hathab, mentioned in Ptolemy, VII.1.60.

Aṣṭāpada A Jain *tīrtha*, identified with the Kailāsa mountain, which is mentioned in the *Vividhārthakalpa.*

Aṣṭāvakra Holy place four miles from Hardwar. *Mbh.*, XIII.25.41.

Asthipura A village to the west of Thaneswar and south of Aujasa-ghat.

It is said that here the bodies of the warriors slain in the Bhārata war were collected and cremated. *Padma*, I.27-62.

Aśunapadraka Modern Usunāpadara in the Puri district, Orissa mentioned in the Jayarampur copper plate inscription of the time of Gopacandra. *OHRJ*, XI.206-33.

Asurābhaka-Viṣaya An administrative division mentioned in the Jhusi grant of Trilocanapāla. The region might have been near the find-spot of the grant which was on the left bank of the Ganges opposite Allahabad. *Ind. Ant.*, XVIII.33-35.

Asureśa-Pattalā An administrative division mentioned in the Fyzabad grant of Gāhaḍavāla Jayacandra. *Ind. Ant.*, XV.10-13.

Asvagrāma Name of a mountain on which a temple of Lakulīśa was raised by Kuśika and other sages as recorded in the Ekaliṅgajī stone inscription of the Guhilaputra king Naravāhana discovered in the temple of Nātha, fourteen miles north of Udaipur (27°42′ N, 75°33′ E), Rajasthan. *JBRAS*, XXII.166-67.

Aśvatīrtha Name of three holy places of which one was situated near Kanauj and the others were on the Narmadā and the Godāvari. *Mbh.*, III.95-3; *Matsya*, CXCIV.3; *Padma*, I.21.3; *Brahma*, LXXXIX.43.

Aṭavī Forest tract of Mid-India, perhaps Ālavī of the Buddhist texts, also mentioned in Aśoka's RE XIII.

Āṭavika Forest states mentioned as subjugated territories in the Allahabad and Eran inscription of Samudragupta. The Ātavika-rājyas undoubtedly included the realm of Ālavaka (Ghazipur) as well as the forest kingdoms connected with Dabhālā or the Jabbalpur region. *CII*, III.114; *Ep. Ind.*, VII.284-87.

Athaka Vāḍa A village, modern Atkal in Murtizapur Tehsil, Akola district, Maharashtra, mentioned in the Sirso copper plate of Rāṣṭrakūṭa Govinda III dated S.729. *Ep. Ind.*, XXIII.206.

Atranjikhera A site on the Gaṇgā plains in Etah district, Uttar Pradesh, which has unfolded a long archaeological sequence. Period I has yielded the Ochre Colour Ware, Period II the Black-and-Red Ware, Period III the Painted Gray Ware and Period IV the Northern Black Polished Ware. Period III, marked by the PGW, reveals the use of iron. The C^{-14} date for the middle levels of the PGW at Atranjikhera is 1025±110 BC.

Aṭṭahāsa A mountain in the Himalayas regarded sacred for funeral rites. *Vāmana*, XXIII.291; *Matsya*, XXII.68. It is also the name of a Śākta Pīṭha near Labhpur in Birbhum district, West Bengal.

Attirampakkam Lower and Middle Palaeolithic site on a small stream called Budida Manku Vanka in the Kortalayar valley near Madras.

Ātumā A town is Kosala (q.v.) twice visited by the Buddha. It lay between Śrāvastī and Kuśinagara. *Vinaya*, 1.249-50; *Dīgha*, II.131-32.

Audrahāḍi-Viṣaya An administrative division mentioned in the Kalvan plates of Yaśovarman. The find-spot of the plates was in the north-west of the Nasik district, Maharashtra. *Ep. Ind.*, XIX.69-75.

Audumbara People inhabiting the area formed by the eastern part of the

Kangra district as well as Gurdashpur and Hoshiarpur districts, i.e. the valley of the Beas or perhaps the wider region between the Upper Sutlej and the Ravi. They represented one of the six sections of the ancient Śālva (q.v.) tribe, the others being the Tilakhalas, Madrakāras, (or Bhadrakāras, probably related with the Madras), Yugandharas, Bhuliṅgas and Saradandas. The *BrS*, XIV 4 locates them in the Middle country. Coins issued by this people have been found in Punjab. *THAI*, 38f.

Audumbarika-Viṣaya An administrative division (*viṣaya*) mentioned in the Vappaghoṣavāta inscription of Jayanāga as included within the Kaṅkagrāma-bhukti in Northern Rāḍhā. According to Abdul Fazl the *Sarkar* of Audumbar stretched from the southern boundary of Purnea to Murshidabad and Birbhum. It included Akmahal (modern Rajmahal) and may have embraced Ka-chu-wen-ki-lo or Kajaṅgala-maṇḍala mentioned by Hiuen-Tsang and Sandhyākara Nandī. In the time of Jayanāga the Audumbara-viṣaya apparently formed part of Karṇasuvarṇa.

Aulikara A branch of the Mālavas (q.v.) that flourished at Dasapura, modern Mandasor (24°03′ N, 75°08′ E). They (especially their king Yaśodharman, 532 AD) were responsible for the name Mālava being applied to a wide region of Central and Western India, including the old janapadas of Avantī (district round Ujjayinī and Ākara or Daśārṇa (district near Vidiśā).

Aurangabad Headquarters of a district in Maharashtra (19°52′ N, 75°17′E), famous for Buddhist caves belonging to the sixth-seventh century AD. Situated about two miles to the north of the town proper, the caves are in three groups in a range of hills. The first group is constituted by five caves, the second by four and the third by a few plain unfinished cells. "These caves are particularly interesting for the inspired orgy of the sculptural magnificence, surpassing, in subtle grace and plastic treatment and effective display of varied coiffure, even the best of Ajanta. The soft and sensuous modelling and the dignified bearing of the large-sized female figures and Bodhisattvas, either as attendants to Buddha or in the role of door-keepers, endow them a quality seldom found in the reliefs of the contemporaneous Buddhist caves. The caves were originally painted, patches of painting still lingering at places." Mitra, 178-79.

Auśanāsa An eminent holy place on the Sarasvatī which is the same as Kapālamocana (q.v.) *Mbh*, III.83.135; *Matsya*, XXII.31; *Padma*, I.27.24-26; *Vāmana*, XXXIX.1.

Avamukta A territory in the Dakṣiṇāpatha (q.v.), ruled by one Nīlarāja, which was subjugated by Samudragupta as is known from the Allahabad inscription. It can not be satisfactorily identified, but the name of its king Nīlarāja reminds one of Nilapalli, an old sea-port near Yanam in the Godāvari district. The *Brahmapurāṇa*, CXIII.22-23 mentions an Avimukta Kṣetra on the bank of the Gautamī or Godāvarī.

Āvalā A village in the Madhya-maṇḍala mentioned in a grant of the time of the Tummāṇa Kalacuri king Pṛthvīdeva II found at Amoda, forty miles south-east of Bilaspur, Madhya Pradesh. Āvalā has been

identified with Aurābhātā in Lapha, Bilaspur district, Madhya Pradesh. *IHQ*, 1925, 409-11.

Avañcapali A village in Amvaranta or Avaretika (q.v.) Viṣaya (the western region from Māhi to Goa) mentioned in the inscriptions of the Cālukyas of Badami. *Ep. Ind.*, III.51; *JBBRAS*, XX.42.

Avaniya A river in Tumkur (Holli) taluka of the district of the same name in Karṇaṭaka mentioned in a land grant obtained at Melekote *EC*, XVI.65, 77; *MAR*, 1916, 16.

Avanti One of the sixteen Mahājanapadas which corresponded roughly to the modern Malwa, Nimar and adjoining parts of Madhya Pradesh. Due to its geographical position, it served as a great commercial centre. Three main routes joined together in Avantī: from the western coast with its seaports Śurpāraka (Sopara) and Bhṛgukaccha (Broach); from Dakṣiṇāpatha; and from Śrāvastī. In the *Vinaya*, I.195; II.298. Avantī is mentioned as Avantī-dakkhiṇāpatha. Originally it corresponded to the Ujjain region together with a part of Narmadā valley from Mandhata to Maheshwar and certain adjoining districts. Late Jain writers include within its boundaries Tumbavana or Tumain in the Guna district (*Pariśiṣṭha parvan*, XII.2-3), about fifty-miles to the north-west of Eran (*Ep. Ind.*, XXVI.115 ff). Avantī was divided into two parts by the Vindhyas. The northern part drained by the Śiprā and other streams had its capital at Ujjain and the southern part washed by the Narmadā had its centre at Māhiṣmatī (q.v.). The *Mbh.*, II.31.10, however, distinguishes between the kingdoms of Avantī and Māhiṣmatī, but locates Vinda and Anuvinda of Avantī near the Narmadā. Buddhist and Jain writers mention three other cities of Avantī, viz. Kuraraghara, Makkarakṭa and Sudarśanapura. Avantī in conjunction with Ākara (q.v.) is mentioned in the the Junagarh inscription of Rudradāman, Nasik cave inscription of Vāśiṣṭhīputra Pulumāyi and other epigraphs (*ASWI*, IV.109, 127: *Ind. Ant.*, VII.262; Lüders, no. 965, etc). Avantī has been referred by such earlier authorities as Pāṇini, IV.1.176, Patañjali, IV.1.1, and Varāhamihira, (*BṛS.*, V.40, 73; IX.18.31; XI.35, XIV.12.). From these stray references it may be conjectured that the original seat of the ancient Avantis was the Ujjayinī region whence they spread over the South Narmadā valley. Subsequently two separate kingdoms—one on the north centring round Ujjayinī and the other on the south centringon Māhiṣmatī in the Nimar region—came into existence. This Southern Avantī was called by the Buddhist writers as Avanti-dakṣiṇāpatha which they sometimes connected with the Aśmaka country and called Aśmakāvantī. The capital of the Aśmaka (q.v.) country was Budhana (Sans, Paudanya) which lay in the Nizamabad district (18°39′ N, 77°50′ E), Andhra Pradesh. This shows that the southern boundary of Avanti-dakṣiṇāpatha reached much beyond the south of Narmadā. Avantī proper or Northern Avantī subsequently came to be known as Western Malava. But even in the seventh century Mālava did not become the designation of Avantī since Hiuen-Tsang had mentioned Mālava and Ujjayinī as separate countries. The Mālava of the Chinese pilgrim was near the river Mahī in Gujarat. Bāṇa in his *Kādambarī* des-

cribed Ujjayinī as the capital of Avantī, and Vidisa (Besnagar in Bhilsa) as that of Malava. This distinction was maintained even upto the tenth century AD.

Avanti-Dakṣiṇāpatha See under Avantī.

Avantipura A city in Kashmir on the right bank of the Vitasta founded by king Avantivarman (*c.* AD 855-83). Its ruins are scattered in the villages Bhantipura and Jaubrar, about twenty-nine km to the south of Srinagar (34°06′ N, 74°51′ E), on the road from Jammu to Srinagar. From chronicles and epigraphs it is known that the city was a great commercial centre. Ruins of two important specimens of Kashmir architecture—the Avantīśvara Śiva temple and Avantisvāmī Viṣṇu temple—are found here along with numerous sculptural specimens.

Āvarakabhoga District round the town of Agar (23°44′ N, 76°04′ E), north-east of Ujjayinī, Madhya Pradesh. *Ep. Ind.*, XXIII. 102.

Avaretika-Viṣaya Same as Amvaranta-viṣaya (q.v.) it occurs as the name of a district in the Chiplun copper plate of the Cālukyas of Badami. The name is a corruption of Aparānta. The area of this dtstrict roughly corresponded to the western coastal region from Mahi to Goa. *Ep. Ind.*, III. 51.

Avaravāḍi A village in the Kolanura-*bhukti* (q.v.) mentioned in Konnur coppor plate, a Rāṣṭrakūṭa record of S. 782. It has been identified with modern Aurwadi, eight miles north by north-west of Konnur in the Navalgunda taluka of the Dharwar district, Karnataka. *Ep. Ind.*, VI. 29.

Avimukta Holy place, same as Kāśī or Vārāṇasī.

Avūr Locality on one of the mouths of the Kāverī on the Coromandel coast.

Āyirattaḷi Also known as Mudigoṇḍaśoḷapuram (q.v.) and Palaiyāru (q.v.), it is now represented by a small village on the bank of the Muḍigondan near Kumbakonam in Tamil Nadu.

Ayodhyā, Ayojjhā, Ayudhā Also known as Avadh or Oudh (26°48′ N 82°14′ E) it is a city in Fyzabad district, Uttar Pradesh. In a wider sense Ayodhyā has always denoted a considerable portion of eastern U.P. In ancient texts Ayodhyā on the Sarayu (Gharghara) is described as the capital of Kośala, while sometimes it is mentioned as a separate kingdom in itself. In the Vedic texts it is mentioned as a village. The epics and the Purāṇas know it as a great city, and so also the Buddhist and Jain texts. Fa-hian called it Sha-che and Ptolemy Sogeda. Hiuen-Tsang, who came to this city after crossing the Ganges and then travelling southwards, equated it with Sāketa (q.v.). But Sāketa and Ayodhya were adjacent cities in the same area as Calcutta and Salt Lake city. Certain Buddhist texts locate Ayodhyā on the Ganges (cf. *Saṃyutta*, II.140 f.; IV.179 f. *Gilgit Mss.* III.49) which may be due to the fact that perhaps another settlement of the same name existed somewhere on the Ganges. According to the Jain accounts Ayodhyā was twelve yojanas long and nine yojanas broad. According to Al-Bīrūnī it was situated about 150 miles south-east from Kanauj. *Ait. Br.*, VII.3 ff.; *Śāṅkh., S.S.*, XV.17-25; *Āva. Nir.*, 382; *Vinaya*, II.237; *Aṅguttara*, IV.101; *Saṃyutta*, II.135; *Udāna*, V.5; *Jāt.*, IV.82; *Vāyu*,

XCIX.270; *Matsya*, L.77; *Agni*, CCLXXII, 5-7; *Kūrma*, I.20.4-6; *Padma* V.8.130-62.

Ayomukha A mountain in Vidarbha region mentioned in the Kalha grant of Kalacuri Soḍhadeva (*Ep. Ind.*, VII.85-89). In *Rām.*, IV.41 the Ayomukhas have been described as a southern people. Hiuen-Tsang refers to A-ye-mu-ka (Ayomukha) country as lying to the east of Ayodhyā.

Azania Probably same as the Zanzibar coast referred to in the *Periplus*, sec. 61.

B

Babhrutirtha A place of pilgrimage where the Mahī river falls into the sea. *Skanda*, I.2.13.107.

Babrahan The best known entrance to Kashmir, according to Al-Bīrūnī, which was situated half way between the rivers Sindh and Jehlum. Sachau, I.198 ff.

Bacare A village, probably modern Porakad near Aleppy in the Kerala coast (9°27′ N, 76°31′ E) mentioned in Sec. 55 of the *Periplus*, beyond which there was a Dark Red mountain (probably the red Bluffs near Varkkalai).

Badalpur A village near Bhera in Taxila where remains of a large Buddhist Stūpa have been discovered.

Badami Site of the Cālukya capital Vātāpipura (15°50′ N, 75°46′ E) in the Bijapur district, Karnataka. It contains a number of shrines, both excavated and structural. Among the three caves belonging to the Brahmanical faith, the third one contains an inscription dated in Śaka year 500 (AD 578). Each of the shrines was probably provided with an open free-court which led in succession to the pillared verandah, the columned hall, and lastly to the small square sanctum cella cut deep into the rock at the far end of the hall. The facade is comparatively plain. The interior, however, is very rich on account of the varied designs of the pillars and the profusion of sculptures and carvings which appear on all sides. There is also a Jain cave at Badami.

Bādara People in south-west division mentioned in *BṛS*, XIV.19. Their territory was probably identical with Hiuen-Tsang's O-cha-li or Badari (Vadari), the latter being identical with modern Edar in Gujarat.

Badari Same as Badarikāśrama (q.v.) in the Himalayan region mentioned in *Varāha*, CXLI.1 ff. The *Padma* (ch.CXXXIII) mentions Sārasvatatīrtha in Badari region.

Badarikāśrama Badrinath (30°44′ N, 79°32′E) in Garhwal, Uttar Pradesh. In the *Mbh.*, III.90.25-32; III. 141.23; XII.127.2-3 etc. it is located on the

Gandhamādana. The *Padma*, I.39.13; V.85-13 mentions Badarikā as situated on the Mahendra range. A third Badarikā is mentioned in the same text as lying at a short distance from Madhuvana on the Yamunā. The Ellora plates of Rāṣṭrakūṭa Dantidurga mention a holy place of the same name in South Gujarat. *Ep. Ind.*, XXV.25,29.

Badarikārāma A locality in the vicinity of Kausambi (q.v.) mentioned in the Kosam inscription of the reign of Mahārāja Vaiśravana. It is also mentioned in the Buddhist tradition. *Ep.Ind.*, XXIV.147; *Samyutta*, III. 126 ff; *Jāt*, I.160; III.64.

Bāḍāsepattan An administrative division of Kāmarūpa, probably same as Bāḍā-viṣaya (q.v.), mentioned in the Uttarbalbil grant of Balavarman.

Bāḍāsojambubā An administrative division of Kāmrūpa, probably same as the Bāḍā-viṣaya (q.v.) and Bāḍāsepattan (q.v.), mentioned in the Gachtal inscription of Gopāla.

Bāḍā-visaya An administrative division of Kāmarūpa mentioned in the Kamauli grant of Vaidyadeva. It lay near the present village of Bāḍā in Barpeta (26°20′ N, 91°3′ E) subdivision, Assam. *Ep,Ind.*, II,347-58.

Bagaḍage Same as Bagalkot (q.v.) which was the headquarters of a branch of the Sindas (16°2′ N, 75°8′ E). *Ep.Ind.*, XIV., 268-70.

Bāgaḍi The Presidency division of undivided Bengal including the Sundarbans now belonging in parts to West Bengal and Bangladesh. The *Ain* however refers to the *mahal* Bāgḍi in north Midnapur, and in Rennell's *Atlas*, Pl.VII Bagree is shown as a large tract of country between the Rupnarayan and Kasai rivers. Its identification with the Presidency division was proposed by Cunningham on circumstantial evidence. S.N. Majumder (*CAGI*, 731) derived the name Bāgaḍi from *Vyāghrataṭī* (q.v.).

Bāgaḍige-70 A subdivision belonging to Kuṇḍica-1000 or Kuṇḍi-viṣaya (q.v.) mentioned in the Dharwar copper plate of Cālukya Vinayāditya. It has been identified with the region around modern Bagalkot (16°2′ N, 75°8′ E) in the Bijapur district, Karnataka, *ASIAR*, 1930-34, 239.

Bagalā A site of Devī cult. It is same as Vaidyanātha (21°30′ N, 84°44′ E) in Bihar.

Bagalā Same as Bakla in Candradvīpa (q.v.), i.e. the southern region of the Patuakhali and Barisal districts of Bangladesh, mentioned as a *pargana* of the *sarkar* of the same name in the *Ain*, II.123,134.

Bagalkot Lower and middle palaeolithic site (16°2′ N, 75°8′ E) on the Ghataprabhā in Karnataka at a distance of about 13 km south-east of Anagawadi.

Bāgāvāḍi Modern Bagewadi taluka in the Bijapur district, Karnataka, mentioned as a part of Tarddevāḍi Viṣaya (q.v.) mentioned in the Arjunawad inscription of the time of the Yādavas of Devagiri. *Ep. Ind.*, XXI.9.

Bage-50 An administrative unit in the Tarddevāḍi Visaya (q.v.) mentioned in the Honwad inscription dated S.976. It corresponds roughly with the country surrounding modern Bagalkot (16°2′ N, 75°8′ E) in the Bijapur district, Karnataka, *Ind. Ant.*, XIX.272.

Bagh Site of Buddhist caves (22°22′ N, 74°47′ E) on a stream of the same name, which is a tributary of Narmadā, in Dhar district, Madhya Pradesh. Among the caves, the second one is elaborate consisting of a court, a pillared verandah, a hall with eighteen cells arrayed on three sides and a pillared antechamber leading to a shrine at the back of the hall. The fourth cave, locally known as Rangmahal, no doubt on account of its paintings, is most ornamental. Similar to the second cave in plan, it is more spacious. The pillared verandah of the fifth cave is a continuation of that of the fourth. Connected by a passage with the hall of the fifth, the sixth one shows a small monastery with a hall. The remaining caves, with the exception of the third, are badly dilapidated.

Baghai-khor Stone age site located in a rock shelter near the village Bhaisur, district Mirzapur, Uttar Pradesh.

Bagor Originally a mesolithic site (70°23′ E, 25°21′N) on the left bank of the Kolhari a tributary of the Banas, 25 km west of the town of Bhilwara which is the headquarters of the district of the same name in Rajasthan. It lies in the centre of the Mewar plain in the shadow of the Aravalli hills. The total cultural deposit ranges in thickness from 1.60 to 1.75 metres. The occupation at the site was a continuous one, but on technological grounds it has been divided into three periods. Period I which is the earliest is characterised by microliths, period II by the addition of copper artefacts, and period III by the appearance of iron implements. Microliths are found throughout the deposit, but their frequency had progressively reduced going from bottom to the top of the site. The Bagorians subsequently took to pottery and were acquainted with copper and then in Period III came into contact with an iron-using culture from which they also imported glass and other objects. But this seems to be a very late occupation.

Bāhaḍa Modern Banal in the Jalgaon district, Maharashtra, mentioned in an inscription in cave 10 of Ajanta. *Ep. Ind.*, XXXVII.241-44; *CII*, III.135.

Bahadurpur Lower palaeolithic site in Gujarat on the Orsang, a tributary of the Narmadā.

Bahal Chalcolithic site on Girna river, East Khandesh (Jalgaon) district, Maharashtra. Period I A shows the existence of thick grey ware while I B that of fine wheel-made red ware, parallel-sided blades, trapezes and lunates, beads of paste, shell and clay as also that of a copper lump from the associated assemblage. Period II is marked by iron and burnished black-and-red ware. Iron objects found herein comprise spear-heads, knives, daggers and sickles which may be assigned to *c.* 600-300 BC.

Bahal-Tekwada Chalcolithic site in the Tapti basin. This is a twin-mound site, one on the left bank of the Girna, known as Bahal and the other, opposite to it, on the right bank, called Tekwada. Both are situated in the Jalgaon district, Maharashtra.

Bahamanavaṭagrāma A village in the Alkuka visaya (q.v.) mentioned in

the Elapur cooper-plate of the time of the Cālukyas of Badami. It is modern Bammigati, twenty miles south of Dharwar (15°23′ N, 75°2′ E). *IHQ*, IV, 428.

Bāhīka A people of the Punjab region mentioned in *Śat. Br.*, I.7.3.8. They are mentioned as the inhabitants of the same region in *Mbh.*, VIII.44.6-7. The Bāhīkas probably branched off from the Bāhlikas (q.v.) or perhaps there was a Bāhlika settlement in the Punjab.

Bahirgiri Mountain, people and country of the Prācya division, probably the modern hilly tribal states beyond Assam proper, mentioned in the Puranic lists of Janapadas. It is also mentioned as lying in the northern region in *Mbh.*, II.26.1.

Bāhlī Bāhlika, Vāhlika Spelt variously as Bāhlika, Bāhlīka, Bālhīka (often with V instead of B), it is modern Balkh (Baktra or Zariaspa of the Greeks) near the Oxus in Northern Afghanistan, and the region around it (36°50′ N, 66°47′ E). Also known as Bactria, the territory was evidently named after the Bāhlikas or Bālhikas mentioned in the *AV*, V.22.5-9. See under Baktriane.

Bahmanabad A city of Sind on the Indus delta mentioned frequently by the Arab writers. Its site corresponded to that of modern Hyderabad (25°20′ N, 68°38′ E). It was also known by the name Mansurāh, according to Al-Biruni. In fact the latter was a suburb of the former. *KFB*, II.225; Sachau, I.21; Elliot, I.372, 442.

Bahmanigrāma Bahmanidih in Janjgir tahsil, Bilaspur district, mentioned in the Ratanpur inscription of K.E. 915.*ICPB*, 115-16.

Bāhudā, Bāhukā River issuing from the Himavat mentioned in the Puranic lists of rivers. It is identified by some with the Dhavalā (modern Dhumila or Burhi-Rāpti), a tributary of the Rāpti, and by others with Rāmagaṅgā which joins the Ganges near Kanauj. There was another river of the same name in the Deccan. In the Buddhist texts Bāhudā is mentionas Bāhukā. *Mbh.*, XIII. 65.27; *Padma*, I.32-31; *Brahma*, XXVII.26; *Matsya*, CXIV.22; *Vāyu* XLV.95; *Mārkaṇḍeya*, LVII; *Rām*, IV.41.13; *Majjhima*, I.39 and *Jat*, V.388 ff.

Bahudhanyaka A people of the Rohtak region mentioned in *Mbh.*, II.26.

Bāhugrama See under Aragaiśora-caturvedimaṅgalam.

Bahula Śākta Pīṭha, located at Ketugram near Katwa in the Burdwan district, West Bengal. *SP*, 82.

Bahulara Site of the Siddheśvara temple in Bankura district, West Bengal.

Bahulavara See under Bahula Viṣaya.

Bahula Viṣaya An administrative division mentioned in the Bahulawad copper plate of the time of the Rāṣṭrakūṭas. Its chief place seems to have been Bahulāvara which is identified with modern Bahulawad, where the plate was found and which is on the bank of the river Bahulā in the Pachora taluka (20°38′ N, 75°29′ E) of the Jalgaon district, Maharashtra. *SMHD*, II.13.

Bāhuloḍa Apparently modern Bholada about twenty-two miles south-

west of Dholka (22°44′ N, 72°29′ E) in the Ahmedabad district, Gujarat *BG*, I(1) 172.

Bāhumatī River, same as the Bagmati of Nepal. *Majjhima*, I.39.

Bahunetra Holy place on the Narmadā. *Matsya*, CXCI.14.

Bāhūr Vahur near Pondicherry, findspot of the records of Pallava Nṛpatuṅgavarman (11°56′ N, 79°53′ E).

Bāhyā A river issuing from Sahyādri mentioned in the Puranic lists of rivers. *Brahmāṇḍa*, II.16.35.

Baigram Temple site and findspot of inscriptions in Dinajpur district, North Bengal.

Baijnāth Site of Vaidyanātha Mahādeva temple, about nine miles from Rewa (24°31′ N, 81°19′ E) Madhya Pradesh. There is another Baijnath in the Kangra district where a group of structural temples of about the ninth century AD is situated.

Bairat Site in Jaipur (26°30′-27°N, 75°-76°30′ E) Rajasthan, where the earliest remains of a structural shrine, a circular temple, that goes back to the third century BC have been found. Here excavations have yielded iron objects in dated context. It is also a site of Aśokan inscription.

Baithana Some as Pratiṣṭhāna (19°29′ N, 75°26′ E) modern Paithan in the Aurangabad district, mentioned in Ptolemy, VII.1.82.

Bajaura Site of the Mahādeva temple in the Kulu valley which is a neat little temple of the tenth century *nāgara* design.

Baktra Balkh in Northern Afghanistan, capital of Bactria, mentioned in Ptolemy, VI.11.

Baktriane See under Bāhlīka. The author of the *Periplus* mentions the Bactrians as a warlike nation of Northern Afghanistan who were under their own king (sec. 47). Ptolemy, VI.11 gives greater details of Baktriane, the country of the Baktriai or the Bāhlīkas. The territory was bounded on the west by Margiane, on the north and east by the Sogdiane and on the south by Arcia. The eastern boundary was also marked by the Paropanisos or Hindukush. The rivers of Baktriane falling into the Oxus were Okhos, Dargamanes, Artanis, Dargoidos and Zariaspis.

Bāla-Balabhī Country mentioned in the *Rāmacarita*, the chief of which joined Rāmapāla in his expedition against Varendrī. It is mentioned in the *RC* as adjacent to Devagrāma. H.P. Sastri identified it with Bāgaḍī (q.v.) and N.N. Vasu with Devagrāma in the Nadia district of West Bengal. Some scholars take Devagrāma for Deulgaon on the boundary of the districts of Midnapur and Balasore and identified Bala-Balabhī with Pipli or Bibli at the mouth of the Suvarṇarekhā river.

Bālagrāma A village on the river Sakatī in Varendrī (q.v.)

Baladevapattana A city of the southern division mentioned in *BṛS.*, XIV, 16. It was same as the Palaepatme of the *Periplus*, identified by some with Baleyavattana of inscriptions located in the Malabar district and by others with Valipattana in South Konkan. *Ep. Ind.*, III.294-95; XIX.32.

Bālāpa, Bālapendra Holy place on the bank of the Sābramatī. *Padma*, VI.145.1, 24, 37.

Bālavura A village in the Panungal viṣaya (q.v.) mentioned in the Vakkaleri copper plate of the time of Cālukya Kīrtivarman II. It is modern Balur in Hangal (14°46′ N, 75°12′ E), Dharwar district, Karnataka. *Ep. Ind.*, V.202.

Balegrāma A village in the Goparāṣṭra-viṣaya (q.v.) mentioned in the Nirpan copper plate of the time of the Cālukyas of Badami. It has been identified with Balegaon in the Bagalan taluka of the Nasik district and is ten miles south-east of Nasik (20°02′ N, 73°50′ E) *Ind. Ant.*, IX.124.

Bālidāṅgā Śākta Pīṭha in the Hooghly district, West Bengal *SP*, 82.

Balipura A village in Banavāsī 12000 (q.v.) mentioned in a Kalacuri record of AD 1165. It is modern Belgami in the Shimoga district, (13°30′-14°30′ N, 75°-76°) Karnataka. *EC*, VIII. Sl. no. 277.

Balipura Śākta Pīṭha, same as Mahabalipura or Mamallapura in the Chingleput district, Tamil Nadu, thirty miles to the south of Madras.

Ballakuṇḍa, Ballakuṇḍe-Viṣaya An administrative division of the Cālukyas of Kalyānī. It is modern Balkundi in the Raichur district, on the Tuṅgabhadrā river.

Ballāvaḷḷi A village in the Iridiga Viṣaya (q.v.) mentioned in the spurious Nerur copper plate of Cālukya Vinayāditya. It is identified with Vullavul, three miles west of Nerur in the Kundal division of Samantawadi. *Ind. Ant.*, IX.126.

Ballāvar, Baliāwar Vallapura to the east of Jammu, mentioned by Al-Bīrūnī, as lying at about a distance of thirty-eight miles from Jalandhar. Sachau, I.198 ff.

Balnath An extension of the Salt Range. According to *Baburnāma* (Beveridge, 1921, II.452) the Balnath hills were at the distance of five marches from Sind-water (Indus). *IGI*, XXI. 412 ff.; XXIII.360.

Balsane Site in Khandesh which has a group of nine temples.

Bāluvāhinī A river issuing from the Ṛkṣavat mentioned in the Puranic lists of rivers.

Bamhawā Same as Brahmaṇavāha or Bahmanabad in Sind mentioned by Al-Biruni. Sachau, I.198 ff.

Bāmāhur A locality mentioned by Al-Bīrūnī which was situated at about a distance of Sixty-six miles from Lalitpur in the Jhansi district. Sachau, I.198 ff.

Bāṇa South Indian tribe originally hailing from Andhradeśa. In the ninth century they were feudatories of the Pallavas. The Bāṇa chiefs appear in South Indian history up to the sixteenth century, and their movement from district to district took them as far as the Pāṇḍya country where they were governors of Madurā under the Rāyas of Vijayanagar.

Banaouasei Same as Banavāsī (q.v.) in North Kanara district in Karnataka mentioned in Ptolemy, VII.1. 84

Bāṇapura Ancient city of Kāmarūpa represented by modern Tezpur in Assam. Bāṇapura also stands for Bangarh, eighteen miles north of Dinajpur town in North Bengal. *ABORI*, XII.103 ff.

Banas See under Ahar

Baṇaśālā The Banhāl pass through the Pir Pantsal Range which had always been a convenient route of communication to the upper Chenab valley and the eastern Punjab Hill states. *RT*, VIII.1665-66.

Banavāsī Modern Banavasi in the North Kanara district, Karnataka. Its other name was Vaijayantī. It occurs in the early inscriptions as the name of a country, a province, a district and a city. The area is of considerable antiquity as it is mentioned in the *Mbh*, and the *Mahavamsa* as well as in the *Geography* of Ptolemy. The town seems to have been the capital of Cuṭu Śatakarṇi, and afterwards of the Kadambas who began to rule at Banavāsī about fourth century AD. The earliest epigraphic mention of Banavāsī is found in the Nagarjunikonda inscription of Ikṣvāku Vīrapuruṣadatta. It occurs as a Viṣaya or administrative division of the Cāḷukyas in the Aihole inscription of AD 634. At that time it comprised, besides the North Kanara district, parts Shimoga district. It occurs severa times in the inscriptions of the Rāṣṭrakuṭas as Banavāsī-nāḍa or 12000. In the period of the Cālukyas of Kalyāṇī, Banavāsī was very often referred to as Deśa, Nāḍa and Viṣaya. Banavāsī 12000 with its subdivisions is mentioned in the records of the Kalacuri period (twelfth century AD) when it included besides the North Kanara, parts of Dharwar and Simoga districts as well (*EC*, VIII.Sb,277, 332, 345).

Banevaḷḷi, Bhānuvaḷḷi Modern Bhanuvalli in the Devangere taluka (14°31′ N, 75°58′ E) Chitaldurg district, Karnataka, mentioned in the Harihar inscription of the time of the Yādavas of Devagiri as a village of Nolambabaḍi 32000 (q.v.). *EC*, XI.Dg.59.

Bang Same as Vaṅga which Abul Fazl (*Ain*, II.120) considered to be same as Vaṅgāla, Bang-āl, i.e. Bengal. According to him, "the original name of Bengal was Bang. Its former rulers raised mounds measuring ten yards in height and twenty in breadth throughout the province which were called *āl*. From this suffix, the name of Bengal took its rise and currency."

Baṅgalabaḍā A locality mentioned in the Madhyapāḍā inscription of Viśvarupasena as lying to the south of Rāmasiddhi which has been identified with a place in Gaurnadi in the Bakarganj district, Bangladesh.

Bangaltola Stone Age site on the Bellary-Moka road in Sangankallu, North Karnataka, It was a centre of microlithic industry.

Banimilia Bahera Archaeological site situated on the Jargo, between the villages Banimilia and Bahera, in the Jagan Mahal area of Chunar, (25°8′ N, 82°56′ E) Mirzapur district, Uttar Pradesh. The site has both a habitation area and a cemetery.

Bañjulā River rising from the Sahya and falling into Godāvarī. *Matsya*, CXIV.29; *Vāyu*, XLV.103; *Vāmana*, LVII.76.

Bannah A town not far from Kabul which lay just on the border of Afghanistan and the north-western frontier province. *KFB*, II.210; Elliot, I.116.

Banvās Same as Banavāsī in the North Kanara district, placed by Al-Bīrūnī in the realm of Kannakara or Karnataka. Sachau, I.198 ff.

Barābar Hills Situated about ten miles to the north of Gaya. The

Nagarjuni hills are its extension. Here certain excavated caves were dedicated to the Ājīvika monks by king Aśoka's grandson Daśaratha. Only one cave in the Nagarjuni group had been dedicated to the Buddhists.

Baraca, Barace Same as Dvārakā (22°30′ N, 69°04′ E), the gulf of which containing seven islands has been described in the *Periplus* sec. 40. Ptolemy I.7.94 locates Barace or Dvārakā in the Gulf of Kanthekos (Kutch).

Barachanda Palaeolithic site on the river Johilla, district Bilaspur, in the Upper Son Valley, Madhya Pradesh.

Barakanur A village in South Kanara at the end of the main road leading over the Western Ghats from the Shimoga district into the coast region, It is mentioned in the records of Hoysala Viṣṇu-Vardhana.

Barakar Site of the earliest temple (23°40′ N, 86°20′ E) of the *nāgara* design in Burdwan district, West Bengal. It contains a sanctum in *triratha* plan, the *mandapa* in front being later addition. The central *ratha* on each face is occupied by a niche capped by a superstructure of tired stages which is terminated by the cornice at the bottom of the *gandi*. The supplementary niches have similar superstructures which are, however, smaller in height.

Baramūlā Varahamūla, modern Baramula (34°10′ N, 74°30′ E) in Kashmir, located by Al-Bīrūnī beyond modern Ushkur. Sachau, I.198ff.

Bārasūru Modern Barsur, about fifty-five miles from Jagdalpur (19°05′N, 82°04′ E) chief city of Bastar, Madhya Pradesh. It was the capital of the territory of the Chindaka Nāga rulers.

Baravulikā Modern Haroli, six miles east of Alta, Kolhapur (16°42′ N, 74°16′ E) Alta CP, *Ind. Ant.*, VII.211.

Barbara People of the south-western division mentioned in *BṛS.*, XIV. 18. A market town of Indo-Scythia, on the mouth of the Indus, mentioned in the *Periplus* as Barbaricum and by Ptolemy as Barbarei, was named after this people. The *Mbh.*, II.31; III.253 connects the Barbaras with the Śakas and the Yavanas while the *Mārkaṇḍeya*, LVII.39 places them in the Sindhu country.

Barbaricum A market town of Indo-Scythia on the sea-shore in the time of the *Periplus*. It was at the mouth of the *Indus*. In Ptolemy's geography it is mentioned as Barbarei.

Bardamana Same as Vardhamāna, modern Vadama in Visakhapatnam (17°42′ N, 83°20′ E) Andhra Pradesh, mentioned in Ptolemy VII.1.93.

Bardaotis A town of the Bolingai in the territory to the east of the Ouindion (q.v.) range mentioned in Ptolemy, VII.I.69. Its Sanskrit equivalent is Bhadrāvatī.

Barendi See under Varendrī.

Bargaon Chalcolithic site, late or degenerate extension of the Harappan, in tehsil Nakur, district Saharanpur (29°58′ N, 77°23′E) Uttar Pradesh.

Barhadrathapura A town of Magadha mentioned in *Mbh.*, II.24-44.

Barhamshil A locality between the Yamuna and the Ganges mentioned by Al-Bīrūnī. It Sanskritized from is Brahmashilā. Sachau, I.198 ff.

Bari A city to the east of the Ganges at a distance of four days journey

from Kanauj mentioned by Al-Bīrūnī. It was situated about seventy-five miles to the west of Vārāṇasī. Sachau, I.190 ff.

Bārind See under Varendrī. The *TN* mentions it as a wing of the territory of Lakhnawati of the eastern side of the Ganges.

Baris A South Indian river issuing from the Bettigo (range) mentioned in Ptolemy, VII.1.8, 34, 86.

Bariyari Lower Palaeolithic site, fourteen miles to the east of Kausambi on a tributary of the Yamuna in Banda district.

Barnāsā Banas, a tributary of the Chambal.

Baroli Temple-site in Madhya Pradesh situated in a wild spot near the Chambal falls.

Barygaza Port and city, same as Bhṛgukaccha or Bhārukaccha (q.v.), modern Broach (21°45′ N, 72°58′ E) in Gujarat on the Western sea-coast mentioned in the *Periplus*, sec. 41. Ptolemy mentions the Gulf of Barygaza (VIII.1.5) covering the mouth of the river Namados (Narmadā) and three cities *viz.* Kamane (Cammoni of the *Periplus*), Ponliponla and Nausaripa (Navasarika, modern Navsari in the Surat district).

Basavur Viṣaya, Baśura Viṣaya An administrative division mentioned in the Kolur inscription of the time of the Yādavas of Devagiri. Modern Haveri taluka of the Dharwar district might have been a part of this Viṣaya. *Ep. Ind.*, XXIII.194.

Batoi Southern country mentioned in Ptolemy, VII.1.12 and VII.1.90. Its capital was Nikama.

Bavvahalī Modern Belaha (27°20, N, 82°10′ E) on the borders of the Gonda and Bahraich districts, Uttar Pradesh, mentioned in the Set-Mahet grant of Gāhaḍavāla Govindacandra. *Ep. Ind.*, XI.22.

Bazana Bayāna (26°50′ N, 77°30′ E) in Bharatpur, the capital of Guzarat (Gurjaratra, the land of the Gurjaras), about seventy-five miles south-west from Kanauj, mentioned by Al-Biruni.

Bedsa Site of Buddhist caves (18°43′, 73°32′ E) in Poona district, Maharashtra, five miles from the Kamset railway station on the Bombay-Poona line. This group of caves in located in the south face of the same range of hills which contain the Bhaja (q.v.) caves, the latter being about six miles north-west. The Bedsa caves consist of a caitya-hall, a monastery, two single independent cells, an unfinished cave, a few cisterns within recesses, a tiny apsidal roofless excavation within a *ṣṭūpa* and an unfinished circular cell with a *stūpa*.

Belagavatti Same as Belgutti or Bhogavati in Honnali taluk of the Shimoga district (13°30′-14°30′ N, 75°-76° E), Karnataka, which was the head quarters of the Nāgavaṁśī Sindas.

Belgāli-300 An administrative division under the Rāṣṭrakūṭas. Belgali, the chief place of the unit, survives in the same name which is situated about ten miles south of Hubli (15°20′ N, 75°12′ E) Dharwar district, Karnataka.

Belahisti Locality in Varendrī or North Bengal. *GL* 133, *IB*, 100, 108 *Ind. Ant.* 1891, 420.

Beḷḷeru Village in Koḷanūra-Bhukti (q.v.) mentioned in the Konnur copper plate of S.782. It is modern Belleri, sixteen miles east of Konnur, on the Malaprabhā in the Navalgunda subdivision of the Dharwar district, Karnataka. *Ep. Ind.*, VI.29.

Belpandhari Stone Age site on the Godāvarī in the Ahmadnagar district, Maharashtra.

Belur Site of the gigantic temple of Cennakeśava which was erected in AD 1117.

Beluvagāma A village near Vaiśālī where the Buddha spent his last rainy season. *Saṃyutta A*, III.165 and *Majjhima A*, II.571.

Belvaḷa-Viṣaya An administrative division mentioned in the records of the Cālukyas of Badami. It comprised parts of the Gadag and Navalgunda subdivisions of the Dharwar district and part of the Raichur district. (*Ep. Ind.*, III, 1893-95, 44, IX.1907-08, 202 and *Ind. Ant.*, VII.1878, 219). In the Kendur copper plate of Kīrtivarman II dated S.672 it is mentioned as Veḷvola-viṣaya. In occurs several times in Rāṣṭrakūṭa records, especially in the Nilgunda inscription of S.788. (*Ep. Ind.*, VI.102). In the records of the Cālukyas of Kalyāṇī Beḷvala occurs as Nāḍa and Viṣaya and also as Beḷvala 300. The latter occurs in the Behatti copper plate of the time of the Kalacuris of Deccan (*Ind. Ant.*, IV.275) and also in the Gadag (*Ep. Ind.*, III.219) and other inscriptions of the time of the Yādavas.

Bembara City from which the Vākāṭaka Pṛthivīsena II had issued a charter. It has been identified with Bembal in Chanda 20°00′ N, 79°21′ E), Madhya Pradesh.

Benagouron, Bengaouron Same as Veṅgipura (q.v.) near Eluru (26°43′ N, 81°09′ E), Andhra Pradesh, a city mentioned in Ptolemy VII.1.79.

Beṇḍanura Village in the Kolanūra-Bhukti (q.v.) mentioned in the Konnur copper plate of S.782. It is modern Bennur, eight miles north-west of Konnur in the Navalgunda subdivision of the Dharwar district, Karnataka. *Ep. Ind.*, VI.29.

Beneyitavura A village in the Belvaḷa-viṣaya (q.v.) mentioned in the spurious Kurtakoti copper plate of Cālukya Vikramāditya dated S.532. It is identified with Bentur in the Gadag taluka (15°25′ N, 75°42′ E) of the Dharwar district, Karnataka. *Ind. Ant.*, VII.1878, 219.

Beppaṭṭi Modern Byahatti in the Lakshmesvar region of the Dharwar district mentioned as belonging to the Belvala-viṣaya (q.v.) in the Rendur CP of Cālukya Kirtivarman II dated S.672, *Ep. Ind.*, IX.202.

Besatae, Beseidae Same as Vasāti, a people mentioned in sec. 65 of the *Periplus*. They were supposed to be a border people between India and China and mentioned in Ptolemy VII.2.15 as Beseidai or Seisadai.

Beṭaḍḍa-Caturaka A village in Paścimakhaṭika (q.v.) mentioned in the Govindapur plate of Laksmaṇasena. It has been identified with Betad (Butter of Fredericke) in Howrah district, West Bengal.

Betamcherla Stone Age site, yielding valuable evidence of bone technology, locally known as Muchchatla Chintamanu Gavi (15°25′ N, 78°8′ E). It is situated in the Kurnool district, Andhra Pradesh.

Bettigo Same as the Malaya range (q.v.), which was the source of the rivers Pseudostomos, Baris and Solen mentioned in Ptolemy, VII.1.22, 33-34, 66. A people called Bettigoi were known after this mountain range.

Betur A village in the Karṇāṭa-viṣaya (q.v.) mentioned in a Yādava inscription of S.1149. It is modern Bettur in the Devangere taluka (14°31′ N, 75°58′ E) of the Chitaldurg district, Karnataka. *ASIAR*, 1930-34, 210.

Bhādana Modern Bhadan, twelve miles north-west of Moharee in the Bhivandi taluka of the Thana district (19°12′ N, 23°02′ E), Maharashtra, which is mentioned in the Bhadan copper plate of S.910 belonging to the Śilāhāras of N. Konkan as a village in the Māhirihara-viṣaya (q.v.). *Ep. Ind.*, III.271.

Bhādana (Ka) Same as Al-Bīrūnī's Bazana, Bayana in the Bharatpur district, Rajasthan. *CII*, III.138; *Ep. Ind.*, II.110; *IC*, VII.362 ff and Sachau, I.300.

Bhaddavatika A market town which lay on the way from the Pārileyyaka forest to Śrāvastī. *Jat.*, I.360.

Bhaddilapura Birthplace of the 10th Jain Tīrthaṃkara Śītalanātha which has been identified with Bhadia in the Hazaribagh district, Bihar.

Bhaddiyanagara A town of Aṅga which was frequently visited by the Buddha. *Vinaya*, II.242; *Aṅguttara*, III.36 and *Dhamma A*, III.363.

Bhādiyāuva Modern Badva, five miles south-west of Lalrai in Jodhpur, Rajasthan mentioned in the records of the Cāhamānas of Nadol. *Ep. Ind.*, XI.49-50.

Bhadra A people of the middle, eastern and southern divisions mentioned in *BrS*, XIV.2, 7, 16.

Bhadrakarṇa Śākta Piṭha, identified with Karṇapura or Karmali on the south bank of the Narmada. *SP*.82.

Bhadrapattana Modern Bhandak in Chanda (20°00′ N, 79°21′ E), Madhya Pradesh mentioned in the Kuruspal inscription of the Chindaka Somesvara I. *Ep. Ind.*, X.25 ff.

Bhadrapuṣkarakā-Grāma Modern Badagaon, where the ruins of Nalanda are located, mentioned in the Nalanda grant or Samudragupta. *CII*, III.138 and *JBRS*, LII.1966, 25 ff.

Bahdraśila A city which was situated to the north of the Himalayas according to the *Bodhisattvāvadāna Kalpalatā* V.2, 6. and *Divyāvadāna* 315. Later it came to be known as Takṣaśilā according to the Buddhist tradition.

Bhadrāśva A division of Jambudvīpa to the east of Mount Meru according to the Purāṇas. It is called Pūrva-Videha in Buddhist tradition. The *BṛS*, IX.11. mentions Bhadrāśva as a people of the central region.

Bhadratīrtha Holy places on the Narmadā and the Godāvarī. *Padma*, I.18.54; *Brahma*, CLXV.1 and *Matsya*, XXII.50.

Bhadrāvatī One of the four original streams of the Ganges, the other three being Sītā, Alakanandā and Sucukṣuh. *Brahmāṇḍa*, III.56.52.

Bhadreśvara Śākta Pīṭha, identified with Bhadreśvara in the Hooghly district, West Bengal. *SP*, 82.

Bhadrilapura Capital of the Mālava Janapada according to the Jain *Prajnapana*, 37.

Bhagala A form of Baṅgala or Bhaṅgala by which the Tibetan writers meant Bengal. The term also denoted a city (*pura*) of Bhagala or Bengal, now surviving as Bhagala-pura (in the present state of Bihar).

Bhagavatī A village which formed the north western boundary of Goṇṭūru mentioned in a grant of the Eastern Cālukya Amma I. (SII, I. no. 36); It remains doubtful whether this Goṇṭūru is identical with modern Guntur (16°18′ N, 80°29′ E). Sewell, *Lists*, II.26.

Bhagga An ancient tribe known to the *Ait. Br.*, VIII.28 and Pāṇini, IV 1. In the sixth century BC the Bhagga territory was a dependency of the Vatsa kingdom (*Jāt.*, no. 353). The *Mbh.*, II.30.10-11 and *Hariv.*, XXIX.73 also testify to thc close connection between the Vatsyas and the Bargas (Bhagga) and their proximity to the Niṣādas. The testimony of the epic and the *Apadāna* seems th locate them in the Vindhyan region between the Yamuna and the Son.

Bhāgīrathī River same as the Gaṅgā. In certain Purāṇas it is described as one of the seven streams of the Gaṅgā that started from Bindusaras. *Matsya*, CXXI.41.

Bhāilsān Same as Bhāillasvāmin or Bhilsa (22°30′ N, 77°46′E) mentioned by Al-Bīrūnī. Sachau, I.198 ff.

Bhaillaswami Maṇḍala Same as Malwa, precisely Bhilsa (22°30′ N, 77°46′ E) Madhya Pradesh mentioned in the records of the Cālukyas of Kalyāṇī. It was also known as Avanti-maṇḍala.

Bhainsasur Mesolithic site in Mirzapur district, Uttar Pradesh.

Bhaja Buddhist cave site (18°44′ N, 73°29′ E) in Poona district, Maharashtra, near the Marivili railway station on the Bombay-Poona line. There are 22 caves excavated in the period between the second century BC to sixth century AD. The caitya hall belonging to the second century BC has been regarded as the earliest of its class in live rock. It contains wooden beams, a rock-cut *stūpa*, decorated columns and a designed frontage. Cave no.18 is also structurally significant.

Bhalānas One of the five tribes mentioned in *RV*, VII.18.7 which is mentioned and ranged on the side of the enemies of Sudās in the 'Battle of Ten Tribes' (Dāsarājña). Zimmer has suggested as their original home East Kabulistan, comparing the name of the Bolan Pass.

Bhallar Stūpa A site containing Buddhist remains, situated on the last spur of the Sarda hill about five miles from Taxila railway station (30°40′ N, 72°50′ E) and half-a-mile north of the Naro river.

Bhamala A Buddhist site containing remains of Stūpas and monastery in the Haro valley among the Muree foothills, about ten miles east of Sirsukh, Taxila (30°40′ N, 72°50′ E).

Bhamaroparā A village in the Puṇaka Viṣaya (Poona district) mentioned in the Talegaon copper plate of S.690. It is modern Bhavarapura, eight

miles north of Poona, (18°31′ N, 73°55′ E) Maharastra. *Ep. Ind.*, XIII.275.

Bhaṅgala Same as Vaṅga or Vaṅgāla (q.v.) mentioned by Tibetan writers.

Bhangarh Palaeolithic site on the river Sanwan, district Alwar 27°34′ N, 76°38′ E) Rajasthan.

Bharadvāja Āśrama Harmitage of Bharadvāja which was situated at the confluence of the Gaṅgā and the Yamunā at Prayāga, Allahabad. *Rām*, II.54-9ff.

Bharaṅkkavu Buddhist site in Kerala, about five miles south of Mavelikkara in Central Travancore region.

Bharata A people mentioned in the *RV* in connection with the Tṛtsus (III.53.9 ff) and as enemies of the Purus (VII.8.4). They were Kinsmen of the Tṛtsus. The Bharatas occupied the region watered by the Sarasvatī, Āpayā and Dṛṣadvati. The geographical position of the Bharatas is clearly shown by the fact that the Bharata kings won victories over the Kāsis, and made offerings on the Yamunā and the Gaṅgā (*Śat. Br.*, XIII.5.4.11, 21). In the post-Ṛgvedic period they coalesced with (q.v.), their erstwhile enemies, the Purus, to form the Kuru (q.v.) people of later times.

Bhāratavarṣa 'Country of the Bharatas or descendents of Bharata'. In a restricted sense the term denoted Northern India only as is apparent from the Hathigumpha inscription of Khāravela, the earliest epigraph mentioning it. In its broadest application the term comprised not only the whole of India but also exrta-Indian territories like Burma, Malayasia, Ceylon, etc. In the Purāṇas it is described as a division of Jambudvīpa, sometimes identified with Jambudvīpa itself. It is described as semi-circular and lying between Himavat in the north like the string of a bow and the sea in the south, east and west. It is said to have been divided into nine subdivisions all of which extend to the ocean but are mutually inaccessible. The nine subdivisions of Bhāratavarṣa are Indradvīpa, Kaśerumat, Tāmraparṇa, Gabhastimat, Nāgadvīpa, Saumya, Gāndharva, Vāruṇa and Sāgarasṃvṛta. All these denote a greater India which included portions of Western, Central and Southeast Asia. India-proper is identified with the ninth division of greater-Bhāratavarṣa which is known as Sāgarasaṃvṛta or Kumārī-dvīpa. It has five divisions—Madhyadeśa, Aprānta, Dakṣiṇāpatha, Udīcya and Prācya—each having a number of Janapadas or settlements—one *varṣa* mountain called Himavat and seven *kula*-mountains with numerous rivers issuing from them.

Bharga A dependency of the Vatsa kingdom with Suṃsumāragira as its chief town. It lay between Vaiśālī and Śarasvatī. *Aṅguttara*, II.61 and *Vinaya*, II,127

Bharhut Buddhist site (24°27′ N, 80°52′ E) in the Satna district, Madhya Pradesh, about nine miles south of Satna railway station, situated at the foot of the Lalpahar hill to the west of the river Tons. The establishment belonged to the second century BC. Nothing of the main Stūpa is now visible except a shallow circular depression around a slightly raised circular ground. The materials were used by the villagers for making their own

houses. Cunningham salvaged a portion of the great railing and the eastern gateway and removed them to the Indian Museum of Calcutta. Other stray pieces which were collected subsequently had been acquired by the Allahabad Museum and a few pieces by the National Museum, New Delhi. The railing was carved with a profusion of bas-reliefs depicting the Jātaka stories (i.e. tales of the Buddha's previous births) and scenes from the Buddha's life. More than thirty Jātaka tales have been traced and identified on the basis of the inscribed labels.

Bhārolangalā-Vīthi Either Bhogaral or Nangaleśvara in the district of Balasore, Orissa, mentioned as an administrative division in the Jayrampur copper plate inscription of the time of Gopacandra. *OHRJ*, XI.223-27.

Bhārukaccha Same as Bhṛgukaccha of the Puraṇic tradition it is mentioned in the Pali literature as a sea-port whence merchants used to sail to visit Suvaṇṇabhūmi. It is identical with Barigaza of Ptolemy and the *Periplus* and with modern Broach (21°45′ N, 72°58′ E) in Kathiawar. It is mentioned in the Mathura Buddhist image inscription of Huviṣka and many other textual and epigraphic records. It is same as Po-lu-ka-che-po of Hiuen-Tsang which is described by him as 2,500 li in circuit. Bhārukaccha as a city of the southern division occurs in *BṛS*, XIV,11,XVI.6 and also in inscriptions at Junnar and Nasik and perhaps in the Junagarh inscription of Rudradāman. *ASWI*, IV.96,100 and *Ind. Ant.*, VII.262. Bhārukaccha-viṣaya as an administrative division is mentioned in Valabhī records.

Bhāskara-Kṣetra Same as Hampi (15°20′ N, 76°30′ E) in the Bellary district, Karnataka, which was the capital of the Vijayanagara kings. *Ep. Ind.*, XXV.190.

Bhāskara-Kṣetra Same as Koṇārka (19°53′ N, 86°08′ E) in Orissa.

Bhāsvat Same as modern Bhilsa (22°30′ N, 77°46′ E), Madhya Pradesh mentioned in the Khajuraho inscription of Dhaṅga dated vs 1011. *Ep. Ind.*, I.129.

Bhāṭi Literally 'downstream, land of the ebb-tide'. It is the name given to the low-lying flats of the Gangetic delta that border on the great estuaries. Tāranatha refers to 'Bati' as an island realm near the mouth of the Ganges. Abul Fazl confines the Bhāṭi to 'the tract of country on the east' of the *subah* of Bengal. The name is still used to donote the Sundarban (21°30′ N, 90°00′ E) region.

Bhaṭṭavila An administrative division mentioned in the Rajim stone inscription of Jagapāladeva. It has been identified with the Baghelkhand region, i.e. the eastern part of the modern Rewa division of Madhya Pradesh. *Ind. Ant.*, XVII.135 ff and *ICPB*, 106 ff.

Bhaṭṭa-Kośala A village in the Gauḍa country which was the birth place of the well known poet Lakṣmīdhara. *IC*, I.703-04.

Bhaṭṭiprolu Buddhist site (16°6′ N, 80°47′ E) in Guntur district, Andhra Pradesh. It is a railway station on the Guntur-Repalli line and is about four miles from the right-bank of the Krishna. The *Stūpa*, the only extant remains, is now an irregular mass of brick work with concentric courses

of bricks visible at places. Both in respect of sanctity and dimensions it was at one time next only to the Mahācaitya of Amarāvatī (q.v.) as it yielded the corporeal relics of the Buddha. The inscriptions on the relic casket of the *Stūpa* mostly resemble the Aśokan script.

Bhauṭṭa Bhoṭs or Tibetans.

Bhāvagrāma Locality in Varendrī or North Bengal. *GL*, 133; *IB*, 100, 108 and *Ind. Ant.*, 1891, 420.

Bhaviṣā A village in Kāśi-pāṭaka (q.v.) belonging to the *visaya* of Hāpyoma (q.v.) mentioned in the Gauhati grant of Indrapāla. *JASB*, LXVI.113-32; *KS*, 116-29). It lay in the upper Brahmaputra valley in Assam.

Bheḍādevī Modern Budabror, west of Srinagar (34°06′ N, 74°51′ E) in Kashmir near which was situated the spring called Gaṅgodbheda.

Bhendevādo Modern Bhendevada, a village near Alta, Kolhapur, (16°42′ N, 74°16′ E) mentioned in the Khavtheni grant of S.930 of the time of Cālukyas of Kalyāṇī. *Ind. Ant.*, XVI.21.

Bhera Territory (32°29′ N, 72°57′ E) situated on the left bank of the Jhelum under the Salt Range. Also known as Bahātih or Bhātiāh it was occupied by the Yaminis in AD 1004. *TF.*, I.38.

Bheraghat Site of the 64 yoginī temples near Jabalpur (23°10′ N, 79.59′ E). The complex is 116 feet in internal diameter with 81 peripheral chapels together with a central shrine containing an image of Uma-Maheśvara. This temple might have belonged to the ninth or tenth century AD.

Bheṣakaḷāvana Also known as Kesakalāvana, this place was situated in the neighbourhood of Suṃsumāragiri (q.v.) of the Bhargas (q.v.) where the Buddha stayed. *Majjhima*, I.513 ff, II.91; *Aṅguttara*, II.61, III.295, IV.85 ff and *Jāt.*, III.157.

Bhesaurigrāma A village in the Puṇaka or Puṇya Viṣaya (identified with Poona or Pune) mentioned in a Poona copper plate of the time of the Rāṣṭrakūṭas. It is modern Bhosari near Poona (18°31′ N, 73°55′ E). *QBISM*, VIII.165.

Bhetiśṛṅga Modern Barsinga on the Brāhmaṇī river mentioned in the Indian Museum plates of Gaṅga Indravarman. *Ep. Ind.*, XXVI.168.

Bhiliṅga-bhoga-viṣaya Modern Bilingi in the Srikakulam district of Andhra Pradesh. *CII*, III.34 and *JNSI*, XXXII.25ff.

Bhillamāla Modern Bhinmal (25°00′ N, 72°19′ E) in Rajasthan which was the capital of the Gurjara kingdom.

Bhīmadevī Modern Bran in Phak *pargana* on east shore of the Dal lake in Kashmir. *RT*, II.135.

Bhimbandh Lower Palaeolithic site on isolated foresty hilly valley, near the eastern side of a hot spring and the bed of a local stream in Monghyr district, Bihar.

Bhimbetka Rock-shelters and caves in district Raisan, Madhya Pradesh, where Stone Age sequence has been obtained. These are situated at a distance of forty km south of Bhopal (23°16′ N, 77°36′ E).

Bhir One of the three sites (33°40′ N, 72°50′ E) in the valley where ancient Takṣaśilā stood. Archaeological remains testify that the Bhir mound is the oldest of the three sites. It is situated of the southern part of the valley, between the railway junction and the Tāmranālā where the Dharmarājikā Stūpa, locally known as Chir Tope, was erected.

Bhīmarathā, Bhīmarathī A river mentioned in *BṛS*, XVI.9. A grant of the Eastern Cālukya king Viṣṇuvardhana I gives the name as Bhimarathī (*Ind. Ant.*, XIX, 304, 310). It is mentioned specially in the Daulatabad plates of Cālukya Jayasiṃha II. (*Ep. Ind.*, VI.9 and *IC*, VIII.113). It is modern Bhīmā which rises in the Sahyādri range and flows into the Krishna near Raichur. It is also mentioned in other Cālukya inscriptions (*Ep. Ind.*, V.200, 204) and the Purāṇas. *Matsya*, XXII.45, CXIV.29; *Brahma*, XXVII.35; *Padma*, I.24, 32 and *Vāmana* XIII.20, etc.

Bhitargaon Temple site in Kanpur district, Uttar Pradesh.

Bhoga A constituent tribe of the Vṛjian confederacy lying in Bhoganagara on the way from Vaiśālī to Pāvā. Hoernle, *Uvāsagadasāo*, II.139, also *App.*, III.57; *Dīgha*, II.122-26; *Suttani*, 194.

Bhoganagara See under Bhoga.

Bhogavardhana A southern tribe mentioned along with Maulikas, Aśmakas and Kuntalas in *Mārkaṇḍeya*, LVII.48-49. Their territory seems to have been in the Godavari region. They are mentioned as Bhogavadhana in an inscription from Bharhut. Bhogavardhana *viṣaya* is mentioned in a charter of the Kalacuri king Śaṅkaragaṇa found at Abhona in the Nasik district. This administrative division might have been another name of the ancient Govardhana or Nasik district, Maharashtra.

Bhogavatī The capital of the Nāgavaṃsīs of the Bastar region of Madhya Pradesh. Hemacandra in his lexicon refers to it as Bhogāvali while the *Rāmacarita*, III.43 as Bhogāli. *Ep. Ind.*, IX.160 ff, X.25 ff.

Bhogavatī Another name of Ujjayinī mentioned in a Bhaja Buddhist cave inscription. Bhandarkar, *List*, no. 1078.

Bhoja A people of the South, whose subjects were the Sātvatas mentioned in *Ait. Br.*, VIII.14. It is stated in the Purāṇas that the Sātvatas and Bhojas were offshoots of the Yadus dwelling at Mathura on the banks of the Yamunā (*Matsya*, XLIII.48, XLIV.46-48; *Vāyu*, XCIV.52, XCV.18, XCVI.1-2 and *Viṣṇu*, IV.13.1-6). We are further told by the same authorities that they were kindreds of the southern realm of Vidarbha. The Bhojas are mentioned in the inscriptions of Aśoka. The *Raghuvaṃśa*, V.39-40 calls the king of Vidarbha a Bhoja. See under Bhojakaṭa.

Bhojakaṭa A territory included within Vidarbha both by *Mbh.*, V.157.15-16 and *Hariv.*, LX.32. The Chammak grant of the Vākāṭaka king Pravarasena II makes it clear that the Bhojakaṭa territory included parts of Wardha and Amaravati districts of Maharashtra, a part of ancient Vidarbha (*JRAS*, 1914, 329). The name Bhojakaṭa, 'castle of the Bhojas' implies that the province was named after a stronghold fromerly held by the Bhojas, an ancient tribe mentioned in the edicts of Aśoka. *Ind. Ant.*

1923, 272-63). The central site of Bhojakaṭa may be identified with Bhatkuli in the Amaraoti district.

Bhojanagara Capital of the Uśīnara country according to *Mbh.*, V.118.2.

Bhoṭānta One of the 56 countries mentioned in the *Śaktisaṅgama-tantra*. It is said to have extended from Kāśmīra and lay to the west of Kāmarūpa and to the south of Mānaseśa (Mānasa lake). Bhoṭānta is evidently Bhutan, now a small state to the north of Bengal. The Tibetans are also known as Bhauṭṭa or Bhoṭa. Taken in this wider sense Bhoṭānta may actually be placed between Kāśmīra in the west and Kāmarūpa in the East. *SGAMI*, 103.

Bhoteshar Bhutan, according to Al-Bīrūnī, which was about one month's walking distance from Naipal (Nepāl) and the first frontier of Tibet whence the distance to the top of the highest peak is sixty miles. From the height of this mountain, India appears as a black expanse below the mist, the mountains lying below this peak like small hills, and Tibet and China appear as red. Sachau, I.198 ff.

Bhoṭṭadeśa General term for the Himalayan states including Tibet. *Devīpurāṇa*, XXXIX.14-15, XLII.9.

Bhoyija A village in the Kuṇḍi *Viṣaya* (q.v.). It is modern Bhoja in the Chikodi Taluka of the Belgaum district, Karnataka, mentioned in a copper plate found at the same place of the time of the Cālukyas of Kalyāṇī, *Ind. Ant.*. XIX 247.

Bhramarakoṭṭa-Maṇḍala Same as Cakrakoṭṭa (q.v.) or part of it mentioned in the Rajapura copper-plate inscription of Madhurāntaka bearing the date AD 1065.

Bhramaravadra Modern Bamra situated to the east of Raipur (21°15′ N, 81°41′ E) mentioned in the Rajim inscription of the time of the Kalacuri Pṛthvīdeva II. *Ind. Ant.*, XVII.137, 140.

Bhṛgukaccha See under Bhārukaccha and Barygaza.

Bhṛgutīrtha Bheraghat containing temples of 64 Yoginis, twelve miles to the west of Jabalpur (23°10′ N, 79°59′ E) *Mbh.*, III.99.34-35, *Matsya*, CXCIII.23-60; *Kūrma*, II.42.1-6 and *Padma*, I.20.23-57.

Bhṛgutuṅga Holy places on the Himalayas, on the Amarakaṇṭaka range, on the eastern bank of the Gandak, in Gurjaradeśa and near the Vitastā. *Vāmana*, LXXXI.33; *Skanda*, K.VI.25; *Varāha*, CXLVI, 45-46, *Matsya*, XXII.31, *Kūrma*, II.20.33, *Vāyu* XXIII.148, LXXVII 82 and *Mbh.*, III.84.50 ff.

Bhṛgu, Bhṛgupurī Śākta Pīṭha in Balia, Uttar Pradesh. Bhṛgupura was also the name of Broach in Gujarat. *Prabandhacintāmaṇi*, Tawney's trans. 136 and *SP*, 82.

Bhuliṅga A clan of the Śālva people mentioned in the Puranic lists of Janapadas. They are mentioned as Huliṅga in the *Vaijayantī*. Ptolemy I.7.69 refers to them as Biolingai or Bolingai who had two towns, Stagabaza and Bardaotis (Bhadrāvatī).

Bhumilikā Modern Bhumli in Porbandar (21°37′ N, 69°49′ E), Gujarat, mentioned in an epigraph of AD 738. *Ind. Ant.*, XII.155, *BG*, I(1) 87.137.

Bhūriśreṣthika Country, identified with Bhursut on the banks of the Damodar in the Hooghly-Howrah districts of West Bengal.

Bhūteśvara Modern Buthiser in Kashmir. *RT*, I.107.

Bhuṭṭarāṣṭrādhvan 'The way to the country of the Bhoṭas', mentioned by Kalhaṇa in *RT*, VIII.2887. See under Zoji-la Pass. Jonarāja's *RT*, V.142 ff.

Bhuvaneśa The name of Northern Orissa as recorded in the *Śakti-saṅgama-tantra.*

Bhuvaneśvara Modern Bhuvaneswar, Capital of Orissa, eighteen miles south of Cuttack and thirty miles north of Puri town, on the Balianti river, famous for the celebrated temple of Liṅgarāja constructed in the seventh century AD. This temple covers an area of nearly five acres and is surrounded by a thick high wall of laterite and oblong in shape. A court-yard inside is flagged with stone and is crowded with numerous side temples. The main temple consists of four structures, viz. the dancing hall, the reflectory hall, the porch and the tower. Among other temples of Bhuvaneśvara, the Parasurāmeśvara is a little older than the Liṅgarāja, and may be regarded as a representative specimen among the early Orissan temples. The temple of Mukteśvara is closely similar in design to that of the Parasurāmeśvara. The temple of Rājarāṇī exhibits a cluster of smaller towers round the body of the main *Gaṇḍi* and appears to be an exotic growth in Orissa. The emergence of the typical Orissan form of temple may be studied with reference to the Śiddhesvara, Kedāreśvara and Brahmeśvara temples at Bhuvaneswar.

Bibasis River, same as the Vipāśā or Beas, mentioned in Ptolemy, VII.1.26, 42.

Bidare Modern Chik-Bidare in the Devangere taluka (14°31′ N, 75°58′E), Chitaldurg, district, Karnataka, mentioned in the Ganganarasi inscription of the time of the Yādavas of Devagiri as a village in Bikkiga-70 (q.v.), a subdivision of Noḷambavāḍi-32000 (q.v.) *EC*, XI.Dg. 87.

Bidaspes River, same as Vitastā or Jhelum, mentioned in Ptolemy, VII,1.26, 42.

Bihroj Same as Bharukaccha or Bhṛgukaccha, Barygaza of Ptolemy and the *Periplus*, modern Broach (21°45′ N, 72°58′ E), mentioned by Al-Bīrūnī as lying on the Gujarat sea coast direct south of Anhilwara. Sachau, I.198 ff.

Bijanagar A *pargana* in the *sarkar* of Pinjora or Panjara which comprised the greater part of the Dinajpur district of North Bengal (25°38′ N, 88°41′ E) *Ain.*, III.136, *JASB*, XLII.214.

Bījānagar Name of Vijayanagara as recorded by Abdur Razzaq.

Bijatala Middle Palaeolithic site on the Khadkai, District Mayurbhanj, Orissa.

Bikkiga-70 Modern Bikkikaṭi in the Davanagere taluka (14°31′ N, 75°58′ E) of the Chitaldurg district, Karnataka, mentioned in the Chikka-Bidare inscription of the time of the Yādavas of Devagiri as a subdivision of Nolambavadi-32000 (q.v.). *EC*, XI. Dg. 103.

Bimbasāra-Puri Name of Girivraja (q.v.) mentioned by Buddhaghoṣa.

Bindu-Saras Lake in the Himalayas which according to the Purāṇas is the source of the rivers Nalini, Hlādinī and Pāvanī, streams of Ganges. Rājaśekhara (*KM*, VIII) considers it to be the Zero point of the Himalayas.

Binnayaga Buddhist cave site (24°4′ N, 75°53′ E) in the Jhalawar district, Rajasthan, five miles east-north-east of Kolvi (q.v.). The caves have been cut out of the vertical faces of a flat-topped laterite hill. There are nearly twenty caves so far exposed. Most of them are monastic abodes. There are also free-standing rock-cut Stūpas.

Birāṭ A village in the Rangpur district, (25°45′ N, 89°18′ E), Bangladesh, consisting temple ruins of the Paharpur pattern, though of much smaller dimensions.

Birbhanpur Mesolithic site marked by microlithic industry near the Durgapur Railway Station (23°30′ N, 87°20′ E) on the bank of the Damodar in Burdwan district, West Bengal.

Biṭbhaya-Pattana A town mentioned in the *Vīracarita* which has been identified with modern Bhita, an archaeological site near Allahabad (25°25′ N, 81°51′ E). *ASIAR*, 1909-10, 40, 1911-12, 29-94.

Biyatta River, same as the Vitastā, mentioned by Al-Bīrūnī. Sachau, I.198 ff.

Bodh-Gayā Also known as Vajrāsana it is a celebrated Buddhist site (24°12′ N, 85° E) in the Gaya district, Bihar, eight miles from Gaya railway station. The site of the Buddha's enlightenment, Uruvelā (modern Urel) on the bank of Nairañjanā (modern Lilajan), is within a mile of the Mahābodhi temple. The earliest vestiges that are visible now belong to the first century BC. The Mahābodhi temple, despite many changes from time to time and a complete overhauling in the eighties of the nineteenth century, retains the dimensions and broad features which characterised it in the time of Hiuen-Tsang. The monastic complex around the temple was enriched in many cases by contributions from abroad, especially from the princes and monks of Śrīlaṅkā. The establishment flourished tremendously during the long rule of the Pālas as is attested by their inscriptions. Towards the end of the thirteenth century the Burmese took special interest in the preservation of the Mahābodhi temple which was severally damaged by the Turkish invaders. The temple was in use even in the fourteenth century as is evident from the records of pilgrims inscribed on the pavement-slabs.

Bolyāsaka Modern Buliasa, an outlying frontier district in the Vitasta valley of Kashmir. *RT*, V.225.

Bommehāḷu Modern Bommeparti situated at a distance of seven miles from Anantapura (14°41′ N, 77°39′ E), Andhra Pradesh. *Ep. Ind.*, XXV.190.

Bopakhalu A village in the Puṇaka or Puṇya *Viṣaya* (identified with Poona or Pune, (18°31′ N, 73°55′ E, Maharashtra) mentioned in a Poona

copper plate of the time of the Rāṣṭrakūṭas. It is modern Bopkhel, two miles north-east of Poona. *QBISM*, VIII.165.

Borivli Middle Palaeolithic site in the suburb of Bombay (about thirty-eight km from Churchgate railway station) adjoining Kanheri or Krishnagiri hill (q.v.), famous for Buddhist caves.

Brahmagiri Famous site of an Aśokan edict which is situated in the Chitaldurg district of Karnataka where both neoliths and microliths have been found. Finds from this place consist of parallell-sided flakes and Gravettian like penknife blades. The site has also yielded two kinds of painted pottery. The habitational deposit has yielded the remains of three cultures. (i) Neolithic-Chalcolithic, (ii) Megalithic and (iii) Andhra-Sātavāhana in a successive order. At Brahmagiri, the cemetery consists of more than 300 megaliths. They are of two types-the cist-circles and the pit-circles.

Brahmakṣetra Name of Kurukṣetra. *Mbh.*, III.83.4 ff. and *Vāyu.*, LIX. 106-07, XC VII.5.

Brahmanadī Name of the river Sarasvatī, *Bhāgavata*, IX.16.23.

Brāhmanavasti Name of the village as well as of a district mentioned in the Bamanghati grant of Rājabhañja. The *viṣaya* is the same as the Bamanghati subdivision of the Mayurbhanj district, Orissa, while the village is represented by modern Brahmanavas, in the same subdivision. *JASB*, XL.168-69 and *Ep. Ind.*, XVIII.301.

Brāhmaṇī River, probably the Bāmanī that falls into the Chambal. *Mbh.*, III.84, 58.

Brahmapura Same as Hiuen-Tsang's Po-lo-lih-mo-pu-lo which comprised parts of the Kumaon and Garhwal districts. The Chinese pilgrim described this country as six hundred sixty seven miles in circuit. It must have therefore included the whole of the hilly country between the Alakanandā and Karnāli rivers. The *BṛS*, XIV 30 locates it in north-east division. Watters, I, 329 and *AGI*, 407 ff.

Brahmapurī Modern Bahmangaon near Gurgi in Rewa district mentioned in the Gurgi stone inscription of Kokkaladeva II. *CII*, IV, 227.

Brahmaputra River same as Lauhitya (q.v.). It maintains an easterly course from Mānasa-sarovara to Namcha Barwa whence in turns south and enters Sadia in Arunachal Pradesh, and thereafter flowing in a south-westerly direction to the north of Garo hills it takes a southern curve once again and joins the Padmā at the point where the Pabna, Dacca and Faridpur districts are separated. Its course through the tableland of southern Tibet is known as Tsangpo. Its important tributaries are Lohit, Buridihing, Disara, Dhansiri, Kalang, Krishnai, etc. Between Lakhimpur and Sibsagar it forms a large island called Majuli. In Bangladesh Brahmaputra is known as Yamunā. The combined stream of the Padmā and the Yamunā meets the Meghnā near Chandpur and the rest of the course down to the sea is known as Meghnā.

Brahmarṣi-Deśa Name of the land comprising Kurukṣetra and the territories of the Matsyas, Pañcālas and Surasenakas. *Manu.*, II.17.

Brahmasaras Name of holy lakes near Thaneswar, Gaya, Nāthapura in Purnea district (Kokamukha) and Malaya range (Sanandūra). *Mbh.*, V.84.85, V.95.11, XIII.25.58; *Agni*, CXV.38; *Vāyu*, LXXVII, 51, CXI.30; *Varāha*, CXL.37-39, CL.20; *Matsya* XXII.12 and *Vāmana*, XXII.50-60.

Brahmāvarta Region between the rivers Sarasvatī and Dṛṣadvatī (*Manu*, II.19). The *Meghadūta* I.48 shows that Kurukṣetra was a part of Brahmāvarta.

Brahmottara People of the eastern division mentioned in the Puranic lists of Janapadas. Their locality was probably the same as Barmahattar in *Sarkar* Stagaon known from the *Ain-i-Akbari*, II 141. Rājaśekhara (*KM*, XVII) also places it in the Pūrvadeśa near the Suhma country which lay on the western coast of the Ganges in West Bengal. *IHQ*, 932, 524 ff.

Bṛhad-Viṅga A village in the Śrīmāla *Viṣaya* (q.v.) mentioned in the Sortur stone inscription of S.702. It is modern Wadgaon in Shirwal, Bhor (18°09′ N, 73°54′ E) Maharashtra. *Ep. Ind.*, XXI.208.

Budbudā River rising in the Himalaya. *Brahmāṇḍa*, II.16.25-26.

Buddhani A Buddhist centre, about eighteen miles distant from Repalle railway station, Andhra Pradesh, where a few Buddhist images belonging to the fifth century AD have been discovered.

Budubudu A village in the Madhya *maṇḍala* (q.v.) mentioned in the Amoda grant no. 2 of the time of the Kalacuri Pṛthvīdeva II. It has been identified with Burbur in the Lapha region of the Bilaspur district, Madhya Pradesh. *IHQ*, 1925, 412-14.

Budukuni Modern Daikoni in Madhya Pradesh mentioned in the Daikoni copper plates of Pṛthvīdeva II.*CII*, IV.444.

Bukephalus Alexandria One of the many cities named after Alexander. It lay on the western bank of Upper Jhelum. This city is mentioned in the *Periplus*, sec. 47.

Buli Tribe living in the territory called Allakappa (q.v.).

Bunderā Same as Bundela mentioned in the Amoda plates of Jājalladeva II (K.E. 919). *CII*, IV.522 ff.

Būrāvī River, probably modern Bori in the Jalgaon district. There is also a river called Burai in the Dhulia district. *Ep. Ind.*, XXXVIII.71.

Burzahom Neolithic and Megalithic site in the Kashmir valley. It is situated some twenty-four km north-east of Srinagar (34°06′ N, 74°51′ E) near the Dal lake over a flat hillock of silt and loam facing the Mahadeo peak of the Himalayas. The cultural deposit, at places four metres thick, has been divided into three major periods—Neolithic, Megalithic and Early Historical. The Neolithic has been divided into lower (Ph. I), characterised by pit-dwellings, and upper (Ph II), characterised by mud-brick houses. The succeeding Megalithic period, characterised by the erection of 'menhirs' is an extension of Ph II.

Byzanteion, Byzantium Probably same as modern Vizadrog (16°26′ N, 73°26′ E) in the Ratnagiri coast mentioned in sec. 53 of the *Periplus* as lying below Melizigara. Ptolemy, VII.1.7. locates the city in the Ariake of the Pirates, i.e. South Koṅkan region.

C

Cacouthes The river Kakutthā which formed the dividing line between Kusīnārā and Pāvā. This name has been used by the classical writers. The river in itself is identified with modern Kuku. *AGI*, 714.

Caḍaspāsā-Pāṭaka A village mentioned in the Madhainagar plate of Laksmaṇasena. *IB*, 115.

Caḍobha Same as Dubkund on the left bank of the river Kuhu, seventy-six miles to the south-west of Gwalior (26°14′ N, 78°10′ E). It is mentioned in the records of the Kacchapaghātas of Dubkund. *Ep. Ind.*, II.236.

Caenitae Probably same as the Oyster-rocks mentioned in the *Periplus*, sec. 53.

Cail A city in the Pāndya country mentioned by Marco Polo. It is same as Kāyal (8°34′ N, 78°10′ E) at the mouth of Tāmraparṇī.

Caitraratha A forest on the bank of the Acchodā river. *Brahmāṇḍa*, II.18.7; *Vāyu*, XLVII.6; *Matsya*, XIII.28.

Cakradhara Holy place in Kashmir now known in a corrupt form as Tskdar or Chākdhar. It is about a mile to the west of Bijbror, ancient Vijayeśvara. *RT*, I.38.

Cakradurga Probably same as Cakrakūṭa, Cakrakoṭṭa or Śakkarakoṭṭam (*qqv*) representing the Bastar district or Madhya Pradesh, mentioned in the Paramāra records *Ep. Ind.*, X.25-34.

Cakrakoṭa, Cakragoṭṭa Country which was probably same as Śakkarakoṭṭam of the Tirumalai inscription of Rājendra Cola and Cakradurga of the Paramāra records. The *Vik*, IV.30, refers to the Western Cālukya Vikramaditya VI as conquering Cakrakoṭa. Cakragoṭṭa occurs in the list of conquered territories of Hoysala Viṣṇuvardhana. Also called Cakrakūṭa and Cakrakoṭṭa it was the old name of the Bastar district, Madhya Pradesh, and was the seat of Chindaka Nāga kings. *SII*, I.97.

Cakrakūṭa A city in Bastar, Madhya Pradesh, which was conquered by Vijayāditya III, as mentioned in the Eastern Cālukya records.

Cakrataṭinī River, same as modern Chākana in Kotah district, Rajasthan mentioned in the Balvan Stone inscription of the time of Cahamāna Haimmīra. *Ep. Ind.*, XIX.45-47.

Cakratīrtha Name of holy places in Āmalakagrāma (q.v.), Cakradhara (q.v.), Dvārakā (q.v.) and Mathurā (q.v.) and on the Godāvarī and the Sarasvatī. *Varāha*, CXXXVII.19, CLXII.43; *Vāmana*, XLII.5, LVII.89, LXXXI.3; *Brahma*, LXXXVI, 1.CIX.1, CXXXIV.1.

Cakṣu A river, same as the Vaṃkṣu or the Oxus, mentioned in the Puranic lists of rivers. In the Purāṇas it is mentioned as a branch of the Gaṅgā. *Matsya*, CXXI.23; *Vāyu*, XLVII.21; *Brahmāṇḍa* II, 16.20; *Bhāgavata*, V.17.5.

Cālikā A village near Jantugāma under the mountain Calikapabbata on the river Kimikāla where the Buddha spent his eighteenth and nineteenth

rainy seasons. *Aṅguttara*, IV.354; *Buddhavaṃsa A*, 3.

Calliena Same as Kalyāṇa (19°14′ N, 73°10′ E) on the western coast of India, now represented by the city of the same name in the suburbs of Bombay mentioned in the *Periplus* which says that the city of Calliena in the time of the elder Saraganus became a lawful market town, but when it came to the possession of Sandanes the port was much obstructed, and Greek ships landing there were often taken to Baryagaza (q.v.) under guard.

Calingae Same as the Kaliṅgas (q.v.). According to Pliny the Calingae people lived on the sea-shore and their capital was Parthalis. This indicates that for some time the territory of the Kaliṅgas included the neighbouring country of the Aśmakas and that in such a case Parthalis might have been the same as Potali.

Campā The capital of Aṅga (q.v.), which stood at the confluence of the river of the same name (*Jāt.*, 506) and the Ganges (*Mbh.*, III.84.163, III.307.26; Watters, II.181; *Dasakc*, II.2.). There still exist near Bhagalpur two villages, Campānagara and Campāpura which most probably represent the actual site of the ancient capital. It is stated in *Mbh.*, XII.5.6-7; XIII.42.16; *Harivaṃśa*, XXXI.49; *Matsya*, XLVIII.97 and *Vāyu*, XCIX.105-06 that the ancient name of Campā was Mālinī. The *Mahājanaka Jātaka* (No. 539, Fausboll VI 34ff) informs that Campā was sixty leagues from Mithilā and that traders sailed from it to Suvarṇabhūmī in the Trans-Gangetic region. Hindu emigrants to Southern Annam and Cochin-China, the region around modern Vietnam, had named their settlement after this famous Indian city.

Campā Ancient name of a country comprising parts of modern Laos and Vietnam. The name was evidently adopted from the Indian Campā which was the capital of Aṅga. Its ancient districts were Amarāvatī (modern Dong-duong), Vijaya and Pāṇḍuraṅga. After the Kambuja occupation Campā was divided into two parts, the northern having its capital at Vijaya and the southern at Rājapura (in Panrān).

Campā Hill state, modern Chamba, which lies between Kishtwar to the south-east of Pir Pantsal range and Kangra, the ancient Trigarta. *RT*, VII.218, 588, 1512.

Campā Capital of the Gauḍas according to the *Anargharāghava* of Murari (*JASB*, 1908, 279) composed about the latter half of the eighth century AD. It was probably identical with Campanagari in the *sarkar* of Madaran mentioned in the *Ain* which stood on the left bank of the Damodar, north-west of the city of Burdwan in West Bengal.

Campā A name of Kāvirippūmpaṭṭinam (q.v.) which was also known by other names like Kakandi and Puhār. These names occur in early Tamil literature.

Campakāraṇya, Campāraṇya Modern Champaran in Bihar. It is said that Valmiki's hermitage was in Sangrampur in this district. It is mentioned in the Bheraghat stone inscription of Alhanadevī. *Mbh.*, III.84.133; *Padma*, I.38.49 and *Ep. Ind.*, II.11.

Camara Probably same as Kāveripattana, near modern Karikal (10°55′ N, 79°52′ E), mentioned in the *Periplus*, sec. 60.

Camasa, Camasodbheda The place where the river Sarasvatī appears again after disappearing in the desert. *Mbh.*, III.82-112; III.88.20, III.130.5, IX.35.87 and *Padma*, I.25.18.

Camatkārapura Same as Devikoṭṭa, a locality mentioned in the *Kalpadrukośa*. It appears to be same as Ānandapura in Ahmedabad district. *Skanda*, VI.1-3.

Cañcalā River rising from the Ṛkṣavat. *Matsya*, CXIV.26.

Candagada Viṣaya An administrative division mentioned in the Nesari copper plate of Rāṣṭrakūṭa Govinda. It has been identified with modern Chandagad-peta of the Belgaum district, Karnataka. *SMHD.*, I.15.

Candaka Mountain near Mahiṃsaka kingdom according to the Buddhist texts. It is the Malaya-giri or Malabar ghats.

Candanādrt Identified with the Malaya (q.v.) range in the *Trikāṇḍaśeṣa*.

Candanapurī Modern Chandanpuri, a small town on the Girnā river, three miles to the south-west of Malegaum, about forty-five miles to the north-west of Ellora (20°02′ N, 75°13′ E). *Ep. Ind.*, XXV.29.

Candanāpurī Jain site now represented by Chandanpuri, situated about two miles south of Malegaon in the Nasik district, Maharashtra. It was the site of Amoghavasati named after the Rāṣṭrakūṭa king Amoghavarṣa. *Ep. Ind.*, XXXVIII.5-22.

Candaura Modern Chandavar in the Honavar Taluka (14°17′ N, 74°29′E) of the North Kanara district. *Ep. Ind*, XXVII.160.

Candavāra Modern Chandawar near Etawa in Uttar Pradesh mentioned in the epigraphs from the eighth to the twelfth century AD as a centre of Brahmanical migrations. *IB*, 151.

Caṅdavura Modern Chandur, eight miles south by south-east of Alta, Kolhapur (16°42′ N, 74°16′ E) Alta CP, *Ind. Ant.*, VII.211.

Candra River, modern Bandi which in its lower course is known as Luni, *JRAS.*, 1913, 724.

Candrabhāgā River, same as the Asiknī (q.v.) of the *RV*. It is modern Chenab which rises in Lahul in the Himalayas, runs through Kashmir and the Punjab and joins first the Jhelum and then the Ravi.

Candradvīpa A territory ruled over by Trailokyacandra (10th-11th century AD) mentioned in the Rampal copper plate inscription. The famous Tārā image of Candradvīpa is illustrated in a manuscript dated AD 1015. In the sixteenth and seventeenth centuries it was the name of a small principality in the district of Bakarganj in Bangladesh of which the capital was at first at Kachua and subsequently removed to Madhavpasa. It is identified with the *pargana* of Bagla (Bakla) in the *sarkar* of the same name mentioned in the *Ain*, II.123, 134.

Candragiri A hill in Śravaṇa Belgola in Hassan district, Karnataka, celebrated in Jain tradition.

Candragrāma Village in Dakṣiṇa Tosala mentioned in the Somavaṃśī records. It has been identified with modern Chandgan, about thirty-two

miles from Cuttack (20°28′ N, 85°54′ E).

Candrāha The river Candrabhāgā or Chenab as mentioned by Al-Bīrūnī.

Candrapura A city mentioned in the Siroda copper plate of Devaraja, a Bhoja king of Western Deccan. It has been identified with modern Chandor in Goa. *Ep. Ind.*, XXIV.143 ff., XXVI.337 ff.

Candrapura Birthplace of the eighth Jain Tīrthaṃkara Candraprabha which has been identified with Candravati, a modern village near Kāśi.

Candrapuras Inhabitants of the city of Candrapura in the eastern division mentioned in *BrS*, XIV.5. A town named Candrapura is mentioned in the Indore grant of Skandagupta. *CII*, III.71.

Candrapurī An administrative division mentioned in the Tezpur grant of Vanamāla (*KS*, 54 ff) as lying to the west of Trisrotā or Tista, and in the Dhobi and Nidhanpur plates of Bhāskara as situated on the dried river Kauśika or Kusiara. On the basis of the former evidence some scholars want to locate it in Pundravardhana, and on that of the latter others identify it with Chandpur in the Sylhet region.

Candrārdhamaulī 'City of Śiva' mentioned in the *Pavanadūta*, 27 ff. which apparently refers to Triveṇī in Hooghly district, West Bengal.

Candravalli Archaeological site, situated at a distance of forty-five miles from Brahmagiri (q.v.). The report of excavations at this place was published by M.H. Krishna in 1929.

Candrāvatī A city (now pronounced as Chandrauti) on the Ganges in the Pargana of Katehir in the Benaras district, Uttar Pradesh, mentioned in the Gāhaḍavāla records. *Ep. Ind.*, XIV.192.

Candrikā Name of the river Candrabhāgā. *Matsya.*, XXII.63.

Canganāḍ Territory of the Cangāḷvas which lay in the Arkalgud Taluka of Karnataka and also comprised the Yeḷusāvīra country in Northern Coorg.

Caṅgura Modern Sangur in the Haveri Taluka of the Dharwar district on the river Varada, mentioned in the Yādava records as belonging to Basavur *Viṣaya*. *Ep. Ind.*, XXIII.194.

Caṅkuṇavihāra A monastery built by Caṅkuṇa, the Tukhāra minister of Lalitāditya, which was situated in the north-eastern corner of Paraspur plateau in Kashmir. He also built another monastery in Pravarapura. *RT*, IV.211, 215.

Carmakhaṇḍika People of Samarkand (in Uzbekistan Republic, USSR) mentioned in the Puranic lists of Janapadas as belonging to the Udīcya region.

Carmmāṅka A principality near Nagpur ruled by the Vākātakas.

Carmaṇvatī Sanskritized name of the river Chambal. Its other name, according to the *Abhidhānacintāmaṇi* was Rantī-nadī. The word Carmanvatī occurs in Pāṇini, VII.2.12. In *Mbh.*, VII.67.5, it is stated that the name is due to the heaps of the hides of animals killed in Rantideva's sacrifice. In *Mbh.*, I.138.74, it is stated that Drupada ruled over Southern Pañcāla up to Carmaṇvatī.

Caspapyrus, Caspatyrus Capital of the Gandarii mentioned by

Hecataeus. Herodotus (III.102) locates it in the land of the Pactyice (q.v.) or Pactians wherefrom Scylax and his companions set out on their exploring voyage. Caspapyrus phonetically sounds like Kaśyapapura, which might have been a source-name of the state, later came to be known as Kashmir. Stein, however, does not subscribe to this view.

Cāṭigrama The Caṭṭagrāma or Chittagong division of Bangladesh.

Caṭṭala The Caṭṭagrāma or Chittagong division of Bangladesh described in the early mediaeval literature as one of the five Bengals, others being Rāḍhā, Varendra, Vaṅga and Samataṭa.

Catumā A village of the Śākyas which was visited by Buddha. *Majjhima*, I.456 f.

Cauduar An ancient site containing Brahmanical and Buddhist relics on the northern bank of the Virūpā, a branch of the Mahānadī, at a distance of about four miles from Cuttack, Orissa.

Cavarāpura Modern Chaura, about eleven miles from Kawardha in Madhya Pradesh, mentioned in the Mandava-mahal inscription found at the same place. *ICPB*, 174-77.

Cebhaṭikā Modern Chehedi in Nasik. Dhulia CP, *Ep. Ind*, VIII.175.

Cecaḍiyā Modern Chechli in Bali-Godwar region of Marwar or Jodhpur mentioned in the Sevadi stone inscription of the Cāhamānas of Nadol. *Ep. Ind.*, XI.28-30.

Cedi A people mentioned in *RV*, VIII.5.37-39 whose territory in the Vedic age lay between the Yamunā and the Vindhyas. Their territory subsequently came to be regarded as one of the sixteen Mahājanapadas (*Aṅguttara*, I.213, IV.252-60), the area of which roughly corresponded to the eastern part of modern Bundelkhand and some adjoining tracts. Pargiter (*JASB*, 1895, 253) places the country of the Cedis along the south bank of the Yamunā from the Chambal on the north-west as far as Karwar on the south-east. Its limits southwards may have been, according to him, the plateau of Malwa and the hills of Bundelkhand. Eventually the southern frontier of the Cedi country extended to the banks of the Narmadā (Konow, *Karpūramañjarī*, 182 and *Ep. Ind.*, IV.280). According to the *Cetiva Jātaka* (no. 422) the metropolis of the Cedis was Sotthivatinagara. The *Mbh.*, III.20.50, XIV.83.2, gives its Sanskrit name Śuktimati or Śuktisāhvaya. It mentions also a river called Śuktimati which flowed by the capital of Cedi-*viṣaya* (I.63.35). Pargiter (*loc cit*) identifies the stream with the Ken and places the city of Śuktimati in the neighbourhood of Banda. Other towns were Sahajati and Tripuri. The former lay on the trade route along the river Ganges while the latter was near Jabalpur.

Celluru A village, same as Chellur in the Cocanada tāluka of the Godavari district, Andhra Pradesh, mentioned in the Eastern Cālukya records. *SII.*, I.50-52.

Cemetery 'H' A post-Harappan cemetery at Harappa (30°35' N, 72°58' E) having two successive levels. The earlier and lower groups of burials, called Stratum II, is characterised generally by full inhumations, accompanied by ample grave goods, while the later or second group of

burials in large pots without any grave goods. The pottery from both the phases share common features, but the designs and motifs are entirely different from those met with in the Harappan ceramics. Wheeler suggested that the cemetery 'H' peoples were Aryans. But the extremely limited distribution of the remains and the general absence of the Cemetery 'H' ceramics from the pottery of later periods go against this hypothesis. "Besides, the presence of an intervening debris layer 3 to 4 feet deep in the habitation area and 5 to 7 feet in the Cemetery 'H' area poses a chronological gap between the decline of Harappa and the arrival on the scene of the Cemetery 'H' folks." Banerjee 86, Wheeler in *AI*, III 58-130 and Lal in *AI*, IX, 87-89.

Cemulya A Deśa or province, belonging to the Uttarāda *Viṣaya* mentioned in the Patoda copper plate of the time of the Cālukyas of Badami. Uttarāda *Viṣaya* is not traceable. Cemulya is, however, the modern Chaul in the Kolaba district, Maharashtra. This Deśa must have been formed of some large region surrounding modern Chaul. *Ind. Ant.*, XL.1911, 240.

Cera People of unknown identity mentioned in the *Ait. Ār.*, II.1.1, as speakers of unintelligible language. Perhaps they were the same as the Keralaputra of the Aśokan inscriptions whose territory lay around Kanneti, the Karunagapalli region in central Travancore, with the capital at Vañji near Cochin.

Ceram Modern Charala in the Punganuru taluka (13°25′ N, 78°37′ E) of Chittoor district, Andhra Pradesh. *Ep. Ind.*, XXV.254.

Cerupūru Modern Chipurupalle (17°30′ N, 83°12′ E) in the Vizagapatam district, Andhra Pradesh.

Ceṭa A clan to which the Kalinga king Khāravela belonged. The *Miliñdapanho* contains a statement which seems to indicate that the Cetas were connected with the Cetis or Cedis (q.v.)

Cevūr A locality mentioned in the Cola records. There are two villages of this name in the North and South Arcot districts of Tamil Nadu. Cevūr is also mentioned as the venue of the Cola-Pāṇḍya war which probably lay to the south of the Sevali hills. *SII.*, I.112.

Chanchu A small state situated near the Ganges which was visited by Hiuen-Tsang. It was probably the same as the Ālavaka (q.v.) country mentioned in the Buddhist and Jain texts. Cunningham and Smith identify it with the Ghazipur region. Watters, II.61, 340.

Chandiman A village near Rājagṛha situated on the old road from Silao to Giriyek where archaeological excavations have brought out a number of Buddhist images. *ASIAR.*, 1911-12, 161 ff.

Chandoli Chalcolithic site on the Ghod river in the Poona district, Maharashtra. Here evidence of postholes, hydraulic line flooring and hearths has been discovered. Microliths comprising parallel-sided pen-knife blades, trapezes, luntates and triangles and also huge querns, anvils, mace heads of stone have been found. Among copper articles chisels, celts, ornaments, daggers, etc., have been reported.

Chanhudaro See under Harappan sites, Jhukar and Jhangar.

Chan-Po Chinese name of Campā (q.v.) mentioned by Hiuen-Tsang.

Chaperkai Hills Cairn-burial site in the Zhob valley, North Baluchistan, about 110 km south of Moghul Ghundai. A number of cairns scattered over the hills have been discovered and only three of them have been excavated. These contain remains of human bones and fragments of coarse and brittle whitish earthern ware.

Cha-Puo-Ho-Lo Chinese name of Ḍavāka (q.v.)

Chatravatī Ahicchatra, modern Ramnagar near Anola in the Bareilly district, Uttar Pradesh. *Mbh.*, I.138.73-74.

Chauddadampur Site of the Mukteśvara temple on the eastern boundary of the Dharwar district, Karnataka. The temple exhibits Calukyan style.

Cheh-Ka Ṭakka country in the Punjab region mentioned by Hiuen-Tsang.

Chejrala Buddhist centre in the Narasraopat Taluk (16°26′ N, 8i°45′ E) Guntur district, Andhra Pradesh, where remains of many stūpas as well as marble slabs bearing inscriptions have been discovered.

Chepan Middle Palaeolithic site on the Son, district Mirzapur, Uttar Pradesh.

Chersonesus Karwar in the western coast mentioned in the *Periplus*, 53.

Cherupura Modern Chipuru palle (17°30′ N, 83°12′ E), chief town of the Taluk of the same name in Vizagapatam district, mentioned in the Eastern Cālukya records.

Chikdūr Same as Chiklodar Mata's Hill, seventeen miles north of Palanpur (24°12′ N, 72°28′ E) in Gujarat. Elliot, IV.180.

Chi-Na-P'uh-Ti Cīnabhukti to the east of Sialkot district mentioned by Hiuen-Tsang.

Chinna-Ganjam A Buddhist centre in Guntur district, Andhra Pradesh.

Chirand A site in the Saran district, Bihar, about 8 km east of Chapra near the confluence of the Ghagra and the Ganges, which has unfolded a long archaeological sequence. Neolithic features are characterised by artefacts of the lithic blade industry, bone and antler tools and pecked and ground stone tools. The chalcolithic stage is distinguished by the predominant occurrence of white painted black-and-red ware and a restricted use of copper. Period IB marks the advent of iron and period II by the beginning of the NBP.

Chirki-Nevasa Lower Palaeolithic site, about two miles downstream of Nevasa, on the right bank of the Pravarā, district Ahmednagar, Maharashtra.

Chouangmi, Shuang-Mi Chitral, South of Wakham (between the Hindukush and the Pamirs) and the Hindukush, one of the five principalities of the Yueh-chis.

Chu-Li-Ye Chinese name of Coliya, the Telugus-Coḍa country in the Kurnool-Cuddapa region, mentioned by Hiuen-Tsang.

Cidāmbaram A town (11°24′ N, 79°44′ E) in South Arcot district, noted for temples, situated between the Velar on the north, the Bay of Bengal on

the east, the Coleroon on the south and the Viranam tank in the west. It was a subsidiary capital of the Colas. The *Debi Bh.*, VIII.38 mentions it as Cidambalam.

Cīnadeśa One of the 56 countries mentioned in the *Saktisaṅgama* as lying to the southeast of Mānaseśa or Mānasa-sarovara (lake). The land thus indicates Tibet. According to Pargiter (*MP*, 319n). Cīna comprised the country of Tibet along the whole range of the Himalayas. The Cīnas are sometimes linked in the *Mbh* III.177.12, V.19, 15, VI.9.66 with the Kāmbojas of the northwest, and often mentioned among the retinue of the king of Prāgjyotiṣa or Assam in the east are also sometimes placed near the source of the Ganges in the country lying midway between the two regions. *SGAMI*, 103-04.

Ciñcapallikā A village in the Aṅkiṣṭhbhoga (q.v.) mentioned in the Malhara charter of Ādityarāja and in the Kothuraka grant of Pravarasena II. It is either Chicholi on the right bank of the river Wunna, or Chinchola Khurd or Chincholi Burruk in the Akola district. *JIH* LIV.3, 11, 12, *Ep. Ind.*, XXVI.160, *CII*, III.145.

Ciñcātalāi Probably same as Cinceli of the Sheorinarayan inscription of Jājalladeva II (K.E.919), it is modern Cicola (22°10′ N, 32°39′ E) in the Janjgir Tahsil of the Bilaspur district, mentioned in the Sarkho plates of Ratnadeva II (K.E.880), *CII*, IV.425, 521.

Cikhalāda Viṣaya Region on the western part of the Kolaba district which also included a part of Bombay. In the records of the Śīlāhāras of North Koṅkan this area is placed in the Puri-Koṅkana Maṇḍala or Deśa (q.v.).

Cikhali Modern Chiki, twenty-one miles north of Kankar in the Bastar district, mentioned in the Tahankapar plate of Pamparajadeva (K.E. 965). *CII*, IV.597.

Cikkhalika Chikhali in the Amraoti district mentioned in the Malhara plates of Ādityarāja. *JIH*, LIV.3, 11, 12.

Cikkambarī A village in the Chanda district, Maharashtra, mentioned in the Deotek record of Rudrasena of the fourth century AD. *ARIE*, 1947-48, 3.

Cīna A people in the north-east division mentioned in *BṛS*, V.77, 78, 80, X.7, 11, XI.61, XIV.30, XVI.1, 38. The Cīnas are also mentioned in the Nagarjunikonda inscription of the Ikṣvāku king Vīrapuruṣadatta. They may be placed in the Himalayas beyond Cilata or Kirāta.

Ciñcavāta A village in Alaktaka Visaya (q.v.) mentioned in a Kolhapur copper plate of S.882. It is modern Chinchavad in Kolhapur (16°42′ N, 74°16′ E), Maharashtra. *JBBRAS*, X.21.

Ciñcuṇike-70 The region surrounding Chinchani in the Belgaum district, Karnataka. It is mentioned in the Yādava records as situated in the Venugrāma *Viṣaya* (q.v.).

Cipraruḷaṇa Visaya An administrative division in the Maharashtra region mentioned in the Naravan copper plate of the time of the Cālukyas of Badami. Ciprarulaṇa, modern Chiplun in the Ratnagiri district, seems to

be the headquarters of this *Viṣaya*. *QBISM*, X, 12.

Cipunana Viṣaya Modern Chiplun in the Ratnagiri district, Maharashtra. In the records of the Śilāhāras of North Koṅkan it is mentioned as a part of Purī-Koṅkaṇa Maṇḍala or Deśa. (q.v.).

Cirakupa Modern Chirwa about ten miles north or Udaipur (27°42′ N, 75°35′ E) and two miles east of Nagoda in Rajasthan mentioned in the records of the Guhilaputras. *WZKM*, XXI.142-62.

Cīraṃocana Holy place in Kashmir at the confluence of the Kaṇakavāhinī and the Indus. *RT.*, I.149-50.

Cirāpalli Ancient name of Trichinopoly (10°50′ N, 78°46′ E), Tamil Nadu. *ARSIE*, 1937-38, 78.

Cirrhadae Same as Kirāta, a people living beyond Dosarene (q.v.) mentioned in *Periplus*, 62.

Cirupucil A village near Cettannavacal in the Pudukkottai division of Tiruchirapalli district mentioned in the Cettannavacal Brahmi inscription. *AO* XXXIV.185.

Citābhūmi Vaidyanātha or Deoghar in the Santal Parganas, Bihar, *Śiva P*, I.38.55.

Citrakūṭa Same as Chitor in Rajasthan. Also there is a holy place of the same name on the Mandākinī in Central India where Rāma is said to have lived for a short time during his banishment. This Citrakūṭa may be the same as is placed in the southern division in the *BṛS*, XIV.13.

Citrakūṭa A hill in the southern division mentioned in the *BṛS*, XIV.13, XVI.17. It is modern Chitṛakot or Chatarkot hill or district, near Kampta in Bundelkhand. The name occurs in the Sirur inscription of AD 866. *Ind. Ant.*, XII.218; *Mbh.*, III.85.58; *Rām*, II.54.28-29, II.55.9, II.56.10-12, II.93.8 (about twenty miles from the hermitage of Bharadvāja); *Matsya*, XXII.65, VI.33-36 (near Mandākinī river); *Padma*, I.39-54 and *Raghuvaṃśa*, XIII.47.

Citrakūṭā River rising from the Ṛkṣaparvata. *Vāyu*, XLV.99 and *Matsya*, CXIV.25.

Citrotpalā A tributary of the Mahānadī or part of it below its junction with the Pyri mentioned in the Puranic lists of rivers as rising from the Ṛkṣavat range (*Mbh.*, VI.9.34; *Matsya*, CXIV.25 and *Brahma*, XXVII.31-32). In *Brahma*, XLVI.4-5, it is described as rising from the Vindyas and identified with the Mahānadī itself.

Cleisobora City of the Sourasenoi (q.v.) mentioned by the Greek writers.

Codanavatthu A valley near Rājagṛha visited by the Buddha. *Vinaya*, I.115 f.

Cola People mentioned in the inscriptions of Aśoka whose territory, drained by the river Kāverī, originally comprised the districts of Trichinopoli and Tanjore. The Cola capital was Uraiyur (Uragapura) or Old Trichinopoly. The principal port was at Kāviripaṭṭinam or Pugār on the northern bank of the Kāverī. Eventually the Colas became the greatest power in South India and their empire comprised not only the whole of South India including the eastern portion of the Deccan and the coastal

region up to Bengal, but also portions of the Malaya peninsula and Indonesia.

Colchi Modern Kolkoi near Tutikorin (8°48′ N, 78°11′ E), Tamil Nadu, mentioned in the *Periplus*, 59, which was famous for pearl-fisheries.

Comari Same as Cape Comorin (8°05′ N, 77°30′ E) mentioned in the *Periplus*, 58. It was a harbour and also a place of pilgrimage, named after a Virgin goddess.

Cophen Same as the Kabul river mentioned by Arrian (*Anab.*, IV.22.6.).

Cottonara A district in Malabar, where pepper was produced in abundance, mentioned in *Periplus*, 56.

Cukṣa Modern Chach in the north of the Attock district mentioned in the Taxila Silver Vase inscription of Johonika. It was a stronghold of the Śaka power in India in the first century AD. *Ep. Ind.*, IV.54, *CII.* II.25-28.

Curni A river mentioned in the *Arthaśāstra.* It was the same as the Periyar on the banks of which stood the city of Vañji, the supposed capital of the Ceras (q.v.) or Keralaputras (q.v.) of Aśokan inscriptions, and at the mouth the sea-port of Muziris (Krangnore).

D

Dabarkot Chaleolithic site in the Loralai valley, Baluchistan. It was probably one of the earliest known sites in Baluchistan. During the Harappan period it was fortified as one of the northernmost frontier outposts. The place seems to have been under occupation for at least five hundred years, ending round about 1700 BC.

Dabhālā, Dahālā Territory around Jabalpur, (23°10′ N, 79°59′ E), Cedi of later times, regarded as a Deśa or country in the Gupta inscriptions. It included the Tripurī *viṣaya* (q.v.). In the latter part of the fifth and early part of the sixth century AD the Ḍabhālā country was governed by the Parivrājaka Mahārājas as feudatories of the Guptas. *CII*, III.114 and *Ep. Ind.*, VIII.284-87.

Dachinabades, Dakhinabades Same as Dakṣiṇāpatha (q.v.) mentioned in *Periplus* 50 as extending from Barygaza (Broach) in a straight line from north to south. Important market towns of it were Paethana (Pratiṣṭhāna, modern Paithan in the Aurangabad district), Tagara (modern Ter in Osmanabad district), Suppara and Calliena (Sopara and Kalyana in the Thana district), Semylla (modern Chaul to the south of Bombay). Mandgora (Bankot on the mouth of Savītrī), Palaepatmae (modern Dabhoi), Melizigara (Jaygarh or Rajapur in the Ratnagiri coast), Byzantium (Vizadorg), Togarum (Deogarh) and Turannoboas (Malvan).

Daddarapura A city, apparently in the Himalayan region, said to have

been founded by Cedī Upacara in the *Cetiya Jātaka* (no. 422).

Dadhabhūmi Dhalbhum in the Singhbhum district, Bihar, which was visited by Lord Mahāvīra.

Daḍigamaṇḍala, Daḍigavāḍi A territorial unit now represented probably by Taḍigaipādi in Karnataka. *Ind., Ant.*, XXX.109 ff and *SII*, II.3.

Dāhala-Maṇḍala Situated between the Narmadā and Bhāgīrathī it was the country round the modern town of Jabalpur (23°10′ N, 79°59′ E).

Dāhanukā River near Dāhānu (19°58′ N, 72°45′ E) in the Thana district, Maharashtra.

Dahūk Also known as Rahuk, it was a dependency of al-Manṣurāh on the borders of Makran, Elliot, I.38.

Dahmāla The capital of Jālandhar according to Al-Bīrūnī.

Dahraka-Veṅguḷi Modern Chikka-Bengali in the North Kanara district mentioned in the Gudnapur inscription of Kadamba Ravivarman *Śrī-kaṇṭhikā* 63-64.

Daibul Port and city on the Makran coast, below Karachi which lay in the country of as-Sind (q.v.). Some scholars place it near modern Tatta (24°44′ N, 67°58′ E) on the left bank of the main Indus channel. A Gulf of Daibul is also mentioned by the Arab writers.

Daimabad Chalcolithic site, fifteen miles from Nevasa in the Pravara (a tributary of the Godavari) valley, Ahmadnagar (district, Maharashtra. Here Phase I is marked by a thick coarse grey ware, parallel-sided blades of chalcedony and terracotta and semi-precious stone beads, Phase II by black-on-red pottery, terracotta, microliths, fragmentary copper celt, pin-head and knife, and Phase III by Jorwe ware, microliths, stone mace heads, spindle whorls of pottery and terracotta figurines. Burials are found in all the three phases.

Diavahā Apparently modern Dehoa, another name of the river Gogra, mentioned in a Bengal Asiatic Society's grant of Gāhaḍavāla Jayacandra. *Ep. Ind.*, VIII.150.

Daivāvṛdha A clan of the Sātvatas (q.v.) *Viṣṇu*, IV.13, 1 and *Vāyu*, XCVI.1-2.

Dakkhiṇagiri A district situated beyond the southern hills which encircled the city of Rājagṛha where the famous Dakkhiṇagiri Vihāra was situated. *Vinaya*, I.287; *Suttani*, 12 ff. and *Samyutta*, I.172-73.

Dakṣiṇācala A name of the Malaya mountain according to Hemacandra's *Abhidhānacintāmaṇi*.

Dakṣiṇa-Gaṅgā Name attributed to the southern rivers—Godāvarī, Narmadā and Tuṅgabhadrā. *Brahma*, LXXVII.9-10, LXXVIII.77; *Skanda*, Reva IV.24 and *Vikramāṅkadevacarita*, IV.62.

Dakṣiṇa Jhārakhaṇḍa Same as modern Ganjam district mentioned in the Kendupatna copper plate of Narasiṃha II. It was probably the Mahā-kāntāra mentioned in Samudragupta's Allahabad inscription.

Daksiṇa Kosala Literally 'South Kosala' which comprised the present Raipur-Bilaspur-Sambalpur region of Madhya Pradesh and Orissa. A king named Mahendragiri ruled in South Kosala about the middle of the

fourth century when Samudragupta led an expedition against the kings of Dakṣiṇāpatha. Later it became the political centre of the Pāṇḍuvaṃśī and Somavaṃśī kings.

Dakṣiṇakula Country mentioned in the Assam inscriptions as lying to the south of the Brahmaputra.

Dakṣiṇa Mathurā Same as Madurai (9°58′ N, 78°10′ E) which was originally the Pāṇḍya capital, named after the famous city of Mathurā in the Surasena country. It was the Modoura which Ptolemy, VII.1.89, described as the royal city of Pandion (Pāṇḍya). *Bhāgavata*, X.79.15 describes it as a holy place.

Dakṣiṇa-Pañcanada Name of the five rivers—Kṛṣṇā, Veṇā, Tuṅgā, Bhadrā and Koṇā. *Viṣṇu DS*, LXXXV.51.

Dakṣiṇāpatha, Dākṣiṇātya Literally, 'the road to the south'. As a designation of the Deccan the term Dakṣiṇāpatha occurs in the *Baudh. D.S.*, I.1.2.13 and *Baudh. G.S.*, V.13, coupled with Surāṣṭra. The expression Dakṣiṇāpadā occurs in *RV*, X.61.8, which refers to the region where the exile goes being turned out. Dākṣiṇātya is found in Pāṇini, IV.2.98. Dakṣiṇāpatha in early Pali literature is sometimes coupled with Avantī (Mālava) and is placed on the banks of the upper Godāvarī. In the Nalopākhyāna of the *Mbh.* it is placed beyond Avantī and the Vindhyas and to the south of the Vaidarbhas and the (southern) Kosalas while in the Digvijayaparvan of the same epic it is distinguished from the Pāṇḍyan realm. In the Gupta age it certainly stretched from the land of the Kosalas to the kingdom of Kāñci. In later times it embraced the whole of Trans-Vindhyan India from the *Setu* (Adam's Bridge) to the Narmadā. In the *Periplus* Dachinabades (q.v.) or Dakṣiṇāpatha is spoken of in terms of modern Deccan and is distinguished from Damirica (q.v.) or Tamil-land.

Dakṣiṇa-Prayāga Triveṇī in the Hooghly district, West Bengal, known as Mokṣa-veṇī, as mentioned in the *Tīrthaprakāśa*, 355.

Dakṣiṇa Rāḍhā Southern part of the Rāḍhā country mentioned in the Gaonri plates of Vākpati Muñja (*Ep. Ind.*, XXIII.105) and the *Nyāyakandalī JASB*, 1912, 341). It figures in Cola records of 1023-25 as Takkaṇalāḍam. It included Bhuriśreṣṭhi (q.v.) or modern Bhursut and Navagrāma in the Howrah and Hooghly districts, as well as Dāmunyā to the west of Damodar in the Burdwan district. It embraced considerable portions of West Bengal lying between the Ajaya and Damodar rivers. The southern boundary may have reached the Rupnarayan and the western boundary may have extended beyond the Damodar, far into the Arambagh subdivision.

Dakṣiṇa-Sindhu A tributary of the Chambal. *Mbh.*, V.82.53; *Padma*, I.24.2; *Meghadūta*. I.30.

Dakṣiṇa Tosalī Country mentioned in the Patiakella grant of Śivarāja dated in G.E.283. It comprised parts of the Ganjam and Puri districts of Orissa (*Ep. Ind.*, IX.287). In the records of the Kara kings the Kongoda-*maṇḍala* is described as belonging to Dakṣiṇa Tosalī.

Dālbhya People mentioned in *RV*, V.61. They settled on the banks of

the Gomatī and were closely associated with the Keṣīns (q.v.).

Dalvanur Site of Pallava cave temple architecture in South Arcot district, Tamil Nadu.

Dāmalipta A port, same as Tāmralipta near Tamluk in Midnapur district, West Bengal. The *Daśakumāracarita*, vi. includes it in the Sumha (q.v.) country which is however contradicted by the evidence of the *Mbh.* According to Jain *Prajñāpanā* it formed a part of the Vaṅga country. It is the Tamalites of Ptolemy. In the days of Hiuen-Tsang it lay over 900 li, i.e. about 150 miles, from Samataṭa and was about 1,400 li (about 233 miles) in circuit. The land was low and moist forming a bay where land and water communication met.

Damana River, same as Damangaṅgā near Daman.

Damba Koh A cairn burial site in the Makran coast, South Baluchistan, about 65 km westward of the famous Harappan sea-port of Sutkagendor.

Dambal Site of the temple of Dodda Basappa (Vasavanna) in Dharwar district, Karnataka.

Damirica, Damirike Same as Draviḍa or Tamilaka, i.e. the Tamil-land mentioned in the *Periplus*, 53 ff. It comprised market towns like Tyndis (modern Ponnai), Muziris (modern Cranganore), both in the kingdom of Cerobothra (Keralaputra), and Nelcynda (near modern Kottayam) in the Pāṇḍyan kingdom, besides Naura (modern Cannanore), Bacare (Porakad near Aleppey) and others. Ptolemy mentioned this region as Limyrike.

Damodaranāga A spring in Kashmir which was the upper hamlet of the village Khunamoh (Khonamuṣa), the birth place of the poet Bilhaṇa. Stein's *Memoirs*, 166.

Dānak Same as the plains of Konkon as recorded by Al-Bīrūnī.

Daṇḍa-Bhukti A *maṇḍala* or district of Vardhamāna-*bhukti* (q.v.) mentioned in the Irdā inscription as well as in the *Rāmacarita*. It is doubtless identical with Taṇḍabutti referred to in the Cola inscriptions of AD 1023-25. Daṇḍabhukti has been identified with the marchland between Orissa and Bengal corresponding to the southern and southwestern part of the Midnapur district of West Bengal. The name is said to survive in modern Dantan not far from the river Survarṇarekhā.

Daṇḍaka Same as modern Daṇḍakārṇaya region, the captital of which was Kumbhāvatī according to the *Sarabhaṅga Jātaka* (no. 522), Madhumanta according to the *Rām.*, VII.52.18 and Govardhana (Nasik) according to the *Mahāvastu* (Senart, 363). The Daṇḍaka forest lay between the Narmadā and the Godāvarī. It seems to have stretched from Bastar along the banks of the Godāvarī to the Daulatabad area, and part of Nasik district, as the epics suggest. *Mbh.*, III.85.41, III.147.32; *Varāha* LXXI.10; *Brahma*, LXXXVIII.18, CX.96, CXXIII.117-20; *Vāmana* LXXXIV.12; *JRAS*, 1894, 242 and *JBBRAS*, 1917, 14-15.

Daṇḍakappaka A township in Kosala near the river Aciravatī. *Aṅguttara*, III.402 ff.

Daṇḍāṅkiyoka A village to be located somewhere between Cuttack and Balasore mentioned as belonging within Vubhyudaya-visaya (q.v.), Uttara-

Tosali (q.v.), in the Neulpur grant of the Kara king Subhākara of Orissa. *Ep. Ind.*, XV. 1-8.

Dāṇḍora The former Sarguja state in Madhya Pradesh mentioned in the Rajim stone inscription of Pṛthvīdeva II (K.E. 896), *CII* IV. 450 ff.

Dantapura Capital of Kaliṅga which has been identified with Rajamendri (Rajahmundry) on the Godāvarī. It is probably same as Dantakura of *Mbh*, V.48.76 and Dandagula of Pliny. The name probably survives in that of the fort of Dantavaktra near Srikakulam (18°17′ N, 83°57′ E) in Andhra Pradesh (*Ep. Ind.* XIV.361). It was probably the Paloura of Ptolemy, and the Palura of the Nagarjunikonda inscriptions. The Jirjingi plates of Gaṅga Indravarman give a description of this city (*Ep. Ind.*, XXV.285). Dantapura is frequently mentioned in the Buddhist and Jain texts. *Dīgha*, II.235; *Mahāvastu*, III.361; *Jāt*, II.367, 371, 381, III.376, IV.230-232, 236 and *Āva. Nir* 1275,

Darada A people wrongly placed by the *BṛS*, XIV.29, in the north-eastern division. They were the inhabitants of modern Dardistan, in the Upper Kishenganga valley in Kashmir on the Upper Indus. They are mentioned in the *Mbh*, VI.9.67, *Mārkaṇḍeya* LVII, and other works. Ptolemy, VII.1.42, mentions them as Daradrai. A route starting from the north of Mahapadma (Wular lake) crossed the northern Kijnag range at Gurais (34°38′ N, 74°56′ E) on the Kishenganga which is probably to be identified with Daratpur or Daratpuri, the chief town of Darada-deśa. The Daradas are placed in the Uttarāpatha region in the Puranic lists of Janapadas. *RT.*, I.312, V.152, VII.119, VIII.2538.

Dārāśuram Site of the famous Airāvateśvara temple complex in the Tanjore district. Along with all the South Indian features this structure shows development of details in the pillars, mouldings niches and balustrades. An open pillared *maṇḍapa* in front of the *mahāmaṇḍapa* shows horses to make it a chariot. There is a series of carvings in bas-relief representing the lives of the famous Śaiva saints. The elephant designs on the balustrades are exquisitely carved. There is also a Devanāyakī Amman shrine within the compound.

Daratpura, Daratpurī Same as Gurais (34°38′ N, 74°56′ E) on the Kishen Gaṅgā. See under Daradadeśa. *RT.*, VII.912, 915, VIII.1153.

Darbhakakṣa A *Viṣaya* same as modern Dhakas in Sikar-Shekhawati region of Jaipur (26°55′ N, 75°52′E), Rajasthan, mentioned in the Harsa stone inscription of the time of Cāhamāna Vigraharāja II. *Ep. Ind.*, II. 116-30, *Ind. Ant.*, 1913, 60.

Dardura A mountain in the southern division mentioned in the *BṛS* XIV.11. On the basis of the *Raghuvaṃśa*, IV.51, it may be identified with the Nilgiri or the Palni hills. Rājaśekhara in *Kāvyamīmāṃsā*, XVII, mentions another hill of the same name which is perhaps identical with the Deogarh peak in the eastern part of the Vindhas. *Mbh.*, III.282.43; *Mārkaṇḍeya*, LIV.12 and *Varāha*, CCXIV.

Darppapuḍikā Modern Dapodi, adjacent to Poona. Poona, CP, *OBISM* VIII.165.

Dārvābhisāra The whole tract of the lower and middle hills laying between the Jhelum and the Chenab. The Abhisāra (q.v.) of the classical writers, described as situated among the mountains above the Taxila country, formed part of it. The Dārva people are mentioned separately in the *BrS*, XIV.30. The region roughly comprised the Punch and Naoshera regions between the Jhelam and the Chenab. *RT.*, I.180, IV.712, V.141, 209, VII.1282, VIII.1531.

Dāśanarīya River, same as modern Nimurti which flows between Jalajodo and Talagaja in Orissa. It is mentioned in the Patna grant of Mahaśivagupta Yayāti, *Ep. Ind.*, XI.200.

Daśapura The Mandasor (24°03′ N, 75°08′ E) region which was under Śaka Nahapāna's political influence as found from the inscriptions of Uṣavadāta. In the Gupta period this area in Western Malwa was regarded as a province of the Gupta empire. It was the capital of a long line of margraves belonging to the Aulikara family who ruled on behalf of the Guptas. About AD 533 it became the centre of power of Yaśodharman who defeated the Hunas, defied the power of the Gupta lords and set up pillars of victory at Mandasore commemorating his conquests.

Daśārha A clan of the Yādavas living in the Ānarta (q.v.) region mentioned in *Mbh.*, III.183.32.

Daśārṇa A people who dwelt on the river Dasan (Dhasan) in Bundelkhand (*JASB*, 1895, 253). Kālidāsa places them in the Vidiśā or Bhilsa region (*Meghadūta*, 24-25). The Daśārṇas had relation with the Vidarbhas and Cedis (*Mbh.*, III.69.14-15). The *Mbh.*, II.26.4, speaks of the conquest of Daśārṇa by Bhīma. The Daśārṇas were probably divided into two parts, western and eastern. Roughly speaking, the present Bhopal region corresponds with the western and the Chattisgarh district with the eastern Daśārṇa (Dosarene of *Periplus*).

Daśārṇā River issuing from the Ṛkṣa range which may be modern Dasan which rises in Bhopal flows past Saugar and falls into the Betwa. *Matsya*, XXII.34; *Kūrma*, II.37. 35-36 and *Vāyu*, XLV.99, LXXII.93.

Dāśeraka A republican tribe of Rajasthan. *Mbh.*, VI.50.47. They are mentioned as a people of northern division in *BṛS*, XIV.26.

Dāsilakapalli-Rāṣṭra An administrative division, identical with Deswalia to the north of Narmadā and about fourteen miles south of the Bagh caves mentioned in the Indore records of Bhuluṇḍa, dated years 38 and 77. *CII*, III.18 and *SIE*, II.42 f.

Dattāmitrī A city which belonged to the counry of Sauvīra (lower Sindhu valley to the east of the river). Inhabitants of this city which seems to have been found in the vicinity of the ancient Paṭala, capital of Patalene (q.v.), near modern Brahmanabad, are often referred to in Indian literary and epigraphnic texts as Dāttāmitrīyaka.

Dattavaḍā Modern Dantewara, about 46 miles from Jagdalpur in the Bastar district mentioned in the Dantewara Telugu inscription of S.948. *ICPB*, 165.

Dattawadi Lower Palaeolithic site on the Mutha river at Poona.

Davāka An eastern territory which was probably situated in the Nowgong district of Assam. It was subjugated by Samudragupta as recorded in his Allahabad inscription. Attempts have been made to identify it with the districts of northern Bengal, the Dekaka or Dacca region, the Kopili valley in Middle Assam and so on.

Dāvanapalli Modern Danoli, 12 miles northeast of Kolhapur mentioned in the spurious Alta copper plate of Pulkeśī. *Ind. Ant.*, VII.211.

Dawāla The older form of Dāhala which seems to be represented by the Southern Bundelkhand, the region around Jabalpur (23°10′ N, 79°59′ E). It is mentioned in the Khoh copper plate inscription of Saṃkhola.

Dāvanavallī Modern Danoli, eight miles north-east of Alta, Kolhapur (16°42′ N, 74°16′ E) Alta CP, *Ind. Ant.*, VI.211.

Daviḷagrāma A village in the Samagiri Viṣaya (q.v.) mentioned in the Bopagaon copper plate of Cālukya Vijayāditya. It is modern Divale, three miles north of Nigoda (q.v.) and four miles south east of Purandar in Poona district, Maharashtra *QBISM*, IX.2.2.

Degamve Modern Degaon ten miles east of Halsi in the Belgaum district mentioned in the Kalyāṇī Cālukya records. Degaon ins. *JBBRAS*, IX.260.

Dehalikā Holy resort of the goddess Ambā, possibly modern Delhi. *SP*, 83.

Dekaka Ancient name of Dacca 23°43′ N, 90°26′ E), Bangladesh.

Demetrīaspolis A city in Arachosia (q.v.) mentioned by Isidor of Charax. It was named after the Bactrian king Demetrius.

Deṅgutta A locality near Mrohaung in the vicinity of Akyab mentioned in the Arakan fragmentary copper plate grant of Kimmājuvdevī. *Ep. Ind.*, XXXVIII.61-66.

Deogarh Site of the Daśāvatāra temple in Jhansi district, Uttar Pradesh.

Deojali Hading Neolithic site in North Cachar hills which has yielded pottery and ground and pecked tools.

Deopāla A city, same as Devapalli, situated near Baithana or Pratiṣṭhāna (19°29′ N, 75°26′ E), mentioned in Ptolemy, VII.I.82. It lay in the Ariake or Aparānta country.

Desalpur Chacolithic site in Kutch district, Saurashtra. "In period IA the assemblage is Harappan. The fortification having a stone veneer, with bastions is a remarkable feature.... A thin grey ware painted with bluish green pigment has affinity with the 'glazed ware' of Mohenjo-doro. In period I B the cream-slipped bichrome ware was represent essentially in the dish and bowl forms. The painted designs are in black, purple or reddish brown .... Knives, chisels, rods and rings of copper are met with. Chert ribbon-flakes were also found. Period II has structures using stone rifled from the fortification. The red-and-cream slipped pottery, painted in black, was in vogue." Agarwal, 37-38.

Deulavāḍa Modern Dilwara (24°36′ N, 72°43′ E) on Mount Abu mentioned in the Abu stone inscription of the time of Caulukya Bhīma II. *Ep. Ind.*, VIII.204-07, 219-22.

Deuli Site of a temple on the Brahmaṇī, in Jajpur, Orissa.

Deulpota A village in the 24 Parganas district, West Bengal from where Middle Stone Age tools have been reported.

Devadaha A vassalage of Kosala. It was a township near Lumbini and inhabited by the Koliyas. *Jāt.*, I.52; *Saṃyutta*, III.5 f, IV. 124 f. and *Majjhima.*, II.214.

Devadāruvana Name of forests in the Himalayas near Badrinath, near Aundh in Andhra Pradesh and near Vijayeśvara in Kashmir. *Mbh.*, XIII.25.27; *Kūrma*, II.37.53-60; II.39; 18, 66; *Matsya*, XIII.47; *Padma*, VI.129.27 and *Haracaritacintāmaṇi*, X.3.

Devadāruvana Holy resort of the goddess Puṣṭi, located in the region of Badrinath in the Himalayas or modern Aundh in the Deccan *SP*, 83.

Devagiri Capital of the Yādavas. It is modern Devagiri-Daulatabad (19°57′ N, 75°15′ E) in the Aurangabad district, Maharashtra. The city was selected as Yadava capital in AD 1187. The famous Ellora caves (ancient Vairival) are just a few miles from Devagiri.

Devagiri Hill near Mathurā. *Varāha*, CLXIV.27; *Bhāgavata*, V.19.16.

Devagrāma A village, the name of which occurs in certain manuscripts in connection with Vyāghrataṭī (q.v.). There is a village of the same name in the Nadia district, West Bengal.

Devagrāma-Pattalā Modern Deogavān, close to Khairha (23°12′ N, 81°30′ E) in the Sohagpur Tahsil of the Rewa division, Madhya Pradesh, mentioned in the Khairha grant of Kalacuri Yaśaḥkarṇa. *Ep. Ind.*, XII.205-17.

Devahrada Modern Sihawa in the Raipur district mentioned in an inscription of Karṇarāja of Kākaira dated S.1114. *Ep. Ind.*, IX.182 ff.

Devakoṭa, Devikoṭa Headquarters of the Koṭivarṣa-*viṣaya* known to the medieval writers as Diw-kot. The ruins of the city are found about eighteen miles south of Dinajpur town in the village of Bangarh. It was also known as Umāvana, Bāṇapura and Śoṇitapura.

Devakuṇḍa A *Viṣaya* or district, represented by the modern village of the same name situated about eight miles west of Bamanghati in Mayurbhanj district, Orissa, mentioned in the Bamanghati grant of Raṇabhañja, issued from Khijjiṅga (q.v.) *JASB*, XL, 165-67; *Ep. Ind.*, XVIII.301.

Devaparvata Probably the Aravalli hills (25°00′ N, 73°10′ E).

Devapur Middle Palaeolithic site on the Hunsgi Nala in the Shorapur taluka, Gulbarga district, Karnataka.

Devapura Ancient city which may be identified either with Devāḍa in the Sruṅgavarapukota (18°06′ N, 83°11′ E) taluka or Devāḍe in the Chicacole taluka, (18°17′ N, 83°57′ E) Andhra Pradesh.

Devapura Identified on epigraphical evidence with Rajim on the confluence of the Mahānadī and the Pairi in the Raipur district.

Devāraṇya A forest on the river Lauhitya (q.v.) *Vāyu*, XLVII.11.

Devarāṣṭra A southern kingdom which submitted to Samudragupta. Its identification is not certain but it is generally taken to be the Yellamanchili taluka of the Vizagapatam district, Andhra Pradesh. Devarāṣṭra is

also mentioned, besides the Allahabad inscription of Samudragupta, in the Siripuram grant of the Vāsiṣṭha king Anantavarman of Kaliṅga and in the Ankapalle inscription of Calukya Bhīma I. *ARSIE*, 1909, 108.

Devasarasa Modern Divasar Pargana in the south-eastern portion of the Kashmir valley.

Devasabhā Modern Dewas, (22°58′ N, 76°06′ E) a district in Madhya Pradesh.

Devibhoga A *viṣaya* in Kośala-deśa mentioned in the Cuttack grant of Mahābhavagupta II, Bhīmaratha. It has been identified with modern Deobhog in the Raipur district. *Ep. Ind.*, III. 355-59, XI.200.

Devikā A river of Mūlasthāna or Multan region on which stood the famous sun temple. It is mentioned in the Prabhāsa-kṣetra-māhātmya of the *Skanda Purāṇa* (ch. CCLXXVIII). The *Agnipurāṇa* (ch. CC) connects Devikā with the realm of Sauvīra. It is also mentioned in *BṛS*, XI.35. It may be modern Deeg, a tributary of the Gaṇḍakī, which is mentioned in *Varāha*, and CXLIV.83.112.13. *Mbh.*, III.82.102-07; *Brahma*, XXVII.27; *Vāyu*, XLV.95 and *Vāmana*, LXXXI.5 describe it as a Punjab river.

Devikātaṭa Holy resort of the goddess Nandini on the river Devikā or modern Deeg in the Punjab. *SP*, 83.

Devikoṭa Headquarters of Koṭivarṣa in Puṇḍravardhanabhukti (q.v.). The ruins of the city have been discovered in the village of Bangarh, about eighteen miles south of Dinajpur town, North Bengal.

Devnimori A Buddhist site (23°39′ N, 73°26′ E) in Sabarkantha district, Gujarat, the remains of which are situated in a picturesque vale on the bank of the Meshvo near the well known Shamalaji where the river enters in the plains of Northern Gujarat after cutting through the outliers of the Aravallis. As a result of excavations from 1960 to 1963, the site has yielded a towering Śārīrika Stūpa (called Mahāstūpa in the inscription of the casket found within its core), two monasteries, four votive stūpas, an apsidal temple, a rectangular structure and a protecting wall. Among these structures two—the Mahāstūpa and a spacious monastery (Monastery I, called Māhāvihara in the same casket inscription), both of bricks—are particularly impressive even in their ruined condition and bespeak an affluent state in this Buddhist centre from the fourth century AD to the seventh century." Mitra, 144.

Dhālopa Village surviving in the same name in the Desuri-Godwar region of Marwar or Jodhpur in Rajasthan, mentioned in the records of the Cāhamānas of Nadol *Ep. Ind.*, XI.37-41.

Dhamnar A hill (24°12′ N, 75°30′ E) in Mandasor district, Madhya Pradesh, twelve miles west of Shamgarh railway station, which contains numerous Buddhist caves, having *stūpas* and Buddha images, of which nearly fifty are fully exposed. The name of the hill is evidently after the temple of Dharmanātha or Dharmarājeśvara, a *liṅga* which, has appropriated a beautiful rock-cut Vaiṣṇava temple. The Buddhist caves are generally found in the precipitious faces near the top.

Dhanaura Same as modern Dhanaura, eleven miles from Erich on the

Betwa mentioned in the Mahoba grant of the Candella Paramardi as belonging to the Eracha-*viṣaya* (q.v.) *Ep. Ind.*, XVI. 9-15.

Dhangaṭapāṭaka Either Thanora or Dungrahi, both near Bilahri, mentioned in the Bilahri stone inscription of Yuvarāja II. *ICPB* 24.

Dhanika A territory in Rajasthan mentioned in an eighth century inscription of Dhavalappadeva found at Dabok or Mewar.

Dhank A Buddhist site, about thirty miles north-west of Junagarh (21°31′ N, 70°36′ E) and seven miles shouth-east of Porbandar (21°37′ N, 70°36′ E).

Dhanvatirūpā River rising in the Pāriyātra range. *Matsya*, CXIV.24.

Dhānyakaṭaka See under Amarāvatī. The Buddhist site of Dhānyakaṭaka was within the boundary of Amarāvatī, now represented by Dharaṇikoṭa which is only half-a-mile west of Amarāvatī. A Pallava inscription at Amarāvatī calls the place Dhānyaghaṭa as the seat of Pallava viceroyalty. Extensive remains and epigraphic references suggest that Amārāvatī and Dhānyakaṭaka were parts of a single establishment originally known as Dhānyakaṭaka, but later the Amarāvatī portion assumed new name after the powerful local deity Amareśvara, whereas the remaining portion retained the old name and subsequently came to be known as Dharaṇikoṭa. The earliest topography of Dhānyakaṭaka was given by Hiuen-Tsang who said that it was about 6,000 li in circuit and the capital some 40 li round.

Dhānyaghaṭa, Dhānyaghaṭaka Same as Dhānyakaṭaka (q.v.) mentioned in a Pallava inscription from Amarāvatī *SII* I., no.32.

Dhārā Modern Dhar, the headquarters of the district of the same name in Madhya Pradesh. It is mentioned as a holy place in the *Mbh.* According to Fleet, its earliest epigraphic mention is found in the Jaunpur stone inscription of the time of the Maukharī king Īśānavarman. Sircar thinks that the city became famous in the age of the Paramāras. During the reign of Bhoja I (1000-55 A.D.) Dhārā obtained the status of an imperial city. *CII.* III.228 ff, *JIH* 1964, 129-30, *Ep. Ind.*, XIX.236 ff, *Ind., Ant,* VI. 48ff, Watters II.242, 245-47.

Dharmapṛṣṭha Holy place, four miles from Bodhgaya, *Padma*, V.11.74 and *Kurma*, II.37.38.

Dharmarājatīrtha Holy place on the eastern bank of the Yamuna near Prayāga. *Matsya*, CVIII.27 and *Padma*, I.45.27.

Dharamarājikā Stūpa Locally known as Chir Tope, it stands on a lofty plateau above the Tāmranālā in Taxila (33°40′ N, 72°50′ E). The Stūpa owes its name Dharmarājikā to Aśoka. "The Central Stūpa, as now exposed to view, is approximately circular in plan with a raised terrace around its base, which was ascended by four flights of steps, but not including the Pradakṣiṇa Patha, is 150 ft. from east to west by 146 ft. 6 in. from north to south, the body of the Stūpa having an avarage diameter of 115 ft. The present height of the ruin is about 45 ft. The core is built of rough rubble masonry strengthened by sixteen walls from 3 ft. 2 in. to 4 ft. 9 in. in thickness radiating regularly from from the Centre." Marshall, *Taxila*, I.236.

Dharmapāl, Dharmapur A city mentioned in the folk-songs relating to

Mānik-candra. It lay in the Dimla P.S. situated to the north-west of Rangpur in North Bengal. *JASB*, XLVII (1). 135 ff.

Dharmāraṇya A forest region in the middle country mentioned in *BrS*, XIV 3. Several hermitages under this name are reported, one of which was in the Garhwal region. Another near Gaya is mentioned in *Mbh.*, III.82.46, XIII.166.28-29, *Vāyu*, CXI.23; *Vāmana* LXXXIV.12 and *Agni* CXV.34. A third Dharmāraṇya was near Ujjayinī. *Padma* I.12. 6-8.

Dharmāvatī A river that falls into the Sābhramatī. *Padma*, VI.135-16.

Dharora Deśa Modern Dharur in the Bhir district, Maharashtra, mentioned in a Yādava record of S.1150. *SMHD*, I.62.

Dhārātīrtha Holy place on the north bank of the Narmadā. *Matsya* CXC.6.

Dhāryagrāma Place wherefrom the later grants of Laksmaṇaseṇa and his successors were issued. It lay near Vikramapura in East Bengal.

Dhauli A village situated about four miles south-west of Bhuvaneswar, (20°15′ N, 85°52′ E) Orissa. Close to this place two short ranges of low hills run parallel to each other. Some of Aśoka's fourteen rock edicts and two special edicts engraved on polished stone have been found on the northern face of the southern range.

Dhautapāpa, Dhūtapāpa Name of holy places on Narmadā, at Gokarṇa and Gayā. The name also applies to Dhopāpapur on the right bank of the Gomatī, about eighteen miles to the south-east of Sultanpur and to a place near Saṅgameśvara in the Ratnagiri district. *Matsya* XXII.39, CXCIII.62; *Kūrma* II,42.9-10; *Brahmāṇḍa* III.13.20; *Agni* CXVI.12 and *IGI* XXII.50.

Dhautapāpā, Dhūtapāpā River issuing from the Himalaya. *Matsya*, CXIV.22; *Vāmana* LVII.80 and *Brahmāṇḍa*, II.16.26.

Dhavagartta Modern Dhod in the Mewar region mentioned in the records of the Cāhamānas of Śākambharī.

Dhavalā River, same as Bāhudā, mentioned in the Purāṇic lists of rivers. It is modern Dhumela or Burhi-Rāptī, a tributary of the Rāptī. Some scholars identify it with the Rāmagaṅgā which joins the Ganges near Kanauj.

Dhavalaka-Purī Also known as Dhavalakka-nagarī or sometimes Dhavalāṅka, it is modern Dholka (22°44′ N, 72°29′ E) in Ahmedabad district, Gujarat. *Hammīra-mada-mardana*, V.32.

Dhavalapurī Dholpur (26°42′ N, 77°53′ E) in Rajasthan which was the seat of a branch of the Cāhamānas.

Dhavagartā Modern Dhor in the Jahazpur (25°38′ N, 75°19′ E) region in Udaipur, Rajasthan. It is mentioned in a record of AD 725 in which it is stated that it was ruled by one Dhanika.

Dhavalabhūmi Same as Dhalbhum as recorded in certain epigraphs from Orissa, *PIHC*, XII.127.

Dhekkari, Dhekkariyā Place wherefrom the Ramganj copper plate of Īśvaraghoṣa (*IB*, 149) was issued. Dhekkariyā is also mentioned in the *Ramacarita*. Its chief Pratāpasiṃhā joined Rāmapāla in his expedition

against Varendrī. It has been identified with Dhekuri near Katwa (23°39′ N, 88°11′ E) in the Burdwan district, West Bengal.

Dhek-Vadlo Microlithic culture site situated about a quarter of a mile to the south of the Buddhist mound of Devnimori (23°39′ N, 73°26′ E) on the north-eastern border of Gujarat.

Dhillika Also known as Ḍhillī-pura and Yoginīpura (q.v.) it was same as modern Delhi (28°38′ N, 77°12′ E) which was the political centre of the Tomaras or Tuars.

Dhovahaṭṭa A village mentioned in the Dhureti plate of Trailokya-malla (K.E. 963). It may either be Dhureti to the south-east of Rewa or Dhobhat to the west of Rewa. *Ep. Ind.*, XXV.1 ff. and *CII*, IV.371.

Dhṛtipura Headquarters of Khiñjali-maṇḍala (q.v.) in the Kaliṅga country ruled by the Bhañja kings. It lay in Upper Orissa.

Dhruvilāti A village in the Varāka-*maṇḍala* which has been identified with Dhulat near Faridpur town (23°36′ N, 89°53′ E) in Bangladesh. See under Varāka-*maṇḍala*. *Ep. Ind.*, XVIII.74 ff.

Diamouna River, same as the Yamunā, mentioned in Ptolemy, VII.1.29.

Diddāmatha, Diddāpura Modern Didomar on the western end of Srinagar (34°06′ N, 74°51′ E) on the right bank of the Vitastā. *RT*, VI.300, VII.11.VIII.349.

Dighalandi A Bodo village in the Puraji-viṣaya (q.v.) mentioned in the Khonamukhi grant of the Kāmarūpa king Dharmapāla. *JRAS*, VIII.113-26.

Digharāji A village in Magadha. *Peta*, A. 67.

Dijjinā-Viṣaya An administrative division of Kāmarūpa which has been identified with the Dinajpur (25°37′ N, 88°40′ E) district of North Bengal (*JRAS*, II.82-84). It is mentioned in the Subhaṅkarapāṭaka grant of the Kāmarūpa king Dharmapāla. *KS*, 146-67.

Dikkaravāsinī The eastern boundary of Kāmarūpa mentioned in the *Kālikāpurāṇā*, LI.56 and *Yoginītantra* I-II.

Dilwārā Site of the celebrated group of Jain temple-complexes in Mount Abu (24°40′ N, 72°45′ E). The group consists of four principal temples and their accessory structures, each enclosed within a quadrangular court. Among these, two, built respectively by Vimala and Tejaḥpāla, are conspicuously noteworthy for the exuberance of ornamental detail and minutely wrought in a manner that remains unsurpassed as yet.

Dimila-Viṣaya Administrative division comprising part of modern Vizagapatnam district mentioned in the Eastern Cālukya records. The name Dimila is preserved in that of Dimila, a village in Sarvasiddhi taluka.

Dionysopolis City, same as Ṇagara, Nagarahāra. i.e. Jalalabad (34°24′ N, 70°26′ E) mentioned in Ptolemy, VII.1.43.

Diyamau A city about thirty eight miles west of Kanauj mentioned by Al-Bīrūnī.

Donavatthu A Brāhmaṇa village near Kapilavatthu. *TheraA*, I.37, II.I.

Dorasemudre Modern Halebid in Karnataka, the capital of the Hoysalas. See under Dvārasamudra.

Dosahalī Modern Dasauli in Fatehpur district, Uttar Pradesh, mentioned

in the Ren grant of Gāhaḍavāla Govindacandra. *Ind. Ant.*, XIX.249-52.

Dosarene Same as Tosali in the Puri-Cuttack region mentioned in *Periplus*, 62 as situated in the north-east of Masalia.

Drākṣārāma A village described as 'the crest jewel of the Andhra country' which stands on the northern bank of the Injaram canal in the Ramachandrapur taluka of the Godavari district with a big temple dedicated to Bhīmeśvara. It is mentioned in a Kalacuri grant of Yaśaḥkarṇa. *Ep. Ind.*, II.48, XII.208 and *SII.*, I, 53, 61.

Drangiana Territory of the Drangae, literally 'lake-dwellers' mentioned by Justin. It lay around the Hamun lake (Zareh) between Areia (Herat), Gedrosia (Baluchistan) and Arachosia (Kandahar) and the desert of Eastern Persia, close to Ṣakasthāna (Seistan). Isidore places Drangiana (Zarangiana) beyond Phra (Farah) and locates Śakasthāna beyond this territory.

Draviḍa Country and people, same as Damirica (q.v.) of the *Periplus*, now represented by Tamil speaking areas, Venkatagiri in Andhra seems to have formed the boundary line between the Tamil (modern Tamil Nadu and the Telugu (Andhra Pradesh) countries.

Dṛṣadvatī River mentioned in *RV*, III.23.4 along with the Āpayā and the Sarasvatī. It drained itself into the latter after running for a time parallel to it. In *Pancav. Br.*, XXV.10.13, *Kāt.S.S.*, XXIV.6.6. and *Lāt.S.S.*, X.19.4 the Dṛṣadvatī and the Sarasvatī are the scene of special sacrifices. In *Manu*, II.17 these two rivers from the western boundary of the Middle country. Its modern name is Cetang, Citrang or Cautang, though some writers prefer its identification with Rākṣi which flows by the south-east of Thaneswar, while a few earlier authors proposed to identify it with Ghaggar.

Druhyu Ṛgvedic tribe living somewhere between the Asiknī and the Paruṣṇī. They are mentioned along with Yadus, Turvaśas, Anus and Purus. *RV*, I.108.8, VI.46.8, VII.18, VIII.10.5.

Dudhai Locality mentioned in the Varidurga grant of the Candella Madanavarman which has been identified with the place of the same name (26°26′ N, 78°27′ E) in the south of Lalitpur on the Jhansi district, Uttar Pradesh. It is mentioned as a *viṣaya* consisting of the villages, Pilikhini-*pañcela* and Iṭava-*pañcela*, in the Semra grant of Paramardi. *Ep. Ind.*, IV.153-70.

Dugauḍa Modern Digaura or Dogora (24°58′ N, 78°85′ E) on the Orccha-Tikamgarh road in Jabalpur district mentioned in the Ajayagarh rock inscription of Candella Kīrtivarman *CII*, IV.209, and *Ep. Ind.*. XXX.87-89.

Dugdhaghāṭa Modern Dudhakut near the Kajnag range on the road leading to Astor and the Balti territory towards the Indus which was often a bone of contention between Kashmirians and Dards. *RT.*, VII.1171, VIII.2468, 2715.

Dunpur City between Peshawar and Kabul mentioned by Al-Bīrunī.

Durga Modern Drug, the chief town of the district of the same name in Madhya Pradesh mentioned in the Kharod stone inscription of Ratnadeva

II (K.E.933) *CII*, IV 531 ff. *ICPB*, 136.

Durgapali Same as Junagarh (21°31′ N, 70°36′ E) in Gujarat.

Durjayā Capital of Indrapāla, king of Kāmarūpa, mentioned in his Gauhati grant (*KS*, 116-29). It was part of the old city of Prāgjyotiṣa (q.v.).

Dvaitavana A lake as well as a forest speading over the banks of the Sarasvatī mentioned in *Mbh.*, II.24.25. It is also mentioned in *Śat. Br.*, XIII.5.4.9.

Dvārakā, Dvāravatī City near Okha in Kathiawar (22°14′ N, 69°01 E), It appears that there were two Dvārakās, the earlier one being situated near Kodinar between the mouths of the rivers Somat and Singāvra. Dvārakā does not occur in the Vedic literature but the references to it in the *Mbh.* and the Purāṇas are plentiful. Its measure is given in *Varāha.*, CXLIX.7-8 and the story of its construction is given in chs. 58 and 98 of the *Hariv.* The Mausala-parvan of the *Mbh.* gives the legend of its destruction. The *Periplus* mentions it as Baraca and Ptolemy as Barace.

Dvāra Samudra Modern Halebid or Halebidu, now a straggling village in the Hassan district of Karnataka. The ancient city is marked by the walls that once enclosed it, but there is nothing within except the remains of a number of temples, Brahmanical as well as Jain. One of these was the Kedāreśvara, now ruined, but a drawing of which is now in the Mackenzie collection showing the building in complete. The other is the Hoysaleśvara temple which has been regarded as the highest achievement of the Calukya-Hoysala school of architecture. But much of its architectural character has been impaired by the total absence of its superstructure which had probably never been completed.

Dvārāvati Modern Dvarbidi in the valley of the Vitastā upto the borders of Uraśā. *RT.*, V.214.

Dvāravāṭika Modern Dwara near Bilahri in Jabalpur district mentioned in the Betul plates of Samkṣobha. *Ep. Ind.*, III.284 ff.

E

Ededore-200 Also known as Idituraí-nāḍu (q.v.), it was a stretch of country between the rivers Krishna on the north and Tuṅgabhadrā on the south, comprising a large part of the present Raichur district, around modern Edatore. In the records of the Cālukyas of Kālyaṇi we often come across Edadore-nāḍa. *Ep. Ind.*, XII.274, 295-96, 309.

Eḍe-Nāḍa An administrative subdivision mentioned in the Taleni copper plate of Gaṇḍarāditya and the Kolhapur inscription dated S.1112 of Bhojadeva. It occupied the eastern and north-eastern parts of Kolhapur (16°42′ N, 74°16′ E) *JBBRAS*, XIII.3 and *Ep.Ind.*, III.215.

Edenga A village in the Bastar district, Madhya Pradesh, where a hoard of gold coins of the Nala rulers has been found. *JNSI.*, I.29 ff.

Ederu Same as Iḍāra Nuzvid taluka of the Krishna district, situated near Akiripalle, fifteen miles north-east of Bezwada. (16°31′ N. 80°39′ E) *Ep. Ind.*, V. 118.

Edevolal Bhoga An administrative subdivision mentioned in the Harihar copper plate of the time of the Cālukyas of Badami. It was situated in the vicinity of Vaijayantī or Banavāsī occupying the north-eastern quarter of modern North Kanara district, Karnataka. *Ind. Ant.*, VII.301.

Eikour One of the inland cities of the Paralia of the Soretai or Soringoi (Cola) mentioned in Ptolemy, VII.1.91.

Eirinon Rann of Kutch (Sanskrit :Iriṇa meaning a desert waste or Swamp) mentioned in the *Periplus*, 40.

Ekacakrā A city mentioned in *Mbh.* It has been identified by Weber with Paricakrā or Parivakrā, a town of the Pañcālas mentioned in *Śat. Br.*, XIII.5.4.7.

Ekadhīramaṅgalam Also known as Ekadhira Caturvedimaṅgalam, it is now a village near Tirunamanāllur in South Arcot district. *SII.*, II.529.

Ekāmraka Same as Bhuvaneswar in Orissa. Also known as Krttivāsa, it is described as a holy place in *Brahma*, XLI.10-93. In the Bhuvaneswar inscription it is stated that Candrikā, daughter of the Gaṅga King Anaṅgabhīma, built a temple of Viṣṇu at Ekāmra. In this inscription among other matters, there is a laudation of Utkala, of the sanctuary of Ekāmra and of the lake Bindusaras. *Ep. Ind.*, XIII.150.

Ekanālā A Brahmana village in Dakṣiṇagiri which lay to the south of the hills of Rājagṛha *Sārattha*, I.242, *Saṃyutta*, I.172 and *Vinaya*, I.287.

Ekasāla A Brahmana village in Kosala. *Saṃyutta*, I.111.

Ekaśilānagarī Same as Orungallu or Warangal (17°58′ N, 79°40′ E) in Andhra Pradesh. It is frequently mentioned in the Kākatīya records.

Ekavīrappāḍicceri A village in the vicinity of Kaccipedu or Kanchipuram mentioned in an inscription on the floor of the Rajasiṃha-Varmeśvara shrine at Kanchipuram. *SII.*, I.no.145.

Elakacchapura A city in Daśārṇa country (q.v.) situated on the bank of the river Vatthaga. It is mentioned in the *Āvaśyaka Cūrṇi*, 226.

Elāmañci The Ellamanchili tract in the Sarvasiddhi taluka of the Visakhapatnam district mentioned in the Ankapalla inscription of Cālukya Bhima I. It is often mentioned as Elāṁañci Kaliṅgadeśa in the Eastern Cālukya records. *ARSIE*, 1909, 108.

Elangkon, Elangkor A mart in the country of the Aioi in Southern India. Ptolemy, VII.1.9.

Elāpura Same as modern Ellora (q.v.). The Talegaon copper plates of Rāṣṭrakūta Kṛṣṇa I dated AD 768 indicate that the king built the famous Kailāsanātha temple in imitation of the Kailāsanātha temple at Kāñcī. The Ellora plates of Rāṣṭrakūṭa Dantidurga also deserve special mention. *Ep. Ind.*, XIII.275, XXV.25; cf. *Matsya.*, XXII.50.

Elavardhana One of the Indonesian islands mentioned in the *Niddeśa.*

Elephanta A small island near Bombay famous for celebrated rock-cut Brahmanical cave. The cave has three entrances, each with a court in front. Though there is a detached Liṅga shrine within the main hall, the principal sanctuary in the cave appears to be placed in the transept enshrining the image of Śiva which is one of the finest sculptures of India. The pillars are closely analogous to those of the Dhumar-lena at Ellora in style, proportion and disposition. The sanctuary is flanked by clossal figures of guardians, and sculptures are accommodated in huge panels all around the caves.

Ellapura A village in the Karahāṭaka-visaya (q.v.) mentioned in the Pali copper plate of the time of the Cālukyas of Badami. It is modern Yelur in the Walve Taluka of the Satara district on the northern bank of the Warna river,

Ellora Famous for its caves in three groups—Buddhist, Brahmanical and Jain—the hill, known after the neighbouring village of Verule or Ellora (20°01′ N, 75°10′ E), is about sixteen miles to the north-west of Aurangabad and sixty miles from Ajanta. The Ellora caves may be classified in three main groups: twelve Buddhist, five Jain and seventeen Brahmanical, all situated side by side. The best Brahmanical specimen is the temple of Kailāsanātha which is practically unsurpassed in majesty and grace. The Buddhist caves are all vihāras except the Viśvakarmā which is a Caitya hall enshrining a *stūpa* carved with a colossal seated figure of Buddha with two attendants on both sides. The Buddhist caves sprang up mostly in the reign of the Early Western Cālukyas (sixth-eighth century AD) and partly in the early part of the reign of the supplanter, the Rāṣṭrakūṭas. The caves are marked by the exuberance of sculptured figures. In most cases the Buddha is frequently attended by a greater number of side figures, mostly Bodhisattavas and their female counterparts. The site is also known as Ilvalapura (q.v.) and Elāpura.

Embolima Same as Amb-Balimah on the Indus, sixty miles above Attock, mentioned in Ptolemy, VII.1.55.

Embudala A village in the Ramanapeta Taluka, Nalgonda district, Andhra Pradesh, mentioned in a Viṣṇukuṇḍin grant from Tumulaguda. *ARIE*, 1968-69, 2.

Emodos The Eastern Himalayas mentioned in Ptolemy, VI.15.2.

Enādi Site of Śiva temple of early Cola style in Pudukkottah, Tiruchirapalli district. The temple has cubical sanctum topped by a square *śikhara*. Finely worked *kuḍus* with *kīrtimukha* apexes are found one on each face of *śikhara*. The *mukha-maṇḍapa* is borne by two heavy and squat pillars.

Eracha A *Visaya*, same as modern Erich on the Betwa, about sixty miles from Mahoba. (25°18′ N, 79°55′ E). mentioned in the Mahoba grant of the Candella Paramardi. It has been referred to as Eraccha-pattalā in the Bharat Kala Bhawan plates of Madanavarman (V.S.1192). *Ep. Ind.*, XVI.9-15.

Erada Viṣaya A district mentioned in the Nadagam grant of Vajrahasta V. It comprised a part of modern Narasannapeta taluka of the Ganjam

district, Orissa, and contained twelve villages among which Vappudām and Vaḍām (q.v.) can be identified with certainty. *Ep. Ind.*, IV.183-93.

Erakanya Same as Airikina (q.v.) or modern Eran in Sagar district, Madhya Pradesh, mentioned on some early coins of the pre-Christian era. Allan, XCI.

Erambarage Modern Yelburga which was a stronghold of the Sinda Chiefs.

Eran Archaeological site in Sagar district, Madhya Pradesh which has yielded sequence of iron objects and NBP ware. The iron objects occur in Period II along with the black-and-red ware tradition of the earlier period, but below the occurence of the NBP ware. In historical period this area attained much celebrity as is indicated by the discovery of numerous inscriptions and allied objects.

Eraṇḍapalla A southern kingdom which offered submission to Samudragupta as mentioned in his Allahabad Prasasti. It has been identified by Fleet with Eraṇḍol in Khandesh, by Dubreuil with Eraṇḍapali near Chicacole and by Ramdas with Yeṇḍipalli in Vizagapatam or Eṇḍapilli in Ellore. Sathianathaier identified it with Erraguntapalle in the Chentalapudi Taluka of the West Godavari district. It should also be added that a place called Erandavalli is mentioned in an inscription of Govinda III. The *Padma P.* Svarga, XLV, 57.61 mentions an Eraṇḍi-tīrtha. *JRAS*, 1908, 369-70 and *Ep. Ind.*, XII.212.

Eraṇḍī River in Baroda, called Uri, a tributary of the Narmadā. *Matsya* CXCI.42, CXCIII.65 and *Padma*, I.18.41.

Erannoboas A river, taken to be modern Son, which is mentioned by Classical writers. The name seems to be a corruption of Hiraṇyavāha. Megasthenes tells that Pāṭaliputra was on the banks of the Ganga and Erannoboas. It should be mentioned that though the ancient city of Pāṭaliputra stood at the junction of the Son and the Ganges, the former afterwards changed its lower course and at present it drains itself into the Ganges about twenty-five miles to the west of Patna.

Erāvatī Prakrit form of the river Acirāvatī.

Eruthana Modern Erathan, two miles north-west from Balesara, mentioned in the Surat plate of Kīrtirāja.

Erythraean Sea Same as the Indian Ocean.

Esaḷa Name of a small river and a village near Sirsi in North Kanara district mentioned in the Gudnapur record of Ravivarman. *Śrīkaṇṭhika*, 63 ff.

Eucratidia A city in Bactria founded by Eucratides in 171 BC.

Eumi A territorial division in the Tiruchirapalli district especially in the Pudukkottai division, mentioned in a Cettannavacal Brahmi inscription. It is also read as Erumaināḍu. *AO*, XXXIV.185 and *JIH*, LI.307.

Euthydemia A city same as Sagala, or Śākala, i.e. modern Sialkot (32°31′ N, 74°36′ E), Pakistan, mentioned in Ptolemy, VII.1.46.

Euthymedia Another name of Sagala or Śākala, modern Sialkot (32°31′ N, 74°36′ E) in the Punjab, mentioned in Ptolemy's *Geography*.

It seems to be a mistake for Euthydemia because the city is supposed to be named after Euthydemus.

Evaḍi A *maṇḍala* or administrative division mentioned in the Bilaigarh plates of Pṛthvīdeva II dated KE 896. It is also mentioned as the chief town of the *maṇḍala* of the same name. Its exact identification is not certain but it must have comprised a portion of modern Raipur district in Madhya Pradesh. *CII.*, IV.460.

Eyirkottam A district modern Eyil in the Tindivanam Taluka (12°14′ N, 79°42′ E) in the South Arcot district, Tamil Nadu *SII*, I.123.

F

Fa-La-Na Chinese equivalent of Varaṇa, modern Bannu. It is mentioned by Hiuen-Tsang.

Fa-La-Pi Chinese name of Valabhaī, modern Vala or Wala near Bhavanagar in Kathiawar, mentioned by Hiuen-Tsang.

Fa-Yen-Na Chinese name of Bamiyan as recorded by Hiuen-Tsang.

Fei-Han Chinese name of Ferghanah as recorded by Hiuen-Tsang.

Fei-She-Li Chinese name of Vaiśālī, modern Basarh in the Muzaffarpur district.

Fo-Ho-Lo Chinese name of Balkh as recorded by Hiuen-Tsang.

Fo-Kia-Lang Chinese name of Baghlan.

Fo-Li-Shi Chinese name of Vṛji, also called San-fa-chih or Saṃvṛji territory, lying to the north-east of Vaiśālī.

Fu-Li-Shih-Sa-T'ang-Na Chinese name of Varsathāna, the capital of which was Hu-pi-na or Opian.

G

Gābhalāgrāma A village in North Gujarat possibly near Dilmal *Ep. Ind.*, II.26.

Gabidhumat Same as Kundarkot, twenty-four miles to the north-east of Etawah in Uttar Pradesh *Ep. Ind.*, I.180.

Gabhastimat One of the nine subdivisions of Bharātavarṣa mentioned in the Purāṇas. Al-Bīrūnī locates it to the south of Madhya-deśa and Abul Fazl between the Ṛkṣavat and Pāriyātra.

Gadālola A pool at Gayā (24°49′ N, 85°01′ E), on east side of the Brahmayoni. *Vāmana*, CIX.11-13; CXI., 75-76 and *Agni*, CXV.69.

Gadāra Same as Gandhāra (q.v.) mentioned in the Behistun inscription of Darius I.

Gaḍa-Viṣaya A district which is identical with Khiñjaliya (gaḍa) *viṣaya* (q.v.). It is mentioned in the Anterigam plates of Jayabhañja *Ep. Ind.*, XXIV.18.

Gādhipura Same as Kānyakubja or Kanauj mentioned in the Set Mahet stone inscription of Vidhyādhara dated V.S. 1176 (AD 1119-20) and other records of the Gāhaḍavāla kings. *JASB*, LXI(1), 57-64.

Gagasmira, Gatasmira A city near Mathura, Ptolemy, VII.1.50.

Gahilū Modern Gahuli, about ten miles to the north of Dhanaura (q.v.) mentioned in the Mahoba grant of the Candella Paramardi. *Ep. Ind.*, XVI.9-15.

Gaisabad Lower Palaeolithic site on the Bearma, Damoh district, Madhya Pradesh.

Gajāhvaya, Gajasāhvaya Name of Hastināpura *Mbh.*, XVIII.5.34, *Viṣṇu* V.35.8ff, *Vāmana* LXXVIII.8; *Bhāgavata* I.4.6 and *BṛS* XIV.4.

Gajapura Same as Hastināpura, chief city of the Kurus. This name is found in Jain texts.

Gajendra-Mokṣa Sonepur at the confluence of the Ganges and the Gandak; holy place on the Tamraparṇī, twenty miles to the west of Tinnevelly (*Caitanya Caritāmṛta* II.9); a third Gajendramokṣa is located by *Vāmana*, LXXXIV on the Trikūṭa mountain.

Gallikā River, same as Gaṇḍakī. *Padma* VI.76.2, VI.129.14.

Gambhīrā River in Kashmir that joins Vitastā below Vijaveśvara. Stein in his note on *RT.*, VIII.1063 says that it is the name of the lowest portion of the Viśoka river before it falls into Vitastā. A tributary of the Śiprā in Madhya Pradesh is also known as Gambhīrā or Gambhirikā. *Megha-dūta*, I.40 and *BṛS* XVI.15.

Gaṃjikuṭa Either Chinna-Ganjam or Padda-Ganjam in Bapatla Taluka, Guntur district mentioned in the Rentala pillar inscription of Śrī Cāntamūla I, year 5. *Ep. Ind.*, XXXVII.29 ff.

Gandaki River same as the Gandak, an Upper tributary of the Ganges which orginates in the hills of South Tibet and passing through Nepal receives four tributaries. The major upper tributary joins it at a place to the north-west of Nayakot in Nepal and the lower called the Rāptī, joins it just above the district of Champaran. Its main stream flows into the Ganges between Sonpur and Hajipur. In *Bhāgavata*, V.7.70, X.79.11 it is called Cakranadī because it has pebbles marked with *Cakra* (Śālagrāma stone)' Its another name is Gandasāhvayā. It is known in Nepal as Śālagrāmī and in Uttar Pradesh as Nārāyaṇī. It is same as the Kondo-chates of Arrian. *Mbh.*, I.170.20.21, II.20.27, III.222.22; *Padma*, I.38.36 IV.20.22; *Varāha* CXLIV, 35-38 and *Brahmāṇḍa* II.16.26.

Gandari A people of the Rechna Doab whose territory during the time of Alexander's invasion lay between the Chenab and the Ravi. It probably

represented the easternmost part of the old Mahajanapada of Gandhāra.

Gandaridae, Gangaridae People and country of the Ganges region mentioned by the Classical writers. Its Sanskrit equivalent may be Gaṅgāhṛdi. Curtius, Plutarch and Solinus agreed in placing the Gangaridae on the eastern bank of the Ganges. Diodorus used the term in two different senses. In a restricted sense he confined it to the easternmost part of India, while in its wider sense he meant by it the whole country between the part of "India which Alexander conquered" and Further India. Pliny held that the final part of the course of the Ganges was through the country of the Gangarides. According to Ptolemy "all the country about the mouths of the Ganges was occupied by the Gangaridai". He had also distinguished Tamalites (Tāmralipti) from Gangaridae. While most of the classical writers restricted the dominion of the Ganges, its extended dimension offered by Diodorus might have been due to the presence in Upper India a city called Gange, the existence of which was vouched for by Artemidoros and Strabo. This city must be carefully distinguished from Gange (q.v.) the royal residence of the Gangaridae, mentioned by Ptolemy and apparently by the author of the *Periplus*. See also under Prasioi.

Gandarii Tribe mentioned by Hecataeus occupying the country around the Upper Indus and the valley of Kabul with their capital city at Caspapyrus or Caspatyrus (q.v.). They are also mentioned by Herodotus (III.91; VII.66) but have not been included among Indian tribes. In Vedic literature we have references to a tribe called Gandhāri (q.v.).

Gandhahasti A Stūpa, about one mile to the south west of Bodh-gaya which was visited by Hiuen-Tsang. The place is identified with modern Bakror, on the eastern bank of the Lilajan (ancient Nairañjauā) river. *CAGI*, 526.

Gandhamādana Mountain on which Badrinath is situated. But it is better known as a mythical mountain lying to the south of Meru. *Viṣṇu*, II.2.18; *Mārkaṇḍeya*, LI.19 and *Matsya*, XIII.26.

Gandhāra People settled in the Vedic times on the south bank of the Kubha upto its junction with the Indus. The good wool of the sheep of the Gandhāris is mentioned in *RV*, I.126.7, while in *AV*, V.22.14 the Gandhāris are mentioned along with the Mujavants. The *Ait.Br.*, VII.34 and *Śat. Br.*, VIII.1.4.10. refer to Nagnajit, king of Gandhāra. The inhabitants of Gandhāra are included by the epic poets among the peoples of Uttarāpatha and their territory containing two great cities—Takṣaśilā and Puṣkarāvatī—has been located on both sides of the Indus *Mbh.*, XII.207.43 and *Rām* VII.113.11, VII.114.11). From the geographical description of the territory of the Gandhāras as recorded in the *Vāyupurāṇa* LXXXVIII. 189-90 and *Rām* VII.114.11 it is apparent that it had embraced the Rawalpindi and Peshawar districts. Hecataeus referred to a city of the Gandaril called Caspapyrus which was equated by Stein with Caspatyrus of Herodotus. According to *Gandhāra Jātaka* (no. 406) the kingdom of Gandhāra included Kāśmīra. In the *Ṭelapatta* and *Susīma* Jātakas

(nos. 96, 163), Takṣaśilā is described as lying 2,000 leagues north of Banaras. The Gandaris of Alexander's historians lay in the Rechna Doab, between the Chenab and Ravi. In the *Aṅguttara Nikāya*, I.213, IV.252, 256, 260 Gandhāra is mentioned as one of the sixteen Mahājanapadas.

Gandhāra Indian name attributed to the early home of the Thai people in Yunnun which was called Nan-chao by the Chinese. *SGAMI*, 322.

Gandharadi A site in Baudh Khondmals district, Orissa, famous for a set of twin temples.

Gāndharva One of the nine subdivisions of Bhāratavarṣa which has been placed by Al-Bīrūnī to the north-west of Madhyadeśa. The *Mbh.*, II.48.22-23 mentions the Gandharva country which according to some scholars should be identified with Gandhāra.

Gandhaṭapāti-Maṇḍala A district mentioned in the Somavaṃśī records. It is modern Gandharadi in the Baudh-Khondmals district of Orissa, apparently named after Śaturbhañja I Ghandhaṭa of the Bhañja dynasty of Dhṛtipura.

Gandhavatī River near Ekāmraka or Bhuvaneswar in Orissa rising in the Udayagiri hills. It is also the name of a tributary of the Śiprā on which stood the temple of Mahākāla at Ujjayinī. *Meghadūta*, I.33-34.

Ganeśvara Deity and district around his temple on the western border of Kaccha mentioned in the *Śaktisaṅgama-tantra.*

Gaṅgā Modern Ganges which does not appear to be a well known or even important stream in the *RV* which mentions it only once, in the Nadīstuti (X.75.5). In *Śat. Br.*, XIII.5.4.11 and in *Taitt Ār.*, II.20 especial honour is assigned to those who dwell between the Gaṅgā and the Yamunā. In subsequent religious and secular literature of India as well as in the epigraphs it has become the most important river of India. Its sanctity has given it a deified character and its name is attributed to numerous rivers of India. The *Mbh.*, traces the source of the Ganges to Bindusaras, the Jain *Jambudvīpaprajñapti* to the Padmahrada and the Pali works to the southern face of the Anotatta lake. The main stream of the Ganges first comes to light near Gangotri in Garhwal. At Devaprayag it is joined on the left side by Alakanandā. The united stream descends at Hardwar whence down to Bulandshahr it has a southerly course, after which it flows in a south-easterly direction upto Prayāga or Allahabad where it is joined by the Yamunā. From Allahabad down to Rajmahal it has an easterly course, after which it follows again a south-easterly course. It enters Bengal between Rajmahal and Maldah and bifurcates a little above Jangipur in the Murshidabad district. The western bifurcation is known as the Bhāgīrathī or Hooghly and the eastern as the Padmā. The Ganges is known by various other names such as Viṣṇupadī, Jāhnavī, Mandākinī, Bhāgirathī, etc.

Gaṅgā Name attributed to the river Godāvarī in the Purusottamapura plates of Rāmacandra. *Ep. Ind.*, XXV.208.

Gaṅgādvāra Same as Haridvāra (29°58′ N, 78°13′ E). *Viṣṇu D.S.*, LXXXV.28; *Mbh.*, III.81-14, 90-21, 142.9-10, XIII.25.13; *Kūrma*, I.15,

41-47, II.20.33; *Agni*, IV.7; *Padma* V.5.3, V.26.103 and *Matsya*, XXII.10.

Gaṅgaikoṇḍacolapuram New capital city founded by Rājendra Cola, named after his epithet 'Conqueror of the Ganges'. It was at the meeting point of the modern districts of Trichinopoli, South Arcot and Tanjore. It was also known as Gaṅgāpurī. It had a vast tank in its neighbourhood, the Cola-gaṅgam, which for many centuries testified the achievement of Rājendra. In the Uḍaiyārpāḷaiyam taluka there are ruins of an embankment, sixteen miles long, running north to south, which was the site of the Cola-gaṅgam. The Bṛhadīśvara temple in the Tiruchirapalli district, built by Rājendra Cola, is now only the surviving specimen of Gaṅgaikoṇḍacolapuram. It is a two-tired temple having well-marked *koṣṭhas*, *pañjaras* and *śālās* and niches containing beautiful sculptures.

Gaṅgamārtāṇḍapuram A city in Miyaṟaināḍu which was a division of Adhirājendra-valanāḍu in Jayaṅkoṇḍa-soṟa-maṇḍalam (q.v.). *SII*, I. no. 127.

Gaṇgāpura A village in the Candragatti-nāḍu belonging to the Goveya-rājya, which has been identified with modern Sangur situated at a distance of about eight miles south-west of Haveri on the road to Sirsi in the North Kanara district. *Ep Ind.*, XXIII.182 ff.

Gaṅgārāṣṭra Gangaridae of the classical writers, lying to the east and south east of Magadha.

Gangaridae See under Gandaridae.

Gaṅgāsāgara Junction of the Ganges with the sea which survives in the same name even today at the confluence of the Bhāgīrathī (Hooghly) and the Bay of Bengal. Al-Bīrūnī mentions it as Gaṅgāsāyara.

Gaṅgavāḍi, Gaṅgapāḍi Country of the Western Gaṅgas which comprised a major portion of the present state of Karnataka. The name probably still survives in that of the city called Gangawati (15°30′ N, 76°36′ E). The territory of the Western Gaṅgas was also called Gaṅgavāḍi 96.000. The founder of the Gaṅga line Koṅgunivarman ruled roughly from AD 350 to 400 with capital at Kolar. Under Harivarman (C. AD 450-60) the capital of Gaṅgavāḍi was Ṭalakāḍ (Ṭalkad, Tālavanapura) on the Kāverī, near Sivasamudram. Under Durvinīta (C. AD 540-600) the territory of Gaṅgavāḍi included Punnād or Southern Karṇāṭaka and parts of Koṅgudeśa (q.v.). During the region of Śripuruṣa (AD 725-88) the capital of Gaṅgavāḍi was transferred to Mānyapura or Manne, near Bangalore.

Gange A city on the bank of the Ganges mentioned by the author of the *Periplus*. "Through this place are brought malabathrum and Gangetic spikendard and pearls, and muslins of the finest sorts which are called Gangetic." The ciiy of Gange is also mentioned by Ptolemy who described it as a metropolis and distinguished it from Tamilities or Tāmralipti. This city must be carefully distinguished from another Gange in Upper India mentioned by Artemidoros and Strabo.

Gangenoi People, same as the Taṅgana, who lived along the course of the Ganges on its eastern side and through whose dominations passed the river Sarabos (Sarayu or Ghogra). Ptolemy, VII.2.13.

Gāṅgeya-Nāllūr Modern Gāṅganur in Vellore Taluka, North Arcot district.

Gaṅginika River mentioned in the Nidhanpur grant of Bhāskara (*KS*, 1 ff). Its identification is uncertain though some scholars like to equate it with the river Gāṅgina flowing in Sylhet.

Gaṅgodbheda A holy place, modern Gangobhev at Ahar (q.v.) in Rajasthan.

Gaṇiganūr Ganagūr in Somavarpet taluka mentioned as the area of the Tagaḍas in the Mercara copper plate record of AD 460 *EC*, I intro.

Gaṇuṭapāta A *maṇḍala* mentioned in the Sonpur grant no. 2 of Mahāśivagupta Yayāti. It is probably represented by modern Ghantapara in the neighbourhood of Sonpur in Orissa. *Ep. Ind.*, XI, 93 ff.

Garasāmbhā A village in the Arthani-*viṣaya* in Koṅgoda-maṇḍala (q.v.) mentioned in the Ganjam grant no. 2 of Daṇḍi-Mahādevī. *Ep. Ind.*, VI. 140-42.

Garbha A village mentioned in the Ratanpur stone inscription of Jajalladeva I (K.E. 866). It may be identified with Gobra in the Janjgir Tahsil of the Bilaspur district, Madhya Pradesh. *CII.*, IV. no. 77.

Gargarā Ancient name of the modern river Kālisindh, a tributary of the Chambal, mentioned in the Gangdhar inscription of Viśvavarman.

Garjapatipura, Garjapura Modern Ghazipur (25°34′ N, 83°35′ E) in Uttar Pradesh. Also known as Garjanapati, its Chinese name was Chen-chu, which was described by Hiuen Tsang as 2,000 li in circuit.

Gatti Cairn-burial site on Makran coast, south Baluchistan, located near Gwadar, slightly north of Jiwanri (q.v.) at the foot of the Jabal-i-Mahdi hill on the sea coast. Uncalcined bones, coarse and unpainted pottery, pieces of copper and bronze vessels and fragments of iron have been found from the cairns.

Gauḍa Name of people whose capital was Campā (Champanagarī in the *sarkar* of Madaran mentioned in the *Ain* which stood on the left bank of the Damodar, north-west of the city of Burdwan) mentioned in the *Anargharāghava* (*JASB.*, 1908, 279). The expression *samudrāśraya* used in the Haraha inscription (*Ep. Ind.*, XIV. 120) in reference to the Gauḍas seems to suggest that they were originally an Oceanic people who came to this land by sea (Bagchi, 124-25). The Gauḍas as a people are mentioned in the epico-puranic literature who gave their name to a vast region of Bengal which subsequently emerged as a distinct political unit. Their early centre was probably Gauḍapura (q.v.) which hās been referred to by Pāṇini.

Gauḍa (Gaur) Capital city of the Senas of Bengal at least from the time of Lakṣmaṇasena. It was probably named Lakṣmaṇāvātī after Lakṣmaṇasena in imitation of Rāmāvatī founded by Rāmapāla. The Turks fixed their capital at this city. It stood on the bank of the Ganges close to its junction with the Mahānandā in the Malda district of West Bengal. The present course of the Ganges, after it has swept in a curve round the spurs and slopes of the Rajmahal hills, is very different from what it was in the earlier period. In those days it flowed further north and east and

the city of Gauḍa was on its right bank. There is also a Gauḍa in North Sylhet. *JASB*, 1873, 236.

Gauḍaka Name of a country after the Gauḍas (q.v.) which corresponded to Murshidabad and parts of Burdwan, Birbhum and Malda districts of West Bengal. The *BṛS*, XIV. 6-8 clearly restricts Gauḍaka to a part of Bengal which is distinguished not only from Pauṇḍra (q.v.), Tāmraliptika (q.v.), Vaṅga (q.v.) and Samataṭa (q.v.), but also from Vardhamāna (Burdwan).

Gauḍadeśa, Gauḍarāṣṭra The Gauda country. The *Bhaviṣya Purāṇa* (*Ind. Ant.*, 1891, 419 f) defines Gauḍa as a territory lying to the north of Burdwan and south of Padmā. This corresponds to the kingdom of Gauḍa-Karṇasuvarṇa described by the writers of the seventh century AD. In the *Prabodhacandrodaya* (Act II) the Gauḍa-rāṣṭra is said to have included Rāḍhā (q.v.) and Bhuriśreṣṭhika (q.v.). But the Managoli inscription of the Yādava king Jaitugi I (*Ep. Ind.*. V. 29) distinguished Rāḍhā from Gauḍa, just as the Nilgund inscription of Rāṣṭrakūṭa Amonghavarṣa I (*Ep. Ind.*, VI. 103) distinguishes Vaṅga from it. According to the Jain writers of the thirteenth and fourteenth centuries, Gauḍa included Laksmaṇāvatī in the present Malda district (*JASB*, 1908, 281)

Gauḍa Maṇḍala Gauḍa as an administrative division. The *RT.*, IV. 148 mentions that a troop of elephants from Gauḍa-maṇḍala joined Lalitāditya. In a record of the time of Aurangzeb (*ASI*, 1922-23, 145), the *subah* of Bengal is referred to as Gauḍa-maṇḍala.

Gauḍapura City of the Gauḍas referred to in Pāṇini, VI. 2.99-100.

Gauḍa-Viṣaya Gauḍa as an administrative division. The term occurs in the Kanheri inscription of Rāṣṭrakūṭa Amoghavarṣa I (814-77 AD). *Ind. Ant.*, XIII.134.

Gaugamela A place in the Indian border mentioned by Arrian "near the river Bumodus about 600 stades distant from the city of Arbela". Chinnock 142-43.

Gauraean People living in the Gaurī or Panjkora valley mentioned by Alexander's historians.

Gaurī River, probably same as the Gouraios (Panjkora) of the Greek writers. *Mbh.*, VI.9.25.

Gautamanāga Holy place in Kashmir to the north of Anantanāga and on the way of Bavan.

Gautamī Another name of the river Godavarī.

Gavidhumat Locality mentioned in the *Mahābhāṣya*, II.3.21. It may be identified with Kudarkote, twenty-four miles to the north-east of Etawah (26°47′ N, 79°02′ E) and thirty-six miles from Sankissa in Farrukhabad district Uttar Pradesh.

Gaviḷāsapura Kavilasapur in the Hukeri taluka of the Belgaum district. It is mentioned in the Yādava records as belonging to the Nule Nāḍu (q.v.).

Gayā Holy place and the headquarters 24°49′ N, 85°01′ E) of the district of the same name in Bihar. Its holiness is mentioned in *Mbh.*, III.84.82-97;

Brahma, LXVII.19; *Kūrma*, XXX.45-48 and *Agni*, CIX etc. The *Vayu*, II.105 ff. contains a description of the sacred places in Gaya. The Buddha once stayed at Gaya (*Suttani*, 41). It is mentioned in the Buddhist literature as a village (*gāma*) and a sacred place or *tittha* (*Sārattha*, I.302 and *Paramattha* II. 301, etc). Fa-hian found Gaya as a deserted place in the fifth century AD (Legge 87) but at the time of Hiuen-Tsang it was populated, though not thickly. According to the latter, above 30 li to the north of the city there was a clear spring, the water of which was held sacred. 5 to 6 li to the south-west of the city was the Gaya mountain with dark gorges and inaccessible cliffs. On the top of this mountain there was a stone tope more than 100 ft. high built by Aśoka. There was also a tope at the native city of Kāśyapa to the south-east of the Gaya mountain. Watters, II.110 ff.

Gayāsīsa Also known as Brahmayoni, it was a hill visited by Hiuen-Tsang near Gaya (24°49′ N, 85°01′ E). Here the Buddha came from Uruvela (q.v.) and after converting the Jaṭila brethren and their thousand disciples, preached the Ādittapariyāya-sutta. *Vinaya*, I.34; *Saṃyutta*, IV.19 f; *Jāt*, I.82 and *CAGI*, 524.

Gayāśiras Hill in Gaya, same as modern Brahmayoni. *Agni*. CXV.25-26.

Gayaśīrsa Set of rocky hills near Gaya town. *Viṣṇu D.S.*, LXXXV.4 and *Mahāvagga* I.21.1.

Geḍilam River mentioned in the Sendamaṅgalam inscription of Manavalapperumal. It rises in the Kallakurci taluka of the South Arcot district and flows into the Bay of Bengal under the ruined bastions of Fort St. David near Cuddalore. On the bank of this river were situated the villages of Tiruvaḍi and Tīrumāṇikuli. *Ep. Ind.*, XXIV.27, XXVII. 97.

Gedrosia Geeek name of Makran or Baluchistan.

Ghāgharakāṭṭi-Pāṭaka A locality in Gaṇḍradvīpa (q.v.). It lay on the river Ghaghar. a stream that flowed past Phullaśrī in the north-west of the Bakarganj district. It is referred to in the Madhyapada grant of Viśvarūpasena. *IB*, 178-79.

Ghanasela, Ghanasaila A hill in Avanti-Dakṣiṇāpatha, *Jāt*, V, no.133.

Ghaṇṭaśālā A village (16°08′ N, 80°56′ E) in taluka Divi in the Krishna district, Andhra Pradesh, about thirteen miles west of Masulipatnam. It is probably same as the Kontakossyla of the Classical writers (Sans: Kaṇṭakaśaila) This area flourised owing to sea-borne trade. A number of Roman gold coins and hundreds of copper and lead coins of the Sātavāhanas have been found in this region. It is the site of several Buddist stūpas which were constructed in the second century BC.

Gharapurī, Elephanta An island in the harbour of Bombay about six miles from the Apollo Bundar. The name Elephanta was given by the Portuguese due to the fact that they found a giant stone elephant at the gate of the cave. The island consists of a valley between two hills. The cave is Brahmanical, having the famous Trimūrti representation.

Gharghara Modern Gogra or Ghagra, a river that rises from Kumaon. *Padma*, II.39.43, V.11.29, *Matsya*, XXII.35.

Ghāṭaśilā Holy resort of the goddess Rukminī or Raṅkinī, a place between the Kharagpur and Tatanagar (Jamshedpur) railway station. *SP.* 84

Ghaṭṭa Same as the Western Ghats. It is mentioned in the *Śaktisaṅgama-tantra.*

Ghogra Lower Palaeolithc site on the Sonar, Damoh district, Madhya Pradesh.

Ghoṇṭā-Varṣika A village, said to be situated in Daśapura (Mandasor) in the Pratabgarh stone inscription of Mahendrapāla II, But it has been identified with modern Ghotarsi, seven miles east of Pratabgarh (25°34′ N, 81°59′ E) in Uttar Pradesh. *Ep. Ind.*, XIV.160-61.

Ghoṣitārāma Monastery at Kausambi built by a banker named Ghoṣita. The Buddha and his disciples used to stay here (*Dīgha*, I.157, 159; *Sam* II.115, III.133 ff; *Papañca*, II.390 and *Samanta*, III.574 etc). It was visited by Fa-hian (Legge 97) and its ruins were seen by Hiuen Tsang (Watters I.366). Excavations at Kosambi carried out by the Allahabad University team have been able to find out the remains of this great monastery.

Ghuikheta A village on the river Ambhora in Madhya Pradesh mentioned in a Tivarkhed copper plate grant of Nannarāja. *Ep. Ind.*, XI.276 ff.

Giḍāṇḍā A *maṇḍala* mentioned in the Kudopali grant of Mahābhavagupta II Bhīmaratha (*Ep. Ind.*, IV.254-59). Hiralal suggested the reading as Śidāṇḍa and identified it with Saraṇḍa in Bargarh tahsil, eleven miles south-west of the Sambalpur town. *Ep. Ind.*, XI.201.

Giddalur Lower Palaeolithic site situated between the Sagileru and its tributary Enumaleru in the Kurnool district, Andhra Pradesh, which has yielded at least fourteen types of stone tools.

Gija A hill identified with the present Ginja which is known from the inscription of one Bhīmasena engraved on it. About 800 ft. in height it is situated near the exist of the Tons river from the Vindhya range. It is about forty miles to the south-west of Allahabad and lies in the present Rewa division of Madhya Pradesh *ASR*, XXI.119.

Gijjhakuṭa, Gṛdhrakūṭa One of the five hills encircling Rājagṛha. It has been identified with the modern Śailagiri, about three miles to the north-east of the old city.

Gilgit Buddhist site (35°55′ N, 74°17′ E) in Kashmir where (in Naupur near Gilgit cantonment) was found a mass of birch-bark and a few paper manuscripts. They were kept in a circular chamber inside the dome of a *stūpa.* Apart from the manuscripts, the relic chamber yielded hundreds of small votive clay *stūpas,* containing within tiny tablets inscribed with the Buddhist creed and relieved plaques.

Gilund Suburb of Udaipur (27°42′ N, 75°33′ E) in South-east Rajasthan on the Banas valley which has revealed a Chalcolithic culture, dominated by the tradition of the white-painted black-and-red ware in contradistinction with the Chalcolithic cultures of Western and Central India and Northern Deccan. Carbon 14 dates have indicated a date-range of *C.* 1800-144 BC for this culture. Here structures of kiln-burnt brick have been found.

Gingu Site of ancient monuments in South Arcot district, Tamil Nadu. *ASIAR*, 1917-18.13.

Giñjakavasatha A village situated at Nādikā near Pāṭaliputra. *Aṅguttara*, III.303, 306, IV.316, V.322.

Girahuli A village mentioned in the Kharod stone inscription of Ratnadeva II (KE. 933). It has been identified with Girolpali in the Janjgir tahsil of the Bilaspur district, Madhya Pradesh. *CII.*, IV.536.

Giri A small valley in the Taxila region about two miles east of Kalwan along the Margala spur. It is a site of monastic buildings of the early Kuṣāṇa period and has yielded a number of Buddhist antiquities. Marshall, *T* I.342ff.

Girikarṇikā River, same as the Sabarmatī. *Matsya* XXII.39.

Girinagara Modern Junagarh (21°31′ N, 70°36′ E) in Kathiawar. The hill near it was called Ujjayanta or Urjayanta in former times, but now it is called Girnar. As there are Aśoka's edicts engraved here it follows that it was a well known place in the third century BC. The Junagarh inscription of Rudradāman (AD 150) mentions it in the first line. A vassal Yavanarāja named Tuṣāspha ruled Surāṣṭra as its governor with Girinagara as its capital. The Girnar hill is sacred to the Jains, as it contains the temples of Neminātha and Pārśvanātha. The river Suvarṇarekhā or Palāsinī flows at the foot of this hill. According to the *Uttarādhyayana*, XLV Ariṣṭanemi died here. This hill was visited by Caitanya according to the *Karcā* of Govindadāsa. *Ep. Ind.*, VIII.36, 42 and Lüders, *List* no. 965, 966.

Giri-Paścima A locality mentioned in the Eastern Cālukya records which is said to have comprised seventy-three villages in Sattenapalle taluk (16°24′ N, 80°11′ E) of Guntur district, Andhra Pradesh.

Girivraja Also known as Rājagṛha (q.v.) it was the metropolis of the Kekayas (*Rām.*, II.67.7, II.682.22). It has been identified by Cunningham with Girjak or Jalalpur (29°30′ N, 71°16′ E) on the river Jhelum. A second Girivraja, also known as Rājagṛha, modern Rajgir, was in Magadha, while a third Rājagṛha is mentioned by Hiuen-Tsang (Beal, I.44) which lay in Po-ho or Balkh. In order to distinguish between the Kekaya city and the Magadhan capital, the latter city was called 'Girivraja of the Magadhas'.

Girivraja Called Rājagṛha (q.v.) in Buddhisht times, it was the capital of the kings of Magadha from the time of Jarāsandha and his son Sahadeva. It is about sixty-two miles from Patna and surrounded by five hills called Vaibhāra, Vipula, Varāha, Vṛṣabha and Ṛṣigiri.

Girivarta General name for the countries of Kāmarūpa, Tripurā and Hasama according to Lama Tāranātha.

Girṇā River issuing from the Sahya or Western Ghats and flowing north-east to join the Tāpti below Chopda in Khandesh. It is included in the Tapti group and is fed by one stream on the right and two on the left.

Glauganikai People mentioned by Arrian whose territory lay to the west of the Chenab and was conterminous with the dominion of Poros. They were probably same as the Glausians of Ptolemy.

Goaris Greek name of the Godāvarī. Ptolemy, VII.1.6, 32.

Gobhūmi Same as modern Gomoh in the Gaya district which was visited by Lord Mahāvīra.

Godāna Goyāna in Pali. Also known as Apara-Godāna, it is one of four island continents of the Buddhist conception.

Godāvarī River which originates in the Western Ghats and then flows in a south-easterly direction below the Vindhya range cutting a valley through the Eastern Ghat. It falls in three distributaries into the Bay of Bengal in the district of Godavari forming a large delta at its mouth. In its course it is joined by many tributaries. It has numerous textual and epigraphic references. *Mbh.*, III.85, 33, III.88.2; *Rām.*, III.15.11ff.; *Raghu.*, XIII.33; *Brahmāṇḍa*, I.12.15; *Bhagavata*, V.1918; *Matsya*, XXII.46 and *Brahma* LXXVII.9-16, etc.

Godhagrāma Modern Gohagram on the Damodar, to the south-east of Mallasarul in the Burdwan district, West Bengal. *Ep. Ind.*, XXIII.158.

Goggadeśa Country in Western Tibet which included parts of Kunawar and Spiti. Its Tibetan name was Gu-ge (q.v.).

Gokarṇa Holy place on the western coast about thirty miles south of Goa in the Kumta taluka of the North Kanara district. *Mbh.*, I. 217.34-35, III.85.24, 88.15, 277.55; *Vāmana*, LXXVII.19; *Matsya* XXII.38; *Kūrma* II.35.29-32 and *Brahmāṇḍa*, III.56-7-21.

Gokarṇeśvara A village on the Brāhmaṇī, dedicated to the temple of the God of the same name in Deuli, Jajpur, Orissa.

Gokula A village on the left bank of the Yamunā within the territorial jurisdiction of Vṛndāvana mentioned in the *Bhāgavata*, X.2.7, X.5.32. It was a centre of the Vallabhites.

Golanagara Indian name applied to modern Ayetthema, twenty miles south of Thaton in Burma, *Gola* being supposed to stand for Gauḍa. It was also known as Golamṛthikānagara. *SGAMI*, 319.

Goli A village (16°35′ N, 79°31′ E) in Guntur district, Andhra Pradesh, three miles from Rentachintala in Gurjala Taluka, where is the denuded site of a small Budhist establishment on the bank of the stream Goliwagn.

Gollapuṇḍi Modern Gollapudi on the northern bank of the Krishna river near Bezwada, Andhra Pradesh. It is mentioned in the Toṇḍikonda grant of Ammarāja II.

Gomatī Name attributed to several rivers. In *RV*, VIII.24.30 and X.75.6 it is described as lying between the Kubhā and Krumu, and hence it is probably modern Gomal, a western tributary of the Indus. The Gumti in Oudh rising in the Himalayas and falling into the Ganges below Banaras is the second Gomatī mentioned in *Rām*, II.49.11; *Matsya*, CXIV.22 and *Brahmāṇḍa*, II.16.25. A third Gomatī is near the Sarasvatī while a fourth is near Dvārakā. *Mbh.*, III.87.7; *Padma*, I.32.37, IV.17.69-70, VI.176.35-36; *Vāmana*, LXIII.61, LXXXIII.2 and *Skanda*, VII.4.4ff.

Gomatikoṭṭaka A locality on the Gomati between Lucknow and Jaunpur mentioned in the Deo Baranark inscription of Jivitagupta of the line of the

Later Guptas. It was in reality a camp of Victory (*jayaskandhāvāra*) on the bank of the Gomatī. *CII.*, III. no. 42-46.

Gomanta Name attributed to several hills in the Sahya range and the Dvārakā region. *Matsya*, XIII.28; *Hariv.*, III.29.11 ff. and *Mbh.*, III.88.15-17.

Gomeda A mountain in the Plakṣa-dvīpa mentioned in the cosmographical section of the Purāṇas. It may be same as the Central Asian Komedai mentioned by Ptolemy (VI.12-13) in connection with the geographical description of Sogdiane and the land of the Sakai or the nomadic Śakas.

Gonaddha A city between Ujjayinī and Vidiśā situated on the high road from Pratiṣṭhāna (q.v.) towards Rājagṛha. *Suttani*, 1011.

Gonarda A city in Central India which was the traditional birth place of Patañjali. According to the *Suttanipāta*, Gonarda stood midway between Ujjain (23°11′ N, 75°51′ E) and Vidiśā or Besnagar (23°31′ N, 77°55′ E). The *Mārkaṇḍeya*, LVII.20-29 mentions Gonarda along with the southern and western parts of India.

Goṇayūru Southern boundary of Goṇṭuru (q.v.) *SII*, I.no. 36.

Gonchi Middle Palaeolithic site on the river Betwa, about four miles east of Mungwal railway station, Madhya Pradesh.

Gondaloi A people same as the Kuntalas, who lived along the country of the Bettigoi (q.v.) Ptolemy, VII.1.66.

Gondama, Gondrama Territory of the Gonds which denoted the entire hilly tract extending from Bonai and Bamra in the north upto Jeypore, (18°52′ N, 82°38′ E) Orissa. It is mentioned in the records of the Śulkis of Orissa. *JBORS*, XVI.462-63.

Gonguva Eastern boundary of Goṇṭuru (q.v.) *SII*, I.no.36.

Goṇṭūru A village mentioned in an Eastern Cālukya grant of Amma I. It was bounded on the east by Gonguva, on the south by Goṇayūru, on the west by Kaluceruvulu and on the north by Madapalli. According to Sewell (*Lists*, II.26) it is doubtful whether the village of Gonturu is identical with the modern town of Guntur in Andhra Pradesh. *SII*, I.No.36.

Gop Site of the oldest structural temple in the Barda hills, Kathiawar. It reveals a distinct architectural style.

Gopābhidhāna-Giri Same as Gopagiri and Gopādri identified with modern Gwalior. It is mentioned in the Khajuraho inscription of Dhaṇga dated V.S. 1011. *Ep. Ind.*, I.129.

Gopālapura City in Kashmir valley, represented by modern Gauripur (33°57′ N, 75°04′ E) said to have been established by the queen Sugandhā. *RT.*, V.248.

Gopādri Mountain in Kashmir, in the immediate vicinity of Śrīnagara near its southernmost corner, now known as Takht-i-Sulaiman. The *RT.*, I.341 mentions Gopadri which is modern Gopkar on the Dal lake. Gopa, Gopādri and Gopagiri are also the original name of the hill on which the fortress of Gwalior was built (*ASR*, II.372). This Gopādri is mentioned in

the Khajuraho inscription of Dhaṅga dated AD 953-54. *Ep. Ind.*, I.124, 134.

Gopagiri See under Gopādri. It is same as Gwalior.

Gopālapura A town mentioned in the Pujaripuli stone inscription of Gopāladeva. According to Hiralal it was situated near Tewar while Mirashi thinks that it was on the right bank of the Mand river, ten miles north-west of Pujaripali in the Bastar district, Madhya Pradesh. *CII.*, IV.577.

Goparāṣṭra-Viṣaya An administrative division corresponding to the area around the Bagalan taluka of the Nasik district, Maharashtra, mentioned in the Nirpan copper plate of the time of the Cālukyas of Badami. *Ind. Ant.*, IX.1880, 124.

Gopratāra Modern Guptar in Fyzabad district, Uttar Pradesh *Mbh.*, III.84.70-71; *Vāmana*, LXXXIII.8 and *Raghu.* XV.101.

Gopikā Largest cave in the Nagarjuni hills near Gaya.

Gorakṣacāriṇī Holy resort of the Mother Goddess in Gomanta or Goa region. Another Gorakṣa is the town of Gorkha, fifty-three miles to the west of Katmandu in Nepal. cf. also Gorakhpur in U.P. *SP* 85.

Gorathagiri Barabar hills (q.v.) near Gaya mentioned in the Hathigumpha inscription of Khāravela. The *Mbh.* II.20.30 refers *Gorathaṃgiriṃāsādya dadriśur Māgadham puram.* It could be seen from the city of Magadha. The hill is known as Goragiri in the Jain *Nisithacūrṇi*, 18. Variant reading: Goradhagiri. *JBORS*, I.162.

Gori A village mentioned in the Paragaon plates of Ratnadeva II. It has been identified with Gora, eighteen miles south of Paragaon in the district of Raipur, Madhya Pradesh. *CII.*, IV.624.

Goryaia People of the Gaurī or Panjkora valley. Ptolemy, VII.1.43.

Gośṛṅga A hill mentioned in *Mbh.*, II.31 as situated near the Nisādabhūmi, identified with the Narwar region, between Gwalior and Jhansi. It may be the same as Gopādri or Gopagiri of the Gwalior region.

Goṣṭapālī A village mentioned in the Bilahri stone inscription of Yuvarāja II. It may be identified with modern Goṭakhera, ten miles east of Bilahri in Madhya Pradesh. *CII.*, IV.209.

Goṭhadā A village mentioned in the Ghotia plates of Pṛthvīdeva II. It has been identified with Ghoṭia, the findspot of the plates, in the Raipur district, Madhya Pradesh. *CII.*, IV.480.

Govardhana Name of a hill near Mathura and also of a town as found in the Purāṇas. A second Govardhana, mentioned as an *āhāra* or district, which is identical with the modern district of Nasik in Mahārashtra, is mentioned in the inscriptions of the Śaka king Uṣavadāta. *Matsya*, XXII.52; *Kūrma*, I.14.18; *Padma* IV.69.39; *Varāha*, CLXIII.18; *Viṣṇu*, V.II.16; *Brahma* XCI.1; *Brahmāṇḍa* II.16.44 and *BG* XVI.569.

Govindapāḍi Same as Govindavāḍi mentioned in the inscriptions of Tirumalpuram. It lay in the Arkonam Taluka of the North Arcot district, Tamil nadu. *SII*, III.254.

Govisanā A country mentioned by Hiuen-Tsang which was confined on the north by Brahmapura on the west by Madawar and on the south and

the east by Ahicchatra. The modern districts of Kesipur, Rampur and Pilibhit in Uttar Pradesh extending from the Rāma Gaṅga on the west to Ghāgrā on the east and towards Bareilly on the south represent it. *AGI*, 409 ff.

Grāmam A region between the rivers Pennar and Vellar mentioned in a Cola epigraph of AD 936.

Gṛdhrakūṭa A hill in Gaya. It was also the name of one of the five hills that surrounded Rājagṛha. See under Gijjhakuta. *Vāmana*, LXXVII.97, CVIII.61, CXI.22 and *Agni*, CXVI.12.

Guḍaśarkaraka A village mentioned in the Senakapat inscription of Śivagupta Bālārjuna. It was in the vicinity of modern Senakapat on the right bank of the Mahānadī, about two miles to the south of Sirpur in the Raipur district, Madhya Pradesh. *Ep. Ind.*, XXXI.31 ff.

Gudda-Taṭāka Name of a tank mentioned in the Gudnapur inscription of Ravivarman. The village Gudnapura in North Kanara district appears to have been named after this tank. *Śrīkaṇṭhikā* 63 ff.

Guddavāti-Viṣaya A district mentioned in the Eastern Cālukya grants. It is same as Guddavāḍi, Gudrāvāra and Gudrahāra *viṣayas* (*Ind. Ant.*, VII.192, VIII.76, XIII.137) of the grants of the same dynasty, and identified with modern Gudivara, the headquarters of a taluka in the Krishna district, Andhra Pradesh *SII.*, I.no.39.

Gudivāḍa Ā taluk headquarters (16°25′ N, 80°59′ E) in the Krishna district, Andhra Pradesh, connected by train with Vijayawada. Buddhist stūpas discovered here belonged to the second century BC. Some Sātavāhana and Roman coins have been found here.

Gudiyam Lower and Middle Palaeolithic site in Trivellore Taluk, Chingleput district, Tamil Nadu.

Guḍiyatam A locality surviving in the same name in North Arcot district, Tamil Nadu, mentioned in an inscription of the Virincipuram temple. *SII.*, I.no.56.

Guḍla-Kaṇḍerūvāṭi Ancient name of a tract of country lying on the southern bank of the Krishna, More precisely it formed a part of the Guntur district. *Ep. Ind.*, XXIII.166.

Gudravāra Viṣaya Same as Guḍivāḍa, (q.v.) the headquarters of the taluka of the same name in the Krishna district. *Ep. Ind.*, XVII.45.

Guge Goggadeśa in Western Tibet which included parts of Kunawar and Spiti.

Guheśvara-Pāṭaka A *jaya-skandhāvāra* or victorious camp whence the charters of the Kara kings of Tosali (q.v.) were issued. It lay somewhere in the coastal Orissa but the exact location is uncertain. It was also known as Śubheśvara and Śubhadeva *pāṭakas*. *JBORS*, VI.419 ff and *Ep. Ind.*, XV.3.

Gujaratrā Territory of the Gurjaras now represented by Gujarat. There were other localities named after the Gurjaras like Gujranwala, Gujarat and Gujar-khan in the Punjab. The district of Saharanpur was also called Gujarat. One of the northern regions of Gwalior is still called Gujargarh.

Gulwal Palaeolithic site on the Hunsgi Nala in the Shorapur Taluk, district Gulbarga, Karnataka.

Guṃdakurcā Modern Gundoch in the Jalor district, Rajasthan, mentioned in the records of the Cahamānas of Nadol. *Ep. Ind.*, XI.304-13.

Gnṁjhaḍa Modern Gunjhari in Bansgaon Tahsil near Belghat in Gorakhpur district Uttar Pradesh, mentioned in the Gagaha grant of Gahaḍavāla Govindacandra. *Ep. Ind.*, XIII.216.

Gummadidurru A village (16°52′ N, 80°18′ E), six miles off the Madira railway station (Vijayawada-Hydrabad line) in the Krishna district, Andhra Pradesh, wherefrom remains of a Buddhist establishment have been found.

Guṇamati A monastery visited by Hiuen-Tsang. It was five miles north west of Pravaragiri, modern Barabar hills near Gaya. Watters, II.108.

Guṇaurā Modern Ganora to the south-west of Hosangabad, Madhya Pradesh, mentioned in the Bhopal grant of Paramāra Udayavarman. *Ind. Ant.*, XVI.252-56.

Guntupalli A village (17°00′ N, 81°08′ E), about twenty-eight miles from Ellore railway station and six miles west of Kamavarapu Kota, in West Godavari district, Andhra Pradesh. This site bears a good crop of Buddhist remains, both structural and rock-cut, belonging to the second century BC. Among important finds are stone-built *stūpas*, circular rock cut Buddhist temples, stone images of Buddha, a *caitya* containing a monolithic model of *stūpa*, and large brick *caityas* having been ornamented with the images of Buddha made of limestone.

Guraean People mentioned by the Greek writers whose territory, watered by the river Guraeus, Gaurī or Panjora, lay between the land of the Aspasians (q.v.) and the country of the Assakenians (q.v.), that is between the Alishang-Kunar-Bajaur valley and part of Swat and Buner.

Gurfkral Neolithic and Megalithic site in the Kashmir valley.

Gurjara People and country known to Hiuen-Tsang as Kiu-che-lo. The people of this place once dwelt in the Punjab and subsequently migrated to the peninsula of Kathiawar and adjoining regions which came to be known as Gujarat after them *CAGI*, 357 ff, 696.

Guvāḍaghaṭṭa Modern village of Gwaria on the left bank of the Narmada, two miles to the West of Hoshangabad, Madhya Pradesh, mentioned in the Bhopal grant of Paramāra Udayavarman. *Ind. Ant.*, XVI.252-56.

H

Hadol Lower Palaeolithic site in Gujarat on the Sabarmati which is situated to the direct north of Ahmedabad.

Haduvaka Modern Sudava situated in the eastern division of Parlakimidi, (18°47′ N, 84°08′ E) Ganjam district, Orissa, *Ep. Ind.*, XXVI.63.

Hāganūr Hagnur in the Navalgunda subdivision of the Dharwar district, Karnataka. Konnur CP of S.782, *Ep. Ind.*, VI.29.

Hagaratge-300 Hagaratgi in the Gulbarga district mentioned in the Yādava records. It was equivalent to the Pagalatti Viṣaya of the Kalyānī Cālukyas. *SMHD*, I.43.

Hagargundi Middle Palaeolithic site on the Bhīmā river, Gulbarga district, Karnataka.

Haihaya People of the Vindhya-pṛṣṭha or the Vindhyan region who were divided into six clans according to the Puranic lists of Janapadas. These clans were Vītihotra, Bhoja, Avanti, Tuṇḍikerā, Tālajaṅgha and Śāryāta who settled in different parts of the present Madhya Pradesh.

Haimavata Name applied to Bhāratavarṣa in the Purāṇas.

Hairaṇyavata Same as the Hiraṇmaya-varṣa of the Puranic cosmography mentioned by the Jain writers who also gave this name to one of the six *varṣadhara* or *kula* mountains surrounding Jambudvīpa.

Haladi Village, same as Haldi in the Bilaspur Tahsil, thirty-five miles south-west of Janjgir in Madhya Pradesh, mentioned in the Ratanpur stone inscription of Jajalladeva I (K.E.866). *CII*, IV. no. 77.

Halampura Either Alluru in the Nandigrāma taluka of the Krishna district or Alampur at the apex of the Raichur Doab on the western bank of the Tungabhadra, a little distance before its junction with the Krishna. It is mentioned in the Gurzala Brahmi inscription. *Ep. Ind.*, XXVI.124 ff.

Halasige-12000-Nāḍa Palasige (q.v.) of the Deccan inscriptions of the earlier period as mentioned in the Yādava records. It comprised the Khanapur Taluka (15°42′ N, 74°35′ E) of the Belgaum district, Karnataka.

Haliddavasana A village in the Koliya country visited by the Buddha. *Samyutta*, v.115.

Halingali Megalithic site in Bijapur district, Karnataka.

Hallur Megalithic site on the left bank of the Tungabhadra, Dharwar district, Karnataka. Period I of the site represents the Neolithic Chalcolithic phase while Period II represents Megalithic culture. It includes typical black-and-red ware and all black and all red wares. Besides bowls, funnel shaped pots, dishes, lids, etc., the assemblage consists of iron arrowheads, spear heads and knife-blades.

Haṃsa-Kerala One of the fifty-six countries mentioned in the *śakti-saṅgama* which is said to have included Rāmeśvara and Veṅkateśvara (Tirupati). Thus Haṃśa Kerala appears to indicate the same territory as the old Draviḍa. *SGAMI*, 92.

Haṃsamārga People of the Parvatāśraya or Himalayan region mentioned in the Puranic lists of Janapadas. Often they are placed in the list of the peoples of the northern division. They lived on the river Nalinī in the Eastern Himalayas according to another section of the Purāṇas. The territory of the Haṃsamārgas belonging to the northern division has been identified with Humza in north-western Kashmir.

Haṃsaprapatana Holy place situated to the north of Pratiṣṭhāna (q.v.). *Kūrma*, I.36.32.

Haṃsasūpa Same as Jarasandh-ka-Baithak in Rajgir. Bihar, visited by Hiuen-Tsang.

Haṃsatīrtha Holy place connected with Haṃsamārga in the Himalayas. It is probably Hamsadvāra or the Niti Pass in Kumaon, identified with modern Hunza and Nagar. *JUPHS* XVII. 48-49, *sp.* 85.

Haṃsāvati A territory in the North-western hills region mentioned by Lama Tāranātha.

Haposa A village in the Svalpa-Maṅgoka maṇḍala (q.v.) of Uttarakūla deśa (q.v.) in Kāmarūpa mentioned in the Parvatiyā plates of Vanamāla (*Ep. Ind.*, XXIX 145-49) found near Tezpur. A *maṇḍala* called Hāpyocā is mentioned in a grant of Vallabhavadeva (*Ep. Ind.*, V.181-88) while a *viṣaya* called Hapyoma is mentioned in the Gauhati grant of Indrapāla (*JASB*, LXVI, 113-32 and *KS* 116-29) Haposa, Hapyoca and Hapyoma sound almost the same. The region may be located to the north of the Brahmaputra in Assam, more specifically in the Sibsagar district.

Hapyoma See under Haposa.

Hārahūṇa (ka) A branch of the black (*hāra*, Turkish *Qara*) Huṇas residing in Uttarāpatha or northern division of India according to the Puranic lists of Janapadas. In certain Purāṇas they are placed in the Parvatāśraya or the Himalayan region. Variant reading Hārahura occurs in the *Kāvyamīmāṃsā* of Rājaśekhara.

Haraiva Modern Kandahar in Afghanistan mentioned in the Behistun Column inscription of Darius I, *Sel. Ins.*, 3-6.

Haraihalli Site of the Someśvara temple in Dharwar district, Karnataka.

Haramuja-Deśa The island of Huruuz. It is mentioned in the Veraval grants of Caulukya Arjuna. *Ind. Ant.*, XI.241-45.

Haramukta Peak of the Himalaya on the east of which is lake Kālodaka and which is itself near Uttaramānasa. Al-Bīrūnī (Sachau, I.207) says that the Jailam rises in the mountain Haramakot, where also the Ganges rises. Vide Stein's note on *RT.*, III.448.

Harappan Sites More than a hundred sites from Rupar in northern Punjab to Lothal and Bhagatrav in Southern Gujarat, from Kalibangan and Tarkhanwala Dera in Western Rajasthan to Alamgirpur in Western Uttar Pradesh. The sites are scattered into an area of about 1,600 km from north to south and east to west. Harappa, the site which gave Harappa culture its name, is situated on the Ravi in the Montogomery district, Punjab. Mohenjodaro, the most important Harappan site is situated on the Indus in Larkana district, Sind. Chanhudaro, another Harappan site is situated in Nawab Shah district Sind. The Harappa culture represents the Bronze Age in India, marked by smelting and forging of copper and tin and use of bronze, gold, silver and lead for making utensils, ornaments and seals. Sufficient agricultural produce is evidenced by huge granaries at Harappa and Mohenjodaro. Flourishing trade and commerce is attested by a big dockyard uncovered at Lothal and several

small sea ports on the Makran coast. The cultural uniformity of the Harappans is reflected not only in town-planning but also in pottery shapes, black painted designs, seals and sealings, script, drainage system and implements.

Harat Lower Palaeolithic site on the Sonar, Damoh district, Madhya Pradesh.

Haratīrtha Probably same as Harakṣetra or Bhuvaneswar. *SP*, 85.

Hārddapīṭha Same as Vaidyanātha in the Santal Parganas of Bihar.

Haridvāra Also known as Gaṅgādvara (29°58′ N, 78°13′ E) and Māyāpurī, it is in the modern Saharanpur district in Uttar Pradesh and on the right bank of the Ganges. It is one of the seven holy cities of India. Hiuen-Tsang recorded that men of the five Indies used to call it the Gate of Gaṅgā and that hundreds and thousands of people used togather here for bath and wash. Al-Bīrūnī referred to it as Gaṅgadvara and described it as the source of the Ganges.

Harihara Kṣetra Name of two holy places, one on the Tungabhadra and the boundary of Maharashtra and Karnataka, and the other on the junction of the Gandaki with the Ganges at Sonapur in Bihar. *Padma*, VI.176.46, VI.183-3; *Varāha*, CXLIV.116-33, 145 and *Vāmana*, LXXXV. 4-76.

Hariharālaya City of ancient Kambuja which has been identified with modern Rolous, thirteen miles to the south east of Ankor Thom. *SGAMI* 321.

Harikela, Harikeli Same as Śrīhaṭṭa or Sylhet, and its southern districts in Bangladesh, mentioned in the epigraphic records of the Candra dynasty, the *Karpuramañjarī* (HOS, 226-27), the *Mañjuśrīmūlakalpa*, the account of I-tsing XLVI, and certain Mss. of the Dacca University collection (which refer to Harikola). The Harikela-*maṇḍala* finds mention in the Chittagong plate of Kāntideva.

Harināyiga A village in the Palayaṭṭhāna-viṣaya (q.v.) which has been identified with Harni in Phaltan, Maharashtra. Jejuri CP, *Ep. Ind.*, XIX, 63.

Hariparvata Hill in Śrīnagara in Kashmir, same as Śārikaparvata or Pradyumnapīṭha.

Haripur Modern Hirpur in Murtizapur, Akola district, Maharashtra. Sirso CP of Govinda III, S 729, *Ep. Ind.*, XXIII.206.

Hariṣenāṇaka A village which was included in the ancient district of Svarṇamañjari. It is modern Hariasana in Navanagar Jamnagar (22°27′ N, 70°07′ E), Gujarat. *EP. Ind.*, XXVI.43.

Hārīta Holy place, probably same as Hārītāśrama near Udaipur in Rajasthan *SP* 85.

Harivarṣa One of the *varṣas* or divisions of Jambudvīpa, occasionally mentioned as Naiṣadha (*Brahmāṇḍa*, XXXIV.45) and placed to the south-west of Meru (*Garuḍa*, LV.2) in Puranic cosmography.

Hariyana A village in the Hissar district which gave its name to one of

the modern states India. It is referred to in the Budaun stone inscription of Lakhanapāla. *Ep. Ind.*, I.61-66.

Hariyāṇaka Mentioned in the Palam-Baoli inscription of the time of Balban (AD 1266-87) as the political centre of the Tomaras, Cauhānas (Cāhamānas) and Śakas (Turks). *JASB*, XLIII.104-10.

Hari-Yūpiyā A place or river mentioned in *RV*, VI.27, 5 which was the scene of the defeat of the Vṛcīvants. Ludwing took it as the name of a town on the river Yavyāvati, which is identified with it in Sāyana's com. on the passage. Hillebrandt considered it as a river, same as the Iryab (Haliab), a tributary of the Krumu (Kurmu). R.P. Chanda suggested its identification with Harappa.

Harmakuta Modern Haramuk peaks, to the east of Dugdhaghāta or Dudhakut (q.v.), regarded as the culminating point of the Kajnag range round which clustur certain *tīrthas*.

Harṣapura Modern Harsauda, about ten miles from the town of Charwa in Hoṣhangabad district, Madhya Pradesh, mentioned in an inscription of Paramāra Devapāla dated AD 1218. *Ind. Ant.*, XX.310-12.

Hārūppeśvara, Haṭappeśvara, Haḍapeśvara City mentioned in the inscriptions of the Sālastambha family of Assam which lay near Tezpur. In the Hayunthal grant of Harjjara (*KS*, 44-53) it is mentioned as a *jayaskandhāvāra* or victorious camp while in his Tezpur rock inscription (*KS* 185-92) it is described as a *pura* or city.

Hastikuṇḍī Modern Hathundi close to the village of Bijapur in the Pali district of Rajasthan. *JASB*, LXII (1) 309ff.

Harwan A village (34°11' N, 74°53' E) in Srinagar district of Kashmir which has been identified with Saḍ-arhat-vana (grove of six saints) of Kalhaṇa. Buddhist remains of the first century AD onwards have been found here.

Hasama An eastern territory mentioned along with Kāmarūpa and Tripurā by Lāma Tāranātha. The name resembles that of Asam (Assam).

Hastakavapra Same as modern Hathab, the Astacampra of *Periplus*, 43 and Astakapra of Ptolemy, VII.1.60, a village six miles south of Gogha, just opposite to the Broach district, in Bhavnagar, Gujarat. Several Valabhi copper plates of the sixth century mention it as the headquarters of a district.

Hastikuṇḍi A Rastrakuta principality in Rajasthan mentioned in the Bijapur stone inscription of Dhavala. It is modern Hathandi in Jodhpur. *IGI*, VI.247, *Ep. Ind.*, X.17-24.

Hastināpura An ancient site on the Budhi Ganga in Mawana Tehsil, district Meerut, Uttar Pradesh, equally important from the viewpoint of archaeology and traditional history. Of the three archaeological periods, as revealed by excavations, period II is characterised by the presence of Painted Grey Ware. There are also a few specimens which may be regarded as the forerunners of NBP ware. The copper objects include an arrow head, a nail-pairer, a borer and an antimony rod. Most important is the presence of iron in the upper levels of Period II. Period III started after a

flood which marked the end of Period II. This new period is distinguished by the presence of Northern Black Polished Ware. While the evidence of a few slags of iron is found at a late or upper level of the PGW deposit in Period II, they become numerous in the succeeding Period III, (*c.* 600'–200 BC). In the historical period it was the capital of the Kurus. During the reign of Nicakṣu, son of Aḍhisīma-kṛṣṇa, this city was said to have been devastated by the flood of the Ganges (Pargiter, *DKA*, 5).

Hastināpura Modern Hathinavara on the bank of the Narmada in the district of Khargone, Madhya Pradesh, mentioned in the Mandhata plates of Davapāla dated V.S. 1282. *ICPB.*, 75-76.

Hastipada A centre from which the Brāhmaṇas migrated into Bengal. It may be identified with the village of the same name mentioned in the Kudopali grant of the Somavaṃśis of Kosala. *Ep. Ind.*, IV.254 ff.

Hastisomā A river, mentioned in the epico-puranic literature. It has been identified with the Hastu or Heshto river which flows into the Mahānadī in Madhya Pradesh.

Hastivadha Village, same as Hasod in the Janjgir Tahsil, about twenty-two miles east of Sheorinarayan in Madhya Pradesh, mentioned in the Ratanpur stone inscription of Pṛthvīdeva II (K.E.910). *CII.*, IV.493 ff.

Hastiyāmaṭhī Village, same as Hathmudi in the Mungeli Tahsil of the Bilaspur district, about forty-eight miles to the west of Bilaspur in Madhya Pradesh, mentioned in the Amoda plates of Pṛthvīdeva I. *CII.*, IV.404.

Hatampur City whence the Bopagaon copper plate of Cālukya Vijayāditya mentioning the villages of the Viṣaya of Samagiri was issued. It is modern Pur, close to Purandar in the Poona district, Maharashtra. *QBISM*, IX.2.2.

Haṭṭakeśvarapurī A city in the Bilaspur district, Madhya Predesh, mentioned in the Raipur Museum stone inscription and Ratanpur fragmentary stone inscription of Pṛthvīdeva II. *Ind. Ant.*, XX. 84-85; *ICPB* and 123 *CII*, IV.438.

Hatthigāma, Hastigrāma A village on the high road from Vaiśālī to Kusināra mentioned in the Buddhist texts.

Hayamukha A territory, also known as Ayomukha or Aśvamukha, which lay to the east of Ayodhya. Hiuen-Tsang mentioned it as A-ye-mu-k'a.

Hegratgi Middle Palaeolithic site on the Don river, Gulbarga district, Karnataka.

Hemkūta Varṣa-mountain lying to the north of the *kimpuruṣa*-varṣa that is situated to the north of the Himavat and the Bhāratvarṣa. Apparently it was a part of the northern Himalayas *SP*, 85.

Hemavati Ancient capital of Noḷambappadi, also called Nigarili Sorapāḍi, which appears to have extended to the Anantapur district. *SII*, II.425.

Heṅsiva A village in Dijjinā *viṣya* (q.v.) or Dinajpur (25°37' N, 88°40' E) in North Bengal, mentioned in the Nowgong grant of the Kāmarūpa king Balavarman III. *KS.*, 71-88.

Heptanesis A group of seven islands along the coast line in the Kolkhic Gulf mentioned in Plotemy, VII.1.95.

Herone A shoal, long and narrow, and full of rocks, at the entrance of a promoutary formed by the backwaters of the Narmada, facing the village Cammoni, mentioned in the *Periplus*, 43.

Hervaṭa-Agrahāra A village in Sattipalli-Jaripatta division of the Mahiṣa viṣaya mentioned in an inscription of the Kadamba Viṣṇuvarman I. It has been identified with Hebbata, the findspot of the inscription, in the Tumkur taluka of the Tumkur district, Karnataka. *CII*, III. 159 f and *Ep. Ind.*, XXXV.69 ff.

Hidda A Buddhist site mentioned by Fa-hian which was situated to the west of Peshawar.

Hiḍimbā A river of Paścād-deśa or the country to the west of Devasabhā (q.v.), mentioned in the *Kāvayamīmāṃsā*, XVII of Rajasekhara.

Hieou-Mi Yuch-chi principality, supposed to be same as Wakhan.

Himācala, Himādri, Himagiri Different names of the Himavat or the Himalayas.

Himādri-Bhava Name of Mount Abu. *Ep. Ind.*, IX.71.

Himavat The Himalayan range. In *RV*, X.121.4 and *AV*, IV.2.5 the name is mentioned in plural. In *Kenopaniṣad*, III.25 Umā-Haimavatī is referred to and the range in itself is mentioned in Pāṇini, IV.4.112. The *Mbh.* contains numerous descriptions of the Himalayas. In *Kūrma*, II.37.46-49 its length is given as 1,080 yojanas. In the Purāṇas it is regarded as the *Varṣaparvata* (mountain indicating the boundary of a continent) of Bhāratavarṣa. The *Mārkaṇḍeya*, CXVII-CXVIII contain a fine description of the trees, flowers, birds and beasts on it. It (I.I.24) states that Kailāsa and Himavat stretch from east to west and are situated between two seas and that the Himavat is to the north of Bhāratavarṣa like the string of a bow (LIV.59). In the Pali texts it is known as Hemavata.

Himavant "Snowy", appearing as an epithet of mountains in *AV*, XII.1.11. In the same text (IV.9.9, V.4.2-8, V.25.7, VI.24.1, VI.95.3) as well as in *RV*, X.121.4 and also in *Taitt. Saṃ.*, V.5.11.1; *Vāj Saṃ.*, XXIV.30, XXV.12 and *Ait Br.*, VIII.14.3 the word refers to the mountains now called the Himalayas.

Hindu Iranian term to denote the river Sindhu and the people of the Sindhu valley used as early as the sixth century BC. The same word became *Indu* (*Indus*) to the Greeks who called the same people "Indian" and their country "India" from the days of Herodotus (414–484 BC). The Chinese name of India, variously written as *Shen-tu*, *Hsien-tu* or *Yin-tu* is also derived from Sindhu. In Persian the word *Hindu* means 'black-thief'.

Hiṅgulā Holy resort of the mother Goddess mentioned in the Tantric texts. It has been identified with Hinglaj in Baluchistan. Hiṅga or Hinglaj occurs in the *BṛS* as the name of a people. In Jain *Tiloyapaññatli*, V.11 ff. Hiṅgulā is mentioned as an island continent. It is also known as Hiṅgulāja and Hiṅgupīṭha in Tantric literature. It is about twenty miles from the sea coast on the bank of the Aghor or the Hingulā river.

Hippakoura A locality in the Ariake of the Sadenoi (Aparāntaka of the

Sātavāhanas), apparently the Kolhapur region of Maharashtra, mentioned in Ptolemy, VII.1.6, 83.

Hiraṇyabāhu The river Son, the Erannoboas of the Greek writers that falls into the Ganges near Bankipur in Bihar. It is also known as Hiraṇyavāha.

Hiraṇyaparvata Modern Uren near Kajra in the western part of the Monghyr district, Bihar, mentioned by Hiuen-Tsang as I-lan-ma-po-fa-to.

Hiraṇyapura Probably Hirapur lying south-west of Sagar, Madhya Pradesh. *Ep. Ind.*, III.258 ff.

Hiraṇyapura Holy resort of the goddess Suvarṇā which has been identified with Herdoun or Hindaun, about seventy miles from Agra *SP*, 85.

Hiraṇyavatī River, same as the little Gandaki, on which stood the Sāla grove of the Mallas and the Upavattana of Kusinārā, according to Buddhist tradition. It flows through the district of Gorakhpur about eight miles to the west of the great Gandak and falls into the Ghogra. *Dīgha*, II.137.

Hiraṇyavatī A name of Ujjainī.

Hiriya Haṇḍigolla Modern Hire Handigol in the Gadag (15°25′ N, 75° 42′ E) taluka of the Dharwar district, Karnataka mentioned in the Yādava records as belonging within Belvala (Beluvola) Viṣava (q.v.) *Ep. Ind.*, III.219.

Hisadrus Same as the river Sutlej or Satadru.

Hi-Tun, Hi-Thoun Yueh-chi principality identified with Parwan on the Panjshir.

Hlādinī River mentioned in *Rām*, II.71.2. While coming from Kekaya Bharata crossed it first and then Śatadru.

Ho-Lo-She-Pu-Lo, Rājapura A country, 400 li or sixty-seven miles distant to the south-east of Punch, and above 400 li in circuit, according to Hiuen-Tsang. This place has been identified with modern Rajouri. Watters, I.283.84.

Hoṇareṅga A village mentioned in the Temburu plates of Umāvarman, year 40. It lay near Temburu or Tumburu, the findspot situated in the Patapatnam Taluka of the Srikakulam district, Andhra Pradesh. *ARIE*, 1968-69, 2.

Hoñjeri A village mentioned in the Urajam plates of Indravarman II, year 97. It lay near Urajam, the findspot in Srikakulam district, Andhra Pradesh. *Ep. Ind.* XXXVII.159-62.

Hṛṣīkeśa Holy place on the Ganges about twenty-four miles north of Haridvāra. *Varāha*, CXLVI.63.64.

Hsien-Tou Chinese name of the river Sindhu and the territory around it.

Huhuka A Himalayan people living on the eastern river Nalinī according to the Puranic lists of Janapadas.

Huligere-300 Changed form of Puligere (q.v.) as mentioned in the Yādava records. It is represented by modern Lakshmeshvar in the Dharwar district.

Hullumgur A village, same as modern Hulgur in the Dharwar district, Karnataka. *Ep. Ind.*, XVI.329.

Hūṇa-Maṇḍala A territorial unit in Malwa mentioned in an inscription of the Paramāra king Vākpatirāja (*Ep. Ind.*, XXIII.102). Both Vākpati and Sindhurāja are said to have defeated the Hūṇas which testifies the existence of a Hūṇa principality in the Malwa region. *Ep. Ind.*, XXIII.102.

Hunur Site of a multiple passage-grave with three cists and a number of urn-burials on the left bank of the Ghataprabha, a tributary of Krishna, in Belgaum district, Karnataka.

Hurhalli Middle Palaeolithic site on the Don river, Gulbarga district, Karnataka.

Huṣkapura A city in Kashmir which corresponds to modern Ushkur near Baramula. It was visited by Hiuen-Tsang (Watters, I.258). The site has yielded Buddhist relics. *RT.*, I.168-73.

Hāvaḷḷi Modern Mugatkhan-Hubbali in the Belgaum district mentioned in the Yādava records as belonging within Kuṇḍi Viṣaya (q.v.). *Ind. Ant.*, VII.304.

Hydraotes Greek name of the river Irāvatī or Ravi.

Hyphanis, Hyphasis River mentioned by Apollodorus of Artemita. It is same as the Hyphasis or the Beas or Vipāś (Vipāśā).

I

Iabadios Also known as Sabadios, it is same as Yavadvīpa (Java, Indonesia 7.30 S, 110.00 E) which means "island of barley". It is mentioned in Ptolemy VII.2.29 as a land of extraordinary fertility and also as a gold producing country. Its capital was at Argyre (Silver-town, Rajatapura).

Iastai, Iastos River and people in Skythia or Śakasthāna within the Imaos mentioned in Ptolemy, VI.14.2, 11.

Iaxartai People living along the coasts of the river Iaxartes (Jaxartes or Syr Darya) mentioned in Ptolemy, VI.14.10.

Icchānaṅgala A village in Kosala where the Buddha lived for three months in complete solitude. *Dīgha*, I.87 and *Saṃyutta*, V.325.

Iḍaiturai-Nāḍū Country of Edatore (q.v.) the headquarters of a taluka in the Mysore district, Karnataka mentioned in the Tirumalai hill inscription of Rajendra Cola. *SII*, I. No. 67.

Iḍavai A locality in the Cola country on the north bank of the Kāverī.

Iditurai-Nadu See under Eḍadore 2000 and Iḍaiturai-nāḍu.

Iḍiyūr Modern Idur in the North Kanara district mentioned in the Gudnapur inscription of Ravivarman. *Śrīkaṇṭhikā*, 63-64.

Indranīla Holy resort of the goddess Mahākānti which reminds of the Himalayan peak Indrakila mentioned in the *Kāvyamīmāṃsā*. *SP*, 86.

Indrapura City of ancient Kambuja, founded by king Jayavarman II, which lay somewhere in the north-eastern part of modern Campuchia. *SGAMI*, 320-21.

Ikkaḍāśī One of the several *viṣayas* or administrative divisions of Puṇḍravardhanabhukti (q.v.) which included a subdivision called Yolā-maṇḍala.

Ikṣu One of the seven rivers of Śākadvipa which Dey had identified with the Oxus. The Purāṇas mention one Ikṣu or Ikṣumatī (q.v.) rising from the Himavat which is modern Kālinadī joining the Ganges near Kanauj in the Farrukhabad district, Uttar Pradesh.

Ikṣudā, Ikṣulā River rising from Mount Mahendra. *Matsya*, CXIV.31 and *Vāyu*, XLY.106.

Ikṣumatī River flowing through Kumaon to Kanauj which is indirectly mentioned in Pāṇini, IV.2.85-86. The *Rām*, II.68.85-86 says that going from Ayodhya one first meets Mālinī, then Gaṅgā, then Kurukṣetra and then the Ikṣumatī. It is same as Kālī-nadī joining the Ganges near Kanauj in the Farrukhabad district, Uttar Pradesh.

Ikṣvāku A people connected with Ayodhyā and the eastern tribes in the post-Vedic period. The word Ikṣvāku is mentioned in Vedic literature (cf. *RV*, X.60.4 and *Śat. Br.* XIII.5.4.5) but not in the sense of any people.

Ilāmurideśam Lamri in North Sumatra, Indonesia, mentioned in the records of Rajendra cola.

Ilāṅgāśokam Region around modern Ligor.

Iḷangoykuḍḍī Ancient name of Ambasamudram (8°43' N, 77°29' E), Tamil Nadu, situated on the northern bank of the Tāmraparṇī river as the headquarters of the taluka of the same name in the Tinnevelly district. *Ep. Ind.*, IX.84, XXV.35 ff.

I-Lan-Na-Po-Fa-To Same as Hiraṇva-parvata (q.v.), modern Uren near Kajra in the western part of the Monghyr district, Bihar, mentioned by Hiuen Tsang.

Ilvalapura Same as Ellora (q.v.)

Ilāvṛta Also called Meru, a *varṣa* (division) or Jambudvīpa, which, according to the Puranic cosmography, is the elevated central region of Jambudvīpa. *Brahmāṇḍa*, XXXV.22 and *Mārkaṇḍeya* LX.7.

Imaos Same as Himavat, the Himalayan range, mentioned by Classical writers. According to Ptolemy it is the northern boundary of India and the source of the rivers Koa (Kubha, Kabul), Souastos (Suvāstu, Swat), Indus (Sindhu), Bidaspes (Vitastā, Jhelum), Sandabal (Candrabhāgā, Chenab), Adris or Rouadis, (Irāvatī, Ravi), Bibasis (Vipāśā, Beas) and Zaradros (Śatadru, Sutlej).

Iṃgaṇapaṭa Modern Ingnoda in Western Malwa mentioned in a Paramāra record. *Ind. Ant.*, VI.50.

Inamgaon Chalcolithic site, in Poona district, Maharashtra, on the river Ghod, some 100 km east of Poona. Three culture-complexes have been marked at the site. Ph I is Malwa, Ph II is Lower Jorwe and Ph III is

Upper Jorwe. As many as eighteen burials have been excavatated at the site, all belonging to phases II and III.

Indabara A city, same as Indraprastha mentioned in Ptolemy VII.1.49.

Indakūṭa A hill near Rajāgṛha (q.v.) which stood either opposite to the Gṛdhrakūṭa mountain or by its side. *Saṃyutta*, I.206.

Indapatta Sanskrit Indraprastha, capital of the Kuru country mentioned in the *Mbh.* and the Purāṇas. It has been identified with Old Delhi near the site of the Purana Killa which is still locally known as Indrapat. According to the Jātakas, the town was seven leages in extent and was considered as one of the three chief cities or Jambudvīpa. It was connected with Vārāṇasī by a direct land route *Jāt*, V.57 ff.

Indaprathai A territory of India beyond the Ganges', Indraprastha or Indradvīpa, the region of Burma and beyond, mentioned in Ptolemy, VII.2.18.

Indasāla-Guhā A cave in the Vediyaka or the Giriyek hill in Rājagṛha where the Buddha delivered the Sakkapañho-suttanta (*Dīgha*, II.263-64, 269). It finds mention in the Bharut Jātaka label no. 6 (Barua and Sinha 61). Fa-hian and Hiuen-Tsang suggest a name for the cave in Chinese which corresponds to the Sanskrit Indraśailaguhā-mountain (In-to-lo-shi-lo-ki-ho-shan). According to Fa-hian, the cave and the mountain were situated nine Yojanas to the south-east of Pāṭaliputra and according to Hiuen Tsang, it was situated 30 li to the east of the town of Kālapināka.

Indo-Scythia The Indian district of Scythia which is mentioned in the *Periplus*. It was watered by the river Sinthus (Sindhu) and its capital was Min-nagara. The same district is also known from the *Geography* of Ptolemy which comprised Patalene (q.v.) or the Sindhu delta, Abiria (q.v.) or the Ābhīra country between Scythia on the lower Sindhu and the coast country of the Syrastrene, i.e. Saurāṣṭra (q.v.).

Indradvīpa One of the nine subdivisions of Bhāratavarṣa as enumerated in the earlier Purāṇas which stands for Burma or Indo-China or Indonesia. Al-Bīrunī located it in mid-India while Abul Fazl between Laṅkā and the Mahendra range.

Indrahās, Indramaru A people living in the Indus region according to the lists of Janapadas found in certain Purāṇas. Sircar, *SGAMI*, 57 ff.

Indrakīla A mountain, same as the Mandara. mentioned as belonging to Uttarāpatha in Rajaśekhara's *Kāvyamīmāṃsā*, XVII.

Indranadī River, same as modern Indravatī which is a tributary of the Godavarī and passes through the Bastar region of Madhya Pradesh, mentioned in the Kuruspal stone inscription of Someśvaradeva. *Ep. Ind.*, X.25 ff., *IGI*, I.44-45.

Indraprastha Modern village of Indarpat on the Yamuna, Old Delhi. Yādava Vajra was crowned king here by Arjuna after Kṛṣṇa passed away. It was one of the five prasthas (*pat*), the others being Sonepat, Panipat, Pilpat and Bagpat. *Mbh.*, I.217.27; *Viṣṇu*, V.38.34, *Padma*, VI.296.5 ff. and *Bhāgavata*, X.58.1, XI.30.48, 31.25.

Indrapura Place mentioned in the Indore copper plate of Skandagupta. It was about five miles to the north-west of Dibhai, the chief town of the Dibhai pargana in Bulandshahr district.

Indrasthāna Same as Indraprastha (q.v.) on the bank of Yamunā which is now a part of Delhi. It is mentioned in *Padma*, CC.17-18 and *Bhāgavata*, X.58.1, X.73.33, XI.30, 48, XI.31.25 as well as in the Kamauli plate of Govindacandra and other Gāhaḍavāla records *Ep. Ind.*, IX.304, XXVI.71, *Ind. Ant.*, XV.8. XVIII.11 ff.

Indujā Name of the river Narmadā or Revā as suggested in the *Abhidhānacintāmaṇi*, IV.

Ingaliśvara Modern Ingaleshvar in the Bagawadi taluka (16°33' N, 76°05' E) of the Bijapur district, Karnataka. It is mentioned in the Yādava records as belonging to the Tarddevadi Viṣaya (q.v.).

In-Po-Kio Same as Yamgan mentioned by Hiuen-Tsang.

Iomousa City around the Bidaspes (Vitastā or Jhelum), in the country of the Pandoouoi (Pāṇḍava), mentioned in Ptolemy, VII.1.46.

Irāmakuḍam Sanskrit Rāmaghaṭa, It was one of the principalities which centred round Mount D'Eli or Eli-malai (rat-hill) in Kerala.

Iraṇa, Iriṇa The Runn of Kutch. The word Runn is evidently a corruption of Iraṇa which means salt-land. It is the Eirinon of the Periplus.

Iraṭṭapāḍi Also known as Raṭṭapāḍi it was the name of the Western Calukya empire. *ASSI.*, IV.104, *SII.*, I.Nos, 40, 41, 66.67.

Irāvatī Modern Ravi river in the Punjab, called Hydroates by Greek writers. It is same as the Paruṣṇī of the *RV*, X.75.5 (cf. *Nir.* IX.26). It is mentioned in the *Mahābhāsya* of Patañjali (Kielhorn I.382) on Pāṇini II.1.20 as examples. The city of Lahore stands on it. This river rises in the rock basin of Bangahal and drains the southern slopes of the Pir Panjal and the northern slopes of the Dhaula Dhar. It appears first to our view at the south-west corner of Chamba whence it flows past Lahore, following a south-westerly course, and meets the Chenab or the united flow of the Vitastā and Candrabhāgā between Ahmadpur and Saraisidhu. *Viṣṇu D,S.*, LXXXV.49; *Matsya*, XXII.19; *Vāyu* XLV.95 and *Vāmana* LXXIX.7, LXXXI.1.

Irāwa River same as Irāvatī or Ravi mentioned by Al-Bīrūnī.

Iridige Viṣaya An administrative division mentioned in the records of the Cālukyas of Badami as one of the seven Koṅkanas. It corresponded roughly with the present Savantawadi region of Maharashtra. *Ind. Ant.*, IX.126, 130.

Irukudi Modrn Rukadi in Kolhapur, Maharashtra, mentioned as within Miriṇja-deśa (q.v.) in the Taleni copper plate of S.1032. *JBBRAS*, XIII.3.

Irundoro A village mentioned in the Tumulaguda record of Uttamāśraya, year 11. It lay near its findspot in the Ramanapeta taluka of the Nalgonda district, Andhra Pradesh. *ARIE.* 1968-69, 2.

Isamus River mentioned by Apollodorus of Artemita. It seems to be a Greek corruption of Prakrit Iccumai (Sanskrit Ikṣumatī), a river in the

Pañcāla country often identified with modern Kālī-nadī running through Kumaun, Rohilkhand and the Kanauj region.

Īśānavarman Capital of Īśānavarman, king of Kambuja (Kampuchia) who flourished in the first half of the seventh century AD. It has been identified with modern Sambar—Prei Kuk. *SGAMI*, 320.

Isigilipassa One of the five hills encircling Rājagṛha (*Majjhima*, III.68 ff; *Paramattha*, II.382 and *Vimānavatthu A* 82). The *Mbh*, II.21.2 refers to this mountain as Ṛṣigiri.

Isila Ancient name of Siddapura in the Chitaldroog district, Karnataka. The Aśokan records mention it as a Maurya province.

Isipatana-migadāya Ṛsipatana-mṛgadāva, the deer-park at Sarnath where the Buddha had delivered his first sermon.

Iśukāra A town in the Kuru country mentioned in the Jain *Uttarādhayana Sūtra SBE*, XLV.62.

Īśvarapura City of ancient Kambuja which has been identified with modern Bantcay Seri.

Iṭāva-Pañcela A territorial sub-division of the Dudhai viṣaya (q.v.) mentioned in the Semra grant of the Candella Paramardi. The suffix *Pañcela* may be suggestive of five villages. It has bren identified with modern Etawa (24°12′ N, 78°6′ E). *Ep. Ind.*, IV.153 ff.

Iṭṭage A village in the Belvala-viṣaya (q.v.) mentioned in the spurious Kurtakoti copper plate of Cālukya Vikramāditya dated S.532. It is identified with Itgi in the Raichur district. *Ind. Ant.*, VII, 1878, 219.

Iṭṭhakāvatī A village in Magadha. Here was situated the Aruṇāvatī Vihāra where Sāriputta resided with a company of monks. *Peta A*, 67.

J

Jaḍera A village, identified with modern Jondra on the Seonath river, just outside the south-west boundary of the Janjgir Tahsil, Bilaspur district, Madhya Pradesh. It is mentioned in the Amoda plates (first set) of Pṛthvīdeva II (K.E. 900). *CII.*, IV no.91.

Jadūra A city adjacent to Rajauri or Rajorgarh in Alwar (27°34′ N, 76°38′ E) Rajasthan, mentioned by Al-Bīrūnī.

Jagaddala A great Buddhist centre of learning in the city of Rāmāvati in Varendrī or North Bengal. It is mentioned in the *Rāmacarita*. The exact site of Jagaddala-Mahāvihāra is, however, unknown. Sumpa located it in Orissa. According to the testimony of Sakya Śrībhadra of Kashmir it lay in West Bengal. There is a place called Jagaddala near Bhatpara on the Ganges, a centre of Brahmanical culture, about twenty-four miles to the north of Calcutta. There is nothing to prove that it was the original

place, but it is not impossible that after the destruction of Jagaddala, the Buddhist scholars made a settlement here and named it often the original site. The adjoining Kakinada was inhabited by southern Brahmins who named this place after their original village of the same name in Andhra.

Jagannātha-Nagara A city, identified with Jagannāthapuram which is same or a portion of the town of Cocanada in Andhra Pradesh, mentioned in an eastern Cālukya grant of Vīra-coḍa. *SII.*, I.39, 51-60.

Jagannathpur Middle Palaeolithic site on the Vaitaraṇī, district Keonjhar, Orissa.

Jagannātha-Purī Holy place, same as Purī (19°48′ N, 85°52′ E) in Orissa.

Jagapālapura A city in Madhya Pradesh mentioned in the Rajim stone inscription (1145 AD). *Ind. Ant.*, XVII.135 ff.

Jaggayyapeta A Buddhist site (16°54′ N, 80°05′ E) in Krishna district, Andhra Pradesh, situated at a distance of four miles from the confluence of the Krishna and the Paler. Like Amarāvatī the extensive remains of Jaggayyapeta have suffered ruthless destruction at the hands of the local people. Some Mauryan characters of the second century BC have been found on the remains of base slabs of the Great Stūpa (Mahācaitya).

Jāguḍa People of Uttarāpatha as reported in the Puranic lists of Janapadas whose territory lay around Ghazni in Southern Afghanistan. They are mentioned as Sahuḍa in Rājaśekhara's *Kāvyamīmāṃsā*, XVII. Hiuen-Tsang mentions Tsao-ku-l'a or Jāguda with capital Ho-si-na or Ghazna and Ho-sa-lo, i.e. Guzra or Guzaristan on the Helmund.

Jāhnavī Name of the Gaṅgā, derived from the mythical association of the river with sage Jahnu. *Vāyu*, XCI.54-58 and *Brahmāṇḍa* III.56.48, III.66.28.

Jahṇu-Āśrama Hermitage of the sage Jahnu which is said to have been situated at Sultanganj on the west of Bhagalpur in Bihar.

Jailam Same as the river Jhelum on which Addishtan or Srinagar in Kashmir stands. Though Vitastā and Jhelum are names of the same river, the lower course of which is specially called Jhelum, Al-Bīrūnī had preferred two separate names, as is indicated by his use of the term Biyatta to denote the former. According to him, "the Jailum rises in the mountain Haramakot (Haramukta, Haramukh), where also the Ganges rises, cold, impenetrable regions where the snow never melts or disappears. Behind them, there is Mahacin, i.e. Great China. When the Jailam has left the mountains, and has flowed two days journey, it passes through Addishtan. Four farsakh farther on it enters a swamp of one square farsakh. The people have their plantations on the borders of this swamp, and on such parts of it as they manage to reclaim. Leaving this swamp, the Jailam passes the town Ushkārā."

Jaipara A village identified with modern Jaipra, fifteen miles north of Kanker (20°15′ N, 81.52′ E) in Madhya Pradesh mentioned in the Tahankapur plate of Pamparājadeva (K.E.965). *CII.*, IV.597.

Jajāhuti Name of Jejākabhukti or Jejākabhukti or Jejabhukti (q.v.) as recorded by Al-Bīrūnī as a province corresponding to the Bundelkhand

region. Hiuen-Tsang refers to it as Chih-chi-to. According to Al-Bīrūṇi, 'marching from Kanoj towards the south-east, on the western side of the Ganges one may come to the realm of Jajahuti, 30 farsakh from Kanoj. The capital of the country is Kajuraha'.

Jājallapura A town, identified with Janjgir, the headquarters of a Tahsil of the same name in the Bilaspur district, mentioned in the Ratanpur stone inscription of Jājalladeva I (K.E.866) after whom the city was named. *Ep. Ind.*, I.32 ff., and *CII.*, IV.411.

Jājapura Known as Virajā-kṣetra after the presiding deity of the place, it was also a Buddhist site in Orissa where a good number of sculptural remains have been found.

Jajjamau A locality, 12 farsakh from Kanauj, between the Yamunā and the Ganges, referred to by Al-Bīrūnī.

Jajjanīr A locality in the Punjab region mentioned by Al-Bīrūnī.

Jalabālaka Mountain, same as the Vindhyas, as recorded in the *Abhidhānacintāmaṇi*, IV.

Jalajaḍḍa Modern Jalajodo near Talagaja in the Bolangir district, Orissa, mentioned in the Patna grant of Mahāśivagupta Yayāti. *Ep. Ind.*, XI.200.

Jalakut-Kubhaka A waterfall which seems to have formed in the flow of the Kanhan river near Jamalpani (ancient Jamalakheṭaka) in the Saoner taluka of the Nagpur district, mentioned in the Mahurzari plates of Pṛthvīsena II. *ABORI*, LIII.191ff.

Jalalpur Lower Palaeolithic site on the Godavārī at Nasik in Maharashtra.

Jālandhara A hill and a town (31°19′ N, 75°18′ E) on the Sutlej in the Punjab named after it. It was the territory of the ancient Trigartas. Hiuen-Tsang refers to Jālandhara as She-lan-ta-lo. Al-Bīrūnī refers to it as a country with capital at Dahmāla at the foot of the hill, 18 farsakh from Thanesar. It is a Śākta Pīṭha. According to the *Kālikā Purāṇa*, XVIII.51 the Devī is called Caṇḍī on Jālandhara hill whereon her breasts fell when Śiva carried her corpse. Other Purāṇas substitute Viśvamukhī or Lalitā for Caṇḍī as the presiding deity. *Matsya*, XIII.46, XXII.46; *Vāyu*, CIV.80; *Padma*, VI.4.19-20 and *Brahmāṇḍa* IV.44.95.

Jalaoikā Village identified with Kohaka, six miles north-east of Drug, Madhya Pradesh, mentioned in a Drug stone inscription *ICBP.*, 136.

Jaleśvara Holy place, now represented by a railway station of the same name in the Balasore district, Orissa. *SP*, 86.

Jamalakheṭaka Modern Jamalpani in the Saoner taluka of the Nagpur district mentioned in the Mahurzari plates of Pṛthvīsena II as situated in the division of the same name in the Kingdom of Surambi. *ABORI*, LIII.194.

Jamalgarhi A Buddhist site (34°19′ N, 72°04′ E) in Peshawar district, Pakistan, about eight miles to the north of Mardan and hardly eight miles to the west-south-west of Takht-i-Bahi. Among its extensive ruins the focus is a *stūpa*. The antiquities unearthed from different parts of the site

are overwhelming in number which include Kharosthi inscriptions, Kusāṇa coins, terracotta heads and copper and iron objects, besides hundreds of sculptures of stone and stucco, representing Jātakas, scenes from the life of Buddha and images of Buddha and Bodhisattvas.

Jambudvīpa Island continent, indicating both India (greater India including parts of Central and Western Asia) and the world, according to the Puranic cosmography and the Aśokan inscriptions. In the Pali Buddhist literature Jambudvīpa is sometimes the name of the Indian subcontinent which then included parts of Central Asia and is mentioned as the southern of the four island-continents constituting the world. In the Puranic conception it is one of the seven island-continents, surrounded by the salt sea. It is also called Sudarśana-dvīpa and described as low on the south and the north and highly elevated in the middle (*Mārkaṇḍeya*, LIV.12 f). It is supposed to be shaped like a lotus with mount Meru as its pericarp (*karṇikā*) and the *mahādvīpas* or *varṣas* entitled Bhadrāśva, Bhārata, Ketumēla and Uttarakuru as its four petals (*Brahmāṇḍa*, XLIV.35 ff; *Mārkaṇḍeya*, LV.20f and Nīlakaṇṭha on *Mbh.* VI.6.3-5). The elevated central region is styled Ilāvṛta or Meru-varṣa which is one of the nine divisions of Jambudvīpa. To the north of Meru are three *varṣas* (Ramyaka, Hiraṇmaya and Uttarakuru), to the south three (Bhārata, Kiṃpurusa and Hari) to the east one (Bhadrāśva) and to the west one (Ketumāla). The Jambudvīpa is circular in shape so that the northern most and southern most *varṣas* (Uttarakuru and Bhārata) are each shaped like a bow (*Matsya*, CXIII.32; *Brahmāṇḍa*, XXXV.33 and *Mbh*, VI.6.38).

Jambugāma, Jambugrāma A village near Campā where the Buddha halted during his last journey from Ambagāma to Vaiśālī. There was another village of the same name on the high road from Vaiśālī to Kuśīnagara. *Dīgha*, II.124.

Jambugrāma Modern Jamgaon near Kalibhanā mentioned in the Kalibhanā copper plate inscriptions of Mahābhavagupta I Janamejaya.

Jambukeśvara Holy place, same as Śrīraṅgam.

Jambulā River, probably same as the Jamai, a tributary of Betwa, mentioned in the Purāṇas. *GP.*, 119.

Jambupadraka A village, probably modern Jamda, eight miles west of Bamanghati in Mayurbhanj district, Orissa, mentioned in the Bamanghati grant of Raṇabhañja issued from Khijjiṅga (q.v.). *JASB*, XL.165-67, *Ep. Ind.*, XVIII.300.

Janasthāna A country in the Daṇḍaka forest of which Pañcavaṭī was a part. It is said to be four Yojanas in extent. *Rām*, III.21.20, III.30.5-6, VI.126.37-39; *Mbh*, III.147.33, III.277.42, IX.39.9; *Vāyu*, LXXXVIII.194 and *Brahma*, LXXXVIII.1.

Jandial A Buddhist site in the Taxila (33°40′ N, 72°50′ E) region which is situated at the suburb known as Kacchakot to the north of Sirkap (q.v.).

Jāṅgala People of Madhyadeśa according to the Puranic lists of Janapadas. Their territory was possibly the same as Kuru-jāṅgala which

extended upto the Sarasvatī, though the Jain writers locate it in North Pañcāla and the *Kalpadrukośa* identifies it with Kurukṣetra.

Jannatabad Another name of Gauḍa (Gaur, q.v.).

Janpa City, same as Campā (q.v.), mentioned by Al-Bīrūnī as situated about a distance of 30 farsakh from Patna.

Jantavura Dantapura or Jayantyāpura, a city in Kaliṅga, mentioned in the records of the Eastern Gaṅgas.

Jantugāma A village near Cālikā in the Cedī country. *Aṅguttara*, IV.354; *Udāna*, IV.1.

Japyesvara Holy place, probably same as Jalpesvara in the Jalpaiguri district, West Bengal. *SP*, 86.

Jarā A village in Jarā-*khaṇḍa* in the Rāḍhā-*maṇḍala* mentioned in a grant of Raṇastambha issued from Kodālaka. H.P. Sastri pointed out the existence of a village named Jara in the Hooghly district of West Bengal and of an influential body of cultivating middlemen who called themselves Sulki and traced their origin to a place called Kedālaka. *JBORS*, II.168-71.

Jarāsandhapura Same as Rājagṛha according to the *Kalpadrukośa*.

Jaṭodā A river passing through the Jalpaiguri and Cochbihar districts of West Bengal. The *Kālikāpurāṇa*, LI.87 says that it flows through Kāmarūpa.

Jattarur Same as Citrakūṭa or Chitor mentioned by Al-Bīrūnī.

Jaugada Archaeological site in Ganjam district, Orissa, where a full-fledged iron using culture has been found in the early historical period. It is also associated with the black-and-red ware as at Sisupalgarh.

Jaulian A Buddhist establishment in the Taxila (33°40′ N, 72°50′ E) region which flourished in the Kuṣāṇa period. The site is important for its well preserved monuments. It lay in the vicinity of Sirkap (q.v.).

Jaulipatana, Jaulipaṭṭaiā An administrative division around Jabalpur (23°10′ N, 79°59, E) mentioned in the Bheraghat stone inscription of queen Alhaṇadevī and the Jabalpur copper plate of Yasaḥkarṇadeva. *Ep. Ind.*, II.1-7.

Jaun Name of the river Yamunā as recorded by Al-Bīrūnī.

Jāvālipura Same as Jalor (25°22′ N, 12°58′ E) district in Rajasthan which was the seat of a branch of the Paramāras and the Cāhamānas.

Jāvālipura Same as Jabalpur (23°10′ N, 79°59′ E) in Madhya Pradesh mentioned in *Prabandhacintāmaṇi* (Tawney 161). It was probably the chief town of the Jauli-pattalā. *Ep. Ind.*, II.7ff.

Jawali Middle Palaeolithic site on the Amarja, a tributary of the Bhīmā, in northern part of Gulbarga district, Karnataka.

Jayakarmānta-Vāsaka The seat of the Khaḍga kings who ruled over Samataṭa mentioned in the Ashrafpur plates. The place has been identified with Badkamtā near Comilla in Bangladesh.

Jayaṅkoṇḍa-Cola (Sora)-Maṇḍalam An administrative division which comprised Paḍuvur-koṭṭam (a subdivision containing Paṅgala-nāḍu containing a village called Vaigavur), Palakuṇṛa-koṭṭam (covering Mandaikula-

nāḍu and Rājagambhīra Caturvedimaṅgalam), Tamaṇūr-nāḍu, Eyirkoṭṭam (q.v.) which contained Kanchipuram, Amūr-koṭṭam containing Amur-nāḍu and Adhirājendravalanāḍu. Roughly it corresponded to parts of North Arcot, South Arcot and Chingleput districts of Tamil Nadu. It is mentioned especially in the Cola and Vijayanagara inscriptions. Among places belonging to this large administrative division, Tellaiyur is identified with Tellur near Vellore, Kancipuram with the present one of the same name, Vaigavur with a village at the foot of the Tirumalai hill, Eyirkottam with Eyil in the Tindivanam taluka of the South Arcot district and Amurkottam with Amur or Ambur, a town in the Vellore subdivision of the North Arcot district. *SII.*, I. nos. 54, 67, 68, 72, 74, 88, 89, 127, 131.

Jayantī Holy place associated with the goddess of the same name in the Sylhet district, Bangladesh. *SP*, 86.

Jayantīpura Another name of Khāṇḍava-prastha as recorded in the *Vaijayantī*.

Jayantiyāpura A territory in the Kaliṅga country which was ruled by a branch of the Kadamba family.

Jayāpīḍapura Same as Jayapura, near the modern village of Andarkot, to the south of the Wular lake in Kashmir.

Jayapura A city mentioned in the Baripada museum plate of Devānandadeva. It may be same as modern Jaipur in Dhenkanal district, Orissa. *Ep. Ind.*, XXVI.74 ff; *JBROS*, XV.89, XVI.457 ff, XVII.17 and Bhandarkar's *List*, no. 2076.

Jayapura A village, same as modern Jitpur, six miles east of Nandod (21°54′ N, 73°34′ E), Gujarat, and about eight miles south-east of Toran. *Ep. Ind.*, XXV.pt.7.

Jayapura Seat of a minor Gupta dynasty in Bihar mentioned in the Panchobh copper plate of Saṅgrāma Gupta. It has been identified with modern Jayanagar (26°35′ N, 86°09′ E) near Lakhisarai in the Monghyr district, Bihar. *JBORS*, V.582 ff.

Jayapura Modern Andarkot on the left bank of the Jhelum about fourteen miles from Srinagar, in Kashmir, which was previously the capital of King Jayāpiḍa. It was surrounded by water and also called Dvāravatī in imitation of Kṛṣṇa's Dvāravatī. *RT*, IV 501-12.

Jayapura Viṣaya Modern Jeypore (18°52′ N, 82°38′ E) contiguous to the Ganjam district of Orissa, which was previously a native state. It is mentioned in the Cuttack Museum plates of Madhavavarman. It is also same as Jayakaṭaka-viṣaya of Koṅgoda-maṇḍala mentioned in the Dharakota plate of Śubhakaradeva.

Jayavana Modern Zevan in Kashmir. *RT.*, I.220; *Vikramāṅka* XVIII.70 and *Ain*, II.358.

Jayendra Vihāra A monastery in Kashmir which was situated near the present day Jama Masjid of Srinagar. Hiuen-Tsang resided in this monastery for two years. It was built by Jayendra, maternal uncle of king Pravarasena (6th century AD), who also constructed a colossal image of

Buddha. Its property was appropriated and it was destroyed by king Kṣemagupta. *RT.*, III.355, VI.171-75.

Jejākabhukti The Bundelkhand region of Madhya Pradesh, the country of the Candellas, named after king Jayaśakti who was also known as Jejjaka. Among its other other names mention may be made of Jijhoti, Jajhāoti, Jajhoti, Jajāhūti, Jejāhutī, Jejābhukti, Jejābhuktika and Chih-chi-to or Chi-ki-to (Chinese).

Jetavana One of the royal gardens, a favourite retreat of the Buddha, situated in the suburb of Śrāvastī, which eventually developed into a Buddhist centre. *Dīgha*, I.178; *Papañcasūdanī*, I.60-61 and *Sumaṅgalavilāsinī* II.407.

Jettuttara One of the twenty famous cities of ancient India mentioned in the *Abhidhānappadīpikā*. It was near Chitor in Rajasthan. In the *Vessantara Jātaka* (no. 547) it is mentioned as a city of the Sibi kingdom. It was evidently the Jattararur of Al-Bīrūnī (Sachau I.202), the capital of Mewar.

Jhangar Culture represented at the site itself, in phase III at Chanhu-daro in Sind. Its exact chronological horizon is unknown. Stratigraphically it is later than Jhukar (q.v.).

Jhārikhaṇḍa Territory covering parts of the Mayurbhanj and Keonjhar districts of Orissa, the Hazaribagh, Santal Parganas and Giridhi districts of Bihar, Purulia and Bankura districts of Bengal. It is mentioned in Sumpa's *Pag-sam-jon-zang*.

Jhogda Site of the Māṅkeśvara temple in the Nasik district Maharashtra.

Jhukar Culture met with at Jhukar, Lohumjo-daro and Chanhu-daro. Period II in Sind overlapping in the last phase of the Harappan occupation and the culture of a people who succeeded the Harappans. The culture was characterised by flimsy housing made of matting walls on brick-floors, a distinctive painted pottery and a miscellany of objects, which serve at best to emphasise the difference with Harappa.

Jiāvatī A *pattalā* or administrative division mentioned in the Basahi grant Gāhaḍavāla Madanapāla. It corresponded roughly to the Bidhuna Tahsil of the Etawah district, Uttar Pradesh. *JASB*, XLII (1).314ff. and *Ind. Ant.*, XIV.101-04.

Jijjika Village same as modern Jirjingi in Tekkali in the Ganjam district, Orissa. *Ep. Ind.*, XXV.281, 286.

Jīrnadurga A fort in Junagarh (21°31′ N, 70°36′ E) on the outskirts of the Damodar-ghat and on the rising slope of the Girnar mountain. *Ep. Ind.*, XXIV. 221.

Jiwanri Cairn-burial site situated on the sea coast of Markran in South Baluchistan, about sixty km south-east of the famous Harappan site Sutkagendor. Copper implements, silver rings and scraps of iron as well as coarse dull red ware articles have been found from a few cairns belonging to this place.

Jñātṛka The tribe in which Lord Mahāvīra was born. They had their seats at Kuṇḍapura or Kuṇḍagrāma and Kollaga, the suburbs of Vaiśālī (q.v.).

Jogeśvarī A Buddhist centre now represented by Jogeswari between the Churchgate and Borivili Railway Stations in the suburban line of the western railway. It contains Buddhist caves belonging to the second half of the eighth century.

Jolora-Vihāra A Buddhist monastery, the site of which is identical with Zolur in Zaingir Pargana in Kashmir. *RT.*, I.118.

Jorwe Chalcolithic site on the Pravara in the Ahmadnagar district, Maharashtra. Here excavations have yielded similar assemblage as found in Nevasa (q.v.). Among the finds flat celts and bangles of copper deserve special mention.

Junnar Derivative of Jurna or Jīrṇa Nagara, meaning an old town, it lies on an ancient trade route which ran through the narrow pass of Nanaghat to Kalyana (19°10′ N', 73°53′ E) about fifty miles from Poona in Maharashtra. The largest concentration of the rock-cut caves is on four distinct hills in various directions but within a radius of three miles from the town. The caves number over 140 excluding cistern. The main group, consisting of 30 caves, is on the Sulaiman hill, about three miles north-east of the town.

Junninagara City, probably identical with Junnar (19°10′ N, 73°53' E), about fifty miles north of Poona, Maharashtra. *Ep. Ind.*, XXV.168.

Jurāḍā Village, either modern Jaraḍā or Surada in the Ganjam district, Orissa. *Ep. Ind.*, XXIV.18.

Juṣkapura Modern Zukur near Nasim Bagh to the north of Srinagar in Kashmir, mentioned in the *Rājataraṅgiṇī* (I.168-73) as founded by the Kuṣāṇa king Juṣka.

Jvālā, Jvalantī Probably same as Jvālāmukhī in the Kangra district, Himachal Pradesh, *SP*, 86.

Jvālāmukhī A holy resort of the Mother Goddess mentioned in *Devi Bh.* VII.38.6. It is an ancient site in the Dera Gopipur Tahsil of the Kangra district, Himachal Pradesh, situated on the road from Kangra to Nadaun. It is celebrated for the temple of the goddess Jvālāmukhī.

Jyeṣṭheśvara Modern Jyethir on the Dal lake near Srinagar in Kashmir which was once famous for a Śiva temple erected by king Gopāditya. Stein in his note on *RT.*, 1.113 states that there are three places in Kashmir called Jyeṣṭheśvara. *RT.*, 1.124 says that here Jalauka, son of Aśoka, built the oldest temple of Kashmir.

K

Kabākānān Also known as Kizkānān it was same as Kikan, modern Kelat (25°21′ N, 64°03′ E) in Baluchistan, which was in the tenth century

the capital of the kingdom of Quzdar (q.v.). It was mentioned by Ibn Hauqal. Elliot, I.38-39.

Kabulistan The Kabul country which lay more to the north on the frontier of Bamiyan. The ninth century historian Ya' qubi said that the chief city of this region was known as Jurwas while Istakhri in the next century gave the name as Ṭabān-Kabul.

Kaccha Same as modern Kutch, (22°35'-24°00'N, 69°40'-71°20'E) the earliest distinct mention of which is found in the Junagarh rock inscription, dated AD 150, of the Mahākṣatrapa Rudradāman. In the *Mbh*, and the *BṛS* the Kacchas are mentioned as a southern people. In the Jain *Bhagavatī* Koccha or Kaccha is mentioned as one of the sixteen Mahājanapadas. In the Puranic lists of Janapadas as well as in the *Kāvyamīmāṃsā*, XVII, the people of Cutch are mentioned as Kacchīyas.

Kacchella People of Kutch and Saurashtra.

Kacchippedu Same as Kāncipuram (12°50' N, 79°45' E) in Tamil Nadu mentioned in the Cola records. *SII.*, I, 113 ff.

Ka-Chu-Wen-Ki-Lo Kajaṅgala-maṇḍala (q.v.) or Kankjol near Rajmahal (25°03' N,87°53' E) mentioned by Hiuen-Tsang. Here he saw six or seven Buddhist monasteries which contained over three hundred brethren. "In the northern part of the country, not far from the Ganges was a lofty belvedere built of stone and brick. Its base was broad and high, and its artistic ornamentation was exquisite."

Kaḍaikottur A village mentioned in a cave inscription at Tirumalai. *SII*, I. 195.

Kadalur See under Kongal-deśa.

Kadambagiri A village mentioned in the Ritha copper plate inscription (sixth century AD) of Bhavattavarman. It has been identified with Kalamba in the Yeotmal district of Maharashtra. *Ep. Ind.*, XIX. 100ff.

Kadambaguhā A village in the Malwa region mentioned in the Bilahri stone inscription of Yuvarāja II and also in a Ranod inscription. It is probably same as Kadambapadraka, belonging to Upendrapura-maṇḍala, mentioned in a grant of Paramāra Naravarmadeva. Kielhorn identifies it with Kadwaha, about six miles to the south of Terahi near Ranod, *Ep. Ind.*, I.251 ff. XX.105ff., CII.IV. 208-09.

Kādiyur Village in Puligere Viṣaya (q.v.). It is modern Kalash, six miles south west of Lakshmeshvar in Dharwar district, Karnataka. Kalash ins. *Ep. Ind.*, XIII. 329.

Kādohā A village in the Paniuli *viṣaya* (q.v.) mentioned in the Garra grant (a) of the Candella Trailokyavarman. It is modern Kadoa (24°48'N, 79°52' E), just south of Garra in the Chhatarpur district of the Rewa division, Madhya Pradesh. *Ep. Ind.*, XVI. 272-77.

Kaḍumbiḍugu-Śeri A village mentioned in a Cola inscription on the south base of the Shore temple at Mamallapuram. *SII.*, I, 66.

Kaikeya People of Uttarāpatha mentioned in the Puranic lists of Janapadas who lived near the Jhelam and had their capital at Girivraja, modern Girjak or Jalalpur on the Jhelam.

Kailāsa A peak of the Himalayas 22,000 feet above the sea-level and twenty-five miles north of the Mānasa lake. The Kailāsa range runs parallel to the Ladakh range, fifty miles behind the latter. It is the Kangrinpoche of the Tibetans. It is known to the Jains by the name of the Aṣṭāpada mountain. Its other names are Vaidyutaparvata, Bhūteśagiri, Hemakuta etc. *Mbh.*, III.139.41, 153.1, 158.15-18., *Matsya*, CXXI. 2-3., *Brahmāṇḍa*, IV. 44-95 and *JUPHS*, IX. 168-80.

Kajaṅgala Kankjol near Rajmahal (25°03′ N, 87°53′ E) which was mentioned by Hiuen-Tsang as Ka-chu-wen-ki-lo (q.v.). Sandhyākara Nandī has referred to the Kajaṅgala-maṇḍala. The *Vinaya Piṭaka* mentions it as the eastern frontier of Āryāvarta. Narasiṃhārjuna, king of Kayaṅgala-maṇḍala, is said to have joined Rāmapāla in his expedition against Varendrī.

Kajūrāha Same as Kharjuravāhaka or Khajuraho mentioned by Al-Bīrūnī as the capital of Ja jāhuti (q.v.) or Jejākabhukti in Bundelkhand, Madhya Pradesh. According to him it was 30 farsakh to the south east of Kanauj.

Kāka A tribe of Madhya Pradesh mentioned in the Allahabad inscription of Samudragupta. They must have been an ancient tribe since they are mentioned in the *Mbh.*, VI. 9. 64. Their territory seems to be was either Kakupur near Bithur or Kākanāda, i.e. Sanchi in Madhya Pradesh.

Kakaḍādaha Modern Kakadwa (24°28′ N,78°42′ E), a little to the south-east of Vaḍavāda (Bedwara, q.v.) in the Lalitpur subdivision of the Jhansi district, Ūttar Pradesh, mentioned in the Garra grant of the Candella Trailokyavarman. *Ep. Ind.*, XVI., 272-77.

Kākanāda The earlier name of Sanci (q.v.) mentioned in the Aśokan and Gupta inscriptions found at Sanci which refer to Kākanādaboṭamahāvihāra. *CII.*, III.30ff., 260ff, Sircar, *Sel. Ins.*, 7ln.

Kākandi Birthplace of the ninth Jain Tīrthaṃkara Puṣpadanta or Suvidhi. It has been identified with Kakan in the Monghyr district, Bihar.

Kakareḍikā Town, identified with modern Kakrehi (24°55′ N, 81°12′ E) in Madhya Pradesh, at the head of Mamani-ghat leading westwards towards Banda, Kalinjar and Mahoba, mentioned in the inscriptions of the Mahārāṇakas who were feudatories of the Cedis and subsequently of the Candellas. *ASR*, XX.145ff, *Ind. Ant.*, XVII.224ff.

Kākatīpura Homeland of the Kākatīyas of Waṛangal which has not been identified. There are, however, villages called Kākati-khaṇḍi and Kākati-pallika in the Visakhapatnam and Ganjam districts. Ganga Sāhaṇi, a feudatory of Kākatiya Rudrāmbā, who ruled in the Cuddapah district, called himself a prince of Kākatīyapuram.

Kākayara-Deśa Modern Kanker (20°15′ N, 81°32′ E) at the junction of the Durg and Bastar district, Madhya Pradesh, mentioned in the Rajim inscription of Jagapāla, an officer of the Kalacuri Pṛthvīdeva II. *Ind. Ant.*, XVII.137, 140.

Kākeyanūru Modern Kaknur, eight miles north by north-east of Konnur,

Navalgunda subdivision, Dharwar district, Karnataka. Konnur CP of S.782, *Ep. Ind.*, VI.29.

Kakkarapatta A township of the Koliyans (q.v.). *Aṅguttara*, IV, 281ff.

Kakoria Chalcolithic site located on the Chandraprabhā in Varanasi district, Uttar Pradesh. It has both a cemetery and a habitational area. The entire accumulation is of a single culture complex, although it has been divided into three phases.

Kakubhagrāma Modern Kahaum in the Dewaria tehsil in the Gorakhpur district, chief town of the Salampur-Majhauli Pargana, Uttar Pradesh.

Kakudmatī River rising from the Sahya. It is same as Koyanā which falls into the Krishna near Karad in Satara district, Maharashtra. *Padma*, VI.113.25.

Kakutthā River, same as the modern Kuku, which formed the dividing line between Kusinārā and Pāvā. It was the Cocouthes of the classical writers. Some scholars identify it with modern Ghāgī, a small stream flowing into the Little Gaṇḍak, about two miles to the west of Chitiyaon in the Gorakhpur district. *Digha*, II.129, 134ff. and *Udāna* VII.5.

Kālagiri Khampana Modern Kalgiri in the Khanapur Taluka (15°42′ N, 74°35′ E) of the Belgaum district, mentioned in the records of the Kalyaṇi Cālukyas as part of Palasiga Viṣaya (q.v.). *SMHD*, I.26 and *JBBRAS*, IX.249, 266, 278.

Kālahasti A coastal town (13°45′ N, 79°44′ E) surviving in its ancient name in the Chittoor district, to the south of Nellore, Andhra Pradesh.

Kālakaleśvara Holy place, about ten miles from Kalvan, in the north-west of Nasik district, Maharashtra, mentioned in Paramāra records. *Ep. Ind.*, XIX.68-75.

Kālakavana A forest near Allahabad, traditionally regarded as the eastern boundary of Madhyadeśa.

Kalandakagāma A village near Vaiśālī. *Milinda*, 170 and *Vinaya*, III. 11-21.

Kālañjara, Kāliñjara Modern Kalinjar (25°05′ N, 80°22′ E) in the Banda district, Uttar Pradesh. Kālañjara-*maṇḍala* is described as a subdivision of the Kānyakubja-*bhukti* in the Barah copper plate of Bhojadeva (*Ep. Ind.*, IV.284, XIX.18; *JBBRAS*, XVIII.284) which roughly corresponded to the northern Bundelkhand region. The mountainous tract (Kālanjarādri) and the fort of Kālañjara, which according to Nijamuddin (*TA* 14) "had no equal in the whole country of Hindustan for strength and impregnability", and according to Al-Bīrūnī (Sachau, I.202) one of the most famous fortresses of India, was the stronghold of the Candellas of Jejākabhukti whose inscriptions were issued from this place and who styled themselves as Kālañjarādhipati. (*Ep. Ind.*, I.217, IV.153 and *IGI* VI.349, etc.) The fortress of Kālañjara has been described in the *Ain*, II.159 as "situated on a heaven reaching hill. It contains many temples and an idol is there called Kāla Bhairava, 18 cubits high, of which marvellous tales are related. Springs rise within the fort and there are many tanks." A second Kālañjara situated on the frontiers of Kashmir is mentioned by

Kalhaṇa and Firishta where Khwaja Ahmed, the Vazir of Sultan Mahmud, was imprisoned for eighteen years.

Kalañjiyam A village in the North Arcot district mentioned in the inscriptions of the Vijayanagara kings found at Virinchipuram *SII.*, I.83.

Kalasa Modern Kalash near Poona. Poona CP, *QBISM*, VIII.165.

Kalasapura Indian name applied to the south-east of Prome near the mouth of the Sittang in Burma. *SGAMI*, 319.

Kalasigāma Birth-place of king Menander (*Milinda*, 82-83) which lay in Alasanda (q.v). It has been identified by Rhys Davids with Marisi found on a coin of Eukratides which has been located in the islands of the Indus. Geiger wants to locate it in the Kabul region.

Kaldevanhalli Middle Palaeolithic site on the Hunsgi Nala in Shorapur Taluk, Gulbarga district, Karnataka.

Kalegaon Middle Palaeolithic site on the Godavari in the Ahmednagar district, Maharashtra.

Kālī River which flows through the Saharanpur district of Uttar Pradesh. There is also another river called Kali-Sind which falls into the Chambal. *Matsya*, XXII.20; *Vāmana*, LVII.79 and *IGI*, XXII.102.

Kalibangan Originally a pre-Harappan settlement with mud-brick fortification, on the southern bank of the Ghaggar in Ganganagar district, Northern Rajasthan which had developed Harappan characteristics in course of its growth. Here are two mounds and in both of them pre-Harappan and Harappan occupations may be traced. The Harappans have in fact used the pre-Harappan wall to raise their fortifications. Pottery shows an overlap between the pre-Harappan and Harappan wares at both the mounds. The city contains thoroughfares but no drains. Unlike Harappa, at no place was the fortification wall integral with any of the platforms within the citadel. A noteworthy feature of the houses was the occurrence of oval or rectangular fireplaces at different levels.

Kālindī Another name of the Yamunā. *Padma*, I.29.1.

Kaliṅga Ancient *janapada* mentioned by Pāṇini, IV.1-170 and Baudhāyana, I.1.30-31. According to the epic tradition the country of the Kaliṅgas comprised the whole coast from the river Vaitaraṇī in Orissa (*Mbh.*, III. 114-4) to the borders of the Andhra territory. The southern boundary was not well-defined. It reached Yellamanchili and Chipurupalle in Vizgapatam District and at times even Piṣṭapura (q.v.) or Pithapuram, north-east of Godāvarī but not the river itself which flowed through the Andhra country. According to Pargiter Kaliṅga consisted properly of the plain between the Eastern Ghats (Mahendra range) and the sea (cf. *Raghuvaṃśa*, VI.56). In Hiuen Tsang's time Kaliṅga occupied a much smaller area. It was distinguished from Wu-t'u (Orissa) and Kung-yu-t'o (Koṅgoda in Ganjam District) and An-to-lo (Andhra or Veṅgī) in the south and seemed to have embraced parts of the Ganjam and Vizagapatam Districts. According to the Jātakas the capital of Kaliṅga was Dantapura (q.v.). The *Mbh.*, XII.4.3 refers to Rājapura (q.v.) as its metropolis. Other

cities of Kaliṅga were Siṃhapura (q.v.), Kāñcanapura (q.v.) and Śrīpura (q.v.).

Kaliṅgam Country between the Godāvarī and Mahānadī rivers mentioned in the Cola inscriptions. See under Kaliṅga. *SII*, I.63ff.

Kaliṅganagara City which lay between modern Mukhaliṅgam in the Ganjam district and Srikakulam in Andhra Pradesh, the capital of the Eastern Gaṅgas. Ptolemy, VII.1.93 mentioned it as one of the inland cities of the Maisoloi. The name survives in the Kalingapatnam (18°20′ N, 84°10′ E) in Andhra Pradesh.

Kāliyūr-Kottam A district containing subdivisions like Ogara-nāḍu, Virappedu-naḍu, etc. mentioned in the Cola records. It corresponded to the Chingleput district of Tamil Nāḍu. A city called Kaliour is mentioned in Ptolemy, VII. 1.91 as an inland city of the Paralia of the Soretai or Soringoi (Cola) *SII.*, I. 115ff and *ARE*, II.27.

Kalladuppur, Kalleḍuppur Village in Kāliyur-Koṭṭam (q.v.) which lay somewhere in the Chingleput district, Tamil Nāḍu, mentioned in the Cola records. *SII.* I.114ff.

Kaḷḷaṃbādi Modern Kanamadi in the Athni Taluka, Belgaum district. Hanwad ins. of. S.976, *Ind. Ant.*, XIX.273.

Kallaṅgoda Modern Kallagoḍu in the North Kanara district mentioned in the Gudnapur grant of Ravivarman. *Śrīkaṇṭhikā*, 63.

Kallavana Same as modern Kalavan, a taluka in the Nasik district, mentioned in a charter dated AD 595 of the Kalacuri king Śaṅkaragaṇa found at Ahbona in the Nasik district.

Kālodaka Lake on the mountain Haramukuṭa, i.e. Harmukh, an extension of the Himalayas in Kashmir, which is the source of the river Kālodakā. *Mbh.*, XIII.25.60, *Visnu D.S.*, LXXXV.35.

Ka-Lo-Tu Chinese name of the river Karatoyā.

Kalpagrāma Modern Kalpi in Uttar Pradesh where the temple of Varāha is situated. *Varāha*, CLXVI.12.

Kalpoḷe Modern Kalholi in the Gokak taluka, (16°11′ N, 74°52′ E) Belgaum district Karnataka. It is mentioned in the records of the Kalyāṇī Cālukyas. *JBBRAS*, X.220.

Kaluceruvulu A village, which probably lay in the Guntur district, mentioned in the Eastern Cālukya grants. *SII*, I.43.

Kalūrapura Town on the Koleru lake probably from which place the Eastern Cālukya king Jayasiṃha issued his Gudivada plates in his 18th regnal year. *Ep. Ind.*, XXXI, 29.

Kalwan A site which has been located on the Maragala spur about 1.25 miles south-south-east of the Dharmarājikā-stūpa (q.v.) in Taxila. Its ancient name was Caṇḍaśila. This site is studded with numerous Buddhist objects.

Kalyāṇa-Kaṭaka A locality in Kanauj mentioned in the Gujarata chronicles.

Kalyāṇapura Modern Kalampor in the Sukru Pargana (33°48′ N, 74°54′ E) in Central Kashmir valley.

Kalyāṇa, Kalyāṇapura Capital of the western Cālukyas which has been identified with Kalyāṇī, a town surviving in the same name (17°53' N, 76°59' E) in Karnataka.

Kāmagiri Same as the Kāmākhyā-tīrtha in Gauhati, Assam, where the genetal portion of Sati fell when her corpse was carried by Siva. *Brahmāṇḍa*, IV.39.105., *Bhāgavata*, V. 19.16., *Devī Bh.*, VIII.11.11. and *Kālikā*, XVIII.42ff.

Kamakapalli A village in the vicinity of Sirsi in the North Kanara district mentioned in a grant of the Kadamba ruler Kṛṣṇavarman II. *Analecta*, 1945,235 ff.

Kāmākhyā Site of the Temple of Tripurabhairavī on the beautiful Nīlācala hill over hanging the Brahmaputra river, about two miles from the Gauhati railway station in Assam. It was also called Kāmagiri (q.v.). *Kālikā*, LXIV.2 and *Devī Bh.*, VIII.11.11.

Kāmakoṣthaka Kāmakoṭi Holy resort of the goddess Tripurasundarī or Kāmākṣī in Kanci which is one of the fifty Pīṭhas of Lalitā. *Brahmāṇḍa*, IV.5. 6.10, IV.40.16, IV.44.94 and *Bhāgavata*, X.79.14.

Kamalapādam A village which probably lay in the North Arcot district, Tamil Nadu, mentioned in the records of the Vijayanagara kings. *SII.*, I.83.

Kamarpal Lower Palaeolithic site on the Burhabalang (Buḍi-Balam) in the Mayurbhanj district, Orissa.

Kāmarūpa Name of Assam proper, i.e. the Brahmaputra valley. According to the *Yoginītantra* Kāmarūpa included the country lying between the Karatoyā and the Dikhu from west to east with the mountains of Kanjagiri in the north and the junction of the Brahmaputra and Lākhyā rivers in the south, that is to say it comprised roughly the Brahmaputra valley, Bhutan, Rangpur, Cooch Behar; the north-west of Mymensing, and possibly the Garo hills. Hiuen-Tsang estimated Kia-mo-lu-po to be more than 10,000 li or about 1,667 miles in circuit. According to Cunningham this shows that at that time it must have comprised the whole valley of the Brahmaputra river, together with Kusa-Vihara and Bhutan. The ancient capital of the country, which was known as Prāgjyotiṣapura is generally taken to have stood somewhere near the modern town of Gauhati.

Kāmbalaūli Modern Kamol, west of Talaja on the Setramji river in the south-east of Kathiawar, mentioned in the Timana grant of the time of Caulukya Bhīma II. *Ind Ant.*, XI.337-40.

Kamberikhon The third one of the five mouths of the Ganges as recorded in Ptolemy, VII.1.18,30. It is said to represent the Kobbadak or Kabadak (Kapotākṣa), the Cobbaduck of Rennell's map which flows past Jhinkargaccha in Jessore district, Bangladesh. A more plausible identification would be with the Kumāra (Kumāraka) river which issues out of the Mathābhāṅga branch of the Padmā and joining the Gorai ultimately empties itself into the Haringhata estuary and the Arialkhan.

Kāmboja Northern tribe mentioned in later Vedic literature. Their

territory has not been satisfactorily identified. Yāska (*Nir*, II.2) refers to the speech of the Kambojas as differing from that of the others. They were later settled to the north-west of the Indus and were known as Kambujiyas in the old Iranian inscriptions. One of their important settlements lay near Kandahar as the Aramaic version of the Shar-i-kuna inscription of Aśoka appears to have been meant for them. Kāmboja is mentioned as one of the sixteen Mahājanapadas in the Jain texts. The medieval work entitled *Śaktisaṅgama-tantra* locates the Kāmboja country between the Pir Panjal range in Kashmir and Khurasan, and apparently to the south and south-east of the Balkh region in Northern Afghanistan.

Kambyson The western one of the five mouths of the Ganges mentioned by Ptolemy. It stands for Sanskrit Kapiśā mentioned by Kālidāsa which may be identified with modern Kāsāi which flows past the Midnapur district of West Bengal.

Kāmeśvara Holy resort of the Mother Goddess at Karon in the Balia district, Uttar Pradesh. *SP*, 87.

Ka-Me-Lu Chinese name of Kāmarūpa, Watters, II.185f.

Kāmika A sacred place where the Gaṇḍakī river joins the Devikā. *Varāha*, CXLIV.84-85.

Kammakūra Modern Kamarur in North Kanara district mentioned in the Gudnapur inscription of Ravivarman. *Śrīkaṇṭhika*, 63.

Kammāsadamma A township in the Kuru country. In the *Divyāvadāna*, 515 it is called Kalmāsadamya. *Dīgha*, II.55, 290; *Majjhima*, I.55, 501, II. 26; *Saṃyutta*, II.107ff.; *Aṅguttara*, V.29f and *TherīA* II.483.

Kāmpilya Capital of South Pañcāla identified with modern Kampil on the old Ganges between Budaon and Farrukhabad. *Mait. Sam.*, III.12.20; *Taitt, Sam.*, VII.7.19.1; *Taitt. Br.*, III.9.6; *Śat. Br.*, XIII.2.8.3; Kāśikā on *Pāṇ*, IV.2.121; *Mbh.*, I.138.73-74; *Rām* I.33.19; *Jāt.*, II, 214, III.79, 329, V.21, VI.391; *Ava. Nir.*, 383 and *Uttarādhyayana*, XVIII.

Kāmpilya Modern Kampli on the southern bank of the Tuṅgabhadrā in the Harpet taluka of the Bellary district. *SII.*, III.194.

Kāmraj Moder Sardi in Kashmir, sacred to the goddess Śāradā, mentioned in the *Ain*, SP.87.

Kāmru, Kamrud Name of Kāmarūpa as recorded by the Muslim historians in the sense of the central town of the country which comprised a part of north Gauhati.

Kamtā Name of the Brahmaputra region of Assam as a whole, used by the Muslim historians who spoke of Kāmarūpa and Kamtā sometimes as synonymous and sometimes as two kingdoms. *Gait, HA*, 42-43 and *KS.*, (intro) 28-32.

Kāmyakavana A forest on the banks of the Sarasvatī where the Pāṇḍavas went from the Dvaitavana. *Mbh.*, III.36.41 and *Vāmana* XLI.30-31.

Kanagora Same as Kānyakubja or Kanauj in the Farrukhabad district, Uttar Pradesh, mentioned in Ptolemy, VII.1.53.

Kaṇakavāhinī River in Kashmir which is now called Kankanai flowing past Buthser. *RT.*, I.149-50.

Kaṇakavalli A village in the Paṅgala-nāḍu (q.v.) mentioned in an inscription found on the inner wall of the Perumal temple at Śorapuram near Vellore in North Arcot district.

Kanakhala Site where Rudra destroyed Dakṣa's sacrifice on the Ganges about two miles from Hardwar. There are other holy places bearing the same name on the Narmadā and at Mathura and Gaya.

Kaṇaṃbaḍe-300 Mentioned as Kaḷḷambadi in the Kaḷyāṇī Cālukya records, it is modern Kanamodi in the Athani taluka of the Belgaum district. It is referred to in a Yādava inscription from Kokatnur dated S.1157.

Kāñcanapura Capital of Kaliṅga-Janapada according to *Prajñāpanā* 37.

Kāñci Holy resort of the Mother Goddess on the Kopai in the Birbhum district, West Bengal *SP*, 87.

Kāñcipura Modern Conjeevaram (12°50′ N, 79°40′ E) in the Chingleput district, the capital of the Pallavas, on the river Palar, about forty-three miles south-west of the Madras city. Its earliest mention is met with in Patañjali's *Mahābhāṣya*, IV.1.4, IV.2.2. The western and eastern parts of the city are called respectively as Śiva Kāñci and Viṣnu Kāñci. There is also a Jain Kāñci called Tirupparutti-kunram. It is a city of temples, among which architecturally the most important is the temple of Kailāsanātha in which we have the first example of the unified design of a temple-complex with many adjuncts that are to characterise the full-fledged *draviḍa* temple. The Vaiṣṇava temple known as the Vaikuṇṭha Perumal is also important from architectural point of view. The Mukteśvara, Mataṅgeśvara and Kāmākṣī temples are also celebrated. According to Hiuen Tsang Kan-chih-pu-lo, the capital of the Ta-lo-pi-tu (Draviḍa) country was 30 li in circuit. The region is mentioned by Ptolemy, VII.1. 2 as Arouarnoi or Aruvānāḍu, and the city itself as Nandipatna or Pandipatna, i.e. Kāñcipattana.

Kāndā-Doṅgara Administrative division mentioned in the Rajim stone inscription of Pṛthvīdeva II which may be the southern portion of the former Bindra-Navagadh Zamindary in Madhya Pradesh. *CII.*, IV.453.

Kandahat A fortified city in Gujarat mentioned by Ibn Athir Mahmud. It has been identified by W. Haig with the island of Beyt Shankhodhar, an islet at the north-west corner of Kathiawar, by Buhler with Kanthkot in east Cutch, by Wastson with Gandhvi on the Kathiawar coast a few miles north-east of Miani, by Weil with Gandhar in Broach on the mouth of the Dhādhar river and by Elliot with Khandadar at the north-western angle of Kathiawar.

Kandalia Middle Palaeolithic site on the Khadkai, district Mayurbhanj, Orissa.

Kaṇḍarādityam A village in the Trichinopoly district, Tamil Nadu. Sewell, *List*, I. 265.

Kandarapura Capital of the Ānanda kings of Andhra region. It was probably situated in the vicinity of modern Chezarla in the Guntur district as is indicated from the inscriptions of the Ānandas.

Kaṇḍaravāḍa A village near Jabalpur (23°10′ N, 79°59′ E) mentioned in the Jabalpur stone inscription of Jayasiṃha. *CII.*, IV.333.

Kāndāse(hva)ra Modern Sehawa or Sihoa in the Raipur district situated to the east of Kanker (20°15′ N, 81°32′ E) or Kākayaradeśa (q.v.) in Madhya Pradesh mentioned in the Rajim inscription of the time of the Kalacuri Pṛthvīdeva II. *Ind. Ant.*, XVII.137.

Kandavalāhāra Viṣaya An administrative division which was probably to the south of Navsāri (21°07′ N, 73°40′ E), Gujarat.

Kaṇḍeṛuvāḍi Viṣaya A district which lay in Andhra Pradesh mentioned in the Eastern Cālukya grants. *SII.*, I.38ff.

Kandivli Middle and Upper Palaeolithic site in the suburbs of Bombay.

Kandugal A village in Kanna Viṣaya (q.v.), modern Kandagal in the Hungund Taluka of the Bijapur district, Karnataka, mentioned in a copper plate from Hyderabad. *Ind. Ant.*, VI.76.

Kandvaho Town mentioned by Al-Bīrūnī as lying on the road from Dhara towards the Deccan. It might be same as the Kognabanda of Ptolemy and is identical with the present town of Khandwa (21°50′ N, 76° 23′ E) in the district of the same name in Madhya Pradesh. *ASR*, IX.113.

Kanḥagiri Same as Kṛṣṇagiri or Black Mountain which is often identified with the Karakorum.

Kanheri The ancient Kṛṣṇagiri (19°12′ N, 72°54′ E), in the suburbs of Bombay which contains the largest number of rock-cut caves straggling on a single hill. The caves are small and consist of a court with a recess in one of its side-walls over a cistern, a raised pillared *verandah* approaching from the court by a flight of steps. The hall in larger caves has a few cells by its sides. A few of these caves have on their walls a dazzling profusion of reliefs mostly of Buddha. Excavated in the reign of Yajña Sātakarṇī, the *Caitya-gṛha* (Cave 3), with a high screened verandah, is an extremely clumsy and crude copy of that of Karla.

Kanhairī Deśa Territory mentioned in the Yādava records which included modern Chalisgaon Taluka (20°33′ N, 75°10′ E) of the former of East Khandesh district and parts of the Aurangabad and Bhir districts, Maharashtra. *Ep. Ind.*, XXV.209.

Kaṇiṣkapura A city in Kashmir which has been identified with modern Kanespore in the vicinity of Baramula. It is said to have been built by Kaṇiṣka. Later on King Lalitādītya constructed here a huge Vihāra with a Stūpa *RT.*, I.168-69, IV.188.

Kañjiā A village in the Dijjina-*viṣaya* (q.v.) or Dinajpur in North Bengal mentioned in the Subhaṅkarapāṭaka grant of the Kāmarūpa king Dharmapāla *KS*, 146-67.

Kaṅkagrāma A *bhukti* or province of ancient West Bengal. The central place of this *bhukti* was either Kankjol near Rajmahal (*Ep. Ind.*, XXI.214) or Kagram in the Bharatpur P.S. of the Murshidabad district. It included parts of the Birbhum and Murshidabad districts and was extended on the one hand towards the Santal Parganas and on the other towards Purnea. The Kaṅkagrāma-bhukti included a number of administrative areas styled

vithi. The *dakṣiṇa-vithi* or southern part embraced Uttara Rāḍhā (Northern Rāḍhā) or at least that portion of it which was watered by the river Mor.

Kaṅkem Modern Kanki on the river Krishna about three miles south-east of Karhad, the ancient Karahāṭaka-viṣaya (q.v.), Maharashtra. Karhad CP of S.880. *Ep. Ind.*, IV.281.

Kannadige Modern Bavangi in Athni taluka, Belgaum district, Karnataka. Hanwad ins. of S.976, *Ind. Ant.*, XIX.273.

Kannakara Same as Karṇāṭaka. This name is mentioned by Al-Bīrūnī.

Kannakucci Name of Kānyakubja as recorded in the Cola epigraphs.

Kaṇṇakujja Sanskrit Kānyakubja, identified with Kanauj. Its another name was Kaṇṇagoccha (*Dīpavaṃsa*, III.26). It was on the route from Verañja to Payagātittha. It was called Ka-no-ku-sha by Hiuen Tsang.

Kaṇṇamaṅgalam A village, same as modern Kunnamangalalm, situated about half-way between Arni and Vellore, mentioned in the records of the Vijayanagara kings. *SII.*,I.83.

Kanna Viṣaya An administrative division comprising part of the Hungund Taluka of the Bijapur district, Karnataka, mentioned in a Hyderabad copper plate of seventh century AD. *Ind. Ant.*, VI.76.

Kanni Kumārī, Kanyākumārī Same as Cape Comorin.

Kāntapura A locality of Varendrī (q.v.) which has been identified with Kāntanagara in the Dinajpur district of Bengal. *GL.*, 133 and *IB*, 100,108.

Kaṇṭakaśaila Also known as Kaṇṭakasaula, the Kantakasula of the Greek writers, it is represented by modern Gantasala.

Kāntāragrāma Viṣaya Modern Katargram in Surat district. From the Rāṣṭrakūṭa records it appears that the northern part of the coastal tract now forming the Olpad and Chorasi subdivisions of the Surat district and parts of Navsari were represented by this Viṣaya.

Kanthā-Durga The fort of Kanthā identified with modern Kanthkot in the eastern Vagad division of Cutch. *Pravandhacintāmaṇi*, 23, and *Ind. Ant.*, VI.184.

Kanthi, Kanthikos A harbour, same as Kutch on the Gulf of the same name mentioned as a part of Syrastrene (*Saurāṣṭra*) in Ptolemy, VII.1.2.

Kāntipurī City in Mirzapur district, Uttar Pradesh. *Brahmāṇḍa* III. 13.94-95, *Ain.*, III.305.

Kan-To-Lo Chinese name of Gandhāra as recorded by Hiuen-Tsang.

Kantsarā A city in the Khidingahāra viṣaya (q.v.) in Koṅgoda *maṇḍala* (q.v.) mentioned in the Banpur grant of Daṇḍi- Mahādevī. *JBORS*, V. 564-78.

Kaṇvāśrama Hermitage of the sage Kaṇva on the river Mālinī in the Saharanpur district, Uttar Pradesh. Another Kaṇvāśrama was on the Carmaṇvatī, four miles South-east of Kota, Rajasthan. Harisvāmin in his com. on *Śat. Br.*, XIII.5.4.13 identifies it with Nāḍapit. *Viṣṇu D.S.*, LXXXV.30., *Mbh.*, III.82.45,88II; *Śakuntalā*, Act I and *Agni*, CIX.10.

Kanyā Same as Kumārī (q.v.), Cape Comorin, on the Southern Sea. *Bhāgavata*, X.79.17.

Kānyakubja Also known as Gādhipura, Kusasthala and Mahodaya it is same as modern Kanauj in the Farrukhabad district, Uttar Pradesh. It was the capital of the Maukhari kings before the time of Harṣavardhana. Subsequently it became the bone of contention to all the major political powers of India, and eventually it came to the hands of the Gurjara Pratihāras. Hiuen-Tsang saw 100 Buddhists establishments in Kānyakubja. According to him the Ganges was on the western side of Kanauj and the country was about 4,000 li in circuit. Ptolemy mentions it as Kanagora and Kanogiza. The Barah grant of Bhoja (AD 836) mentions Kānyakubja-*bhukti* which included Kālañjara-*maṇḍala* (*Ep. Ind.*, XIX.18). A Veraval inscription (AD 1169) mentions Vārāṇasī as included in Kānyakubja-*viṣaya*. According to Al-Bīrūnī Kanauj was the centre of Madhyadeśa or Middle Country.

Kanyāśrama Holy resort of the Mother goddess at Kumārīkuṇḍa near the Kumaria railway station in the Chittagong district, Bangladesh. *SP*, 88.

Kao-Fu Chinese name of Kabul as recorded by Fan-ye. Pan-ku mentioned it as one of the Yuch-chi principalities.

Kapālamocana Name attributed to various Tīrthas among which one has been identified with Degam in Supiyan Pargana, Kashmir, and the other with Māyāpura, i.e. Haridvāra. *Mbh*, III.83.137, IX.39.8; *Matsya*, CLXXXIII. 84-103; *Vāmana*, III. 48-57; *Varāha*, XCVII. 24-26; *Padma* XV. 185-89 and *Kūrma*, I.35.15.

Kapaṭeśvara Modern Koṭhera on the southern side of the Kashmir valley. According to *Ain*, (II.358) "in the valley of Kotihar is a deep spring . . . when its water decreases an image of Mahādeva in sandalwood appears."

Kapilā A stream which joins the Narmadā at Barwani in Central India. *Matsya*, CLXXXVI.40; CXC, 10; *Kūrma*, II.40.24 and *Padma*, I.13.35.

Kapiladhārā Name of the upper course of the Narmadā. *Vāmana*, LXXXIV.24.

Kapilavatthu (Kapilavastu) Capital of the Śākyas otherwise known as Kapilapura, Kepilasahvayapura, Kapilasya-vāstu, Chia-wei-lo-yuch and Ki-pi-lo-fa-sse-li. It was near about Rummindei, ancient site of Lumbini, where Aśoka's inscribed pillar was found. Smith identifies it with Piprawa to the north of Basti in the Nepal frontier while Rhyas Davids and P.C. Mukherjee take Tilaura-kot to be the old Kapilavastu.

Kapinaccana A place near Vaiśālī where Upāli lived. *Vinaya*, IV.308 and *Peṭa*, 50.

Kapinī River, same as modern Kapilā in Karnataka mentioned in the Basavanapur copper plate of Skandavarman. It was also known as Kappunī. *EC*, III intro.

Kāpiśa Country comprising Kafiristan and the valleys of Ghorband and Panjshir. It lay to the south of the Hindukush mountains. In the seventh

century the Kapiśa kingdom extended its sway over the old kingdoms of Lan-po (Laghman), Nagarahāra (Jalalabad) and even Gandhāra, and held Fa-la-na (Bannu) in subjection. It was same as the Capissa of Pliny and the Caphusa of Solinus. According to Ptolemy it was about one hundred fifty five miles north-east of Kabul. According to Hiuen-Tsang, its metropolis was 10 li in circuit.

Kapiśā River in Utkala (Orissa) mentioned in *Raghu*, IV.38. It may be identified with the Kasai flowing through the Midnapore district, West Bengal.

Kāpiśī River mentioned in Pāṇini, IV.2.99. It is the Kapisene of Greek writers.

Kāpiśī Same as Kia-pi-shi of Hiuen-Tsang. See under Kāpiśa.

Kāpura An *āhārā* or district, same as Kapura in Baroda, mentioned in the records of the Śaka governor Uṣavadāta.

Karahada-2000 Same as Karahaṭa-4000 of the Kalyāṇī Cālukyan period, it is mentioned in the Yādava records as a region around modern Karhad. The territorial unit included Karhad, Vite, Tasgaon and Kharkundi talukas of the Satara district, Miraj and Sangli in Maharashtra, and the Athani taluka of the Belgaum district.

Karahāṭaka-Viṣaya (or 1000) An administrative division mentioned in the records of the Cālukyas of Badami and the early inscriptions of Deccan. Its headquarters seems to have been the modern Karhad in the Satara district, Maharashtra. (*Ep. Ind.*, X. 1909-10-15, Lüders *List*, *ib* App. 207). Out of many references to the Karhāṭaka Viṣaya in the Rāṣṭrakūṭa records only two—the Karhad CP of S.880 and the Kolhapur CP of S. 882—give better information in regard to its extent (*Ep. Ind.*, IV.281 and *JBBRAS*, NS, X. 21). Coins of the Kṣtrapa kings ruling upto AD 300 were found here. This place is also mentioned in *Mbh.*, II.31.70; *Vik*, VIII. 2. See *BG* I(1) 58.

Karaivari-Āndi-Nāḍu A district mentioned on the north wall of the Perumal temple at Ganganur near Vellore. Since it contained Gāṅgeyanallūr, modern Ganganur, the district must have been around the findspot of the inscription i.e. modern North Arcot. In another inscription found at the same place it is described as a division of Paḍuvur-Koṭṭam. *SII*.I.77,129.

Karamodā River, same as Karamnāśā, falling into the Ganges above its junction with the Son, mentioned in the Puranic lists of rivers.

Karandige Probably modern Inchalakaranji eight miles south of Alta, Kolhapur. Alta CP, *Ind. Ant.*, VII. 211.

Karandivāḍejaphita-Deulavāda Represented by two modern villages, Karanjavade and Devarade, both in the Satara district of Maharashtra, it is mentioned in the Samangad CP of Rāṣṭrakūṭa Dantidurga as belonging to the Koppara-500-Bhukti (q.v.). *Ind. Ant.*, XI.111.

Karañja A village in Varendrī (q.v.) mentioned in Caturbhuja's *Haricarita*.

Kārapacava Holy place on the Yamunā mentioned in *Pañca. Br.*, XXV. 10.23; *ASV. S.S.* XII.6 and *Kāt. S.S.* XXIV. 6.10.

Karatoyā River flowing through the Rangpur, Dinajpur and Bogra districts of North Bengal, being the western boundary of Kāmarūpa. The *Amarakoṣa* identifies it with Sadānīrā. *Mbh*, II.9.22; III.85.3, XIII.25.12; *Mārkaṇḍeya*, LIV. 25 and *Vāyu*, XLV.100.

Karatoyātaṭa Holy resort of the Mother Goddess at Bhavāni-pura near the bank of the Karatoyā in the Bogra district, North Bengal. *SP*, 88.

Karaṭṭikallu-300 Modern Karadikal in the Raichur district mentioned in the Kalyāṇī Cālukya records as part of Edadore Nāḍa (q.v.) *Ep. Ind.*, XII. 309.

Karavandapuram Kaḷakkād in Tirunelveli district. It is mentioned in the Madras Museum plates of the Pāṇḍya Neduñjaḍaivan (AD 765-815).

Karavīra Modern Kolhāpura (16°42′ N, 74°16′ E) in Maharashtra (*Mbh.*, XIII.25.44, *Matsya*, XIII.41, XXII.76 and *Padma*, V.17, 205, VI.108 3). According to *Kālikā*, XLIX.71 Karavīra was the capital of Brahmāvarta on the river Dṛṣadvatī. In the *Hariv.*, III.39.50-64 it is mentioned as a city on Sahya near Gomanta hill.

Karavīra Capital of Brahmāvarta on the Dṛṣadvatī in Eastern Punjab according to the *Kālikā*, but usually identified with Kolhapur (called Karvir) in Maharashtra. *SP*, 88.

Karbattan Also known as Kar-Pattan and Karambattan, it was a town at the foot of the Himalayan range. The *TN* (Elliot II.311-12) describes it as a great centre of horse trade.

Kārellikā A village in the Khetahāra-Deśa (q.v.) mentioned in a Goa copper plate of the time of the Cālukyas of Badami. It is modern Karel in the Kheṭa taluka of the Ratnagiri district, Maharashtra. *JBBRAS*, X.1871-74, 365.

Karempudi Lower Palaeolithic site, thirty-two miles to the east-south east of Nāgārjunikoṇḍa on the Naguleru river.

Karhad A town in the Satara district, Maharashtra, repeatedly mentioned as a district or *Viṣaya* in the records of the Cālukyas and Rāṣṭrakūṭas, where there is an extensive series of sixty caves on the peak of the Agashiva hill.

Karigavā A *viṣaya* identified with modern Kargawan near the city of Jhansi, Uttar Pradesh, mentioned in the Pachar grant of the Candella Paramardi. *Ep. Ind.*, X.44-49.

Karkoṭa Holy resort of the Mother Goddess which has been identified with modern Karra, about forty miles west of Allahabad. According to the local tradition Satī's hand fell at this place. *SP*, 88.

Karkoṭanagarā See under Mālavanagara.

Karla Buddhist cave site (18°46′ N, 73°29′ E) in the Poona district, three miles north of Marivili railway station in the Bombay-Poona line. One of the oldest Buddhist establishments, it contains a dozen rock-cut monasteries, a few rock-cut cisterns and a *Caitya-gṛha*. The latter, "with its developed architectonic features displaying a pleasing harmony of form

and proportions and sculptures of breath-taking beauty, marks the culmination of the early phase of this form of architecture. The largest and most complete of its class and designed on a magnificent scale with an almost epic imagination, it has an important place among the monuments of the world." *BM*, 154.

Karṇāta One of the fifty-six countries mentioned in the *Śaktisaṅgama* which is said to have extended from Rāmanātha to Śriraṅga. Rāmanātha seems to be either Rāmanāthapuram (former Ramnad) district or the Rāmanātha-maṭha in the Madurai district on the Rāmeśvar-tirtha near the junction of the rivers tungā and Bhadrā. Sriraṅga is either Śrirangam opposite to Tanjavur on the other side of Kaveri or Srirangapattam (Siringapatam). *SGAMI*, 96.

Kārmaṇeya A fiscal unit of the time of the Cālukyas of Badami. It is modern Kamraj in the Surat district. A people of the same name is mentioned in the *BṛS.*

Karmānta A city in Samataṭa (q.v.) which has been identified with Baḍkāmtā in the district of Tippera, situated twelve miles west of Comilla in Bagladesh. In the records of the Khaḍga kings of East Bengal it is referred to as *vāsaka* or royal residence.

Karma-Rāṣṭra Northern part of the Nellore and southern part of the Guntur district mentioned in the Koppam Charter of AD 631.

Karṇa A country mentioned by Lama Tāranātha. M. Shahidullah takes it to be Orissa.

Karṇāba Modern Karnāv in the lower valley of the Kṛṣnā or Kishen Gaṅgā which was the principality of the Khasas. *RT.*, VIII.2485, 2525.

Karṇapurī-Viṣaya Modern Kanur in the Indi taluka, Bijapur district, Karnataka. It was an administrative division under the Rāṣṭrakūṭas. Salotgi ins. *Ep. Ind.*, IV.60.

Karṇasuvarṇa Capital of Śaśāṅka, the king of Gauḍa. It has been identified with Rangamati, six miles south-west of Berhampur in the Murshidabad district, West Bengal.

Karṇāvatī A city founded by the Kalacuri Laksmī-Karna. It is modern Karanbel, about a mile from Tripurī, modern Tewar near Jabalpur. *Ep. Ind.*, II.4, XII.212 and *JASB* VIII (1).489.

Karoḍaka A village, same as modern Karaondi near Gurgi in Rewa district, Madhya Pradesh, mentioned in the Gurgi stone inscription of Kokalladeva II.*CII.*, IV.227.

Karourā Karur in the Coimbatore district, the royal seat of Kerobothros (Keralaputra), mentioned in Ptolemy, VII.1.86.

Kartṛpura Territory mentioned in the Allahabad inscription of Samudragupta. It has been identified with Kartarpur in the Jalandhar district. According to some it even comprised the territory of the Katuria Raj of Kumaon, Garhwal and Rohilkhand.

Kārttikeya Holy resort of the Mother Goddess which is possibly modern Baijnath near Almora in the Kumaon district. *SP*, 88.

Karugeri A village mentioned in an inscription in the Gaṅgeśvara temple at Ganganur near Vellore. *SII.*, I.129.

Karūr The Cera capital on the Kāverī, represented by the town of the same name in Tamil Nadu.

Kāruṣa People of the Sahabad region of Bihar mentioned in the Puranic lists of Janapadas. They were also known as Bṛhadgṛha or Bṛhadguhā.

Kaśa-Deśa Another name of Kutch as recorded in the Wandha inscription of Rudrasiṃha I. *Ep. Ind.*, XXXVII.139-46.

Kāśahrada Probably Kāsindra Palaree, about fourteen miles from Ahmedabad. *Ras*, II.85.

Kasakula Viṣaya An administrative division under the Cālukyas of Bādami and the Rāṣṭrakūṭas which seems to have occupied the northern part of the river Tāpī. It included Pariyāja (modern Pariya), Sandhiyara (modern Sandhier), and Sthāvarapallikā (modern Charoli), all belonging to the Olpad taluka of the Surat district.

Kaśaloda-Viṣaya Modern Kusarda, ten miles north-west of Satlama in Sambalpur district mentioned in the Nagpur Museum grant of Mahābhavagupta Janamejaya, *Ep. Ind.*, VIII.138-43, XI.101ff., 201.

Kaserumat One of the nine subdivisions of Bhāratavarṣa which lay to the east of Madhyadeśa according to Al-Bīrūnī and between the Mahendra and Śuktimat ranges according to Abul Fazl.

Kāśi Ancient *Janapada* on the Ganges, the *territory* around modern Vārāṇasī (q.v.) which came into prominence only in later Vedic age. (*Śat. Br.*, XIII.5.4.19ff; *Brhad. Up.*, II.1.1 and *Kauṣ Up.*, IV.1). The Kāsis and Videhas were closely connected as was natural in view of their geographical position (*Br. Up.*, III.8.2). The Kāsis were also in close connection with the Kosalas as is evident by the compound name Kāsi-Kausaleyas in the *Gop. Br.*, I.2.9. It is mentioned in the Buddhist and Jain texts as one of the sixteen Mahājanapadas with capital at Vārāṇasī. The extent of Kāśi as given in the Jātakas was three hundred leagues, and it was bordered by Kosala on the north, Magadha and Vajji on the east and Vaṃsa (Vatsa) on the south. The epics and the Purānas abound with reference to Kāśi.

Kāsigāma, Kāsinigāma A large village in Kāśi which produced a revenue of one hundred thousand. It was given by Mahākosala, king of Kosala, to his daughter Kosaladevī when she was married to Bimbisāra, king of Magadha. *Saṃyutta*, I.82ff; *Saṃyutta A*, I.110, 120f.; Jat. II.342 and *Dhamma A* III.259.

Kāśi-Pāṭaka A small territorial unit in the Hāpyoma-viṣaya (q.v.) mentioned in the Gauhati grant of Indrapāla. *KS*, 116ff.

Kāśmīra-Maṇḍala Ancient name of Kashmir which occurs as the name of a country in the Sindhvādigaṇa in Pānini, IV.3.93. It is also mentioned in the same sense in the *Mahābhāṣya* (Kielhorn II.119) on Pānini, III.2.114. Ptolemy speaks of it as Kaspeiria and states that the country was situated below the sources of Bidaspes (Vitastā), Sandabal (Candrabhāgā) and Adris (Irāvatī). Hiuen-Tsang says that Kāsmīra is about 7,000 li in extent. Stein says that the original extent of Kashmir was confined to the great

valley drained by the headwaters of the Vitastā and the minor slopes of the mountains that surround it.

Kāṣṭhāvāṭa Modern Kishtwar (33° 19′ N, 75° 48′ E) situated on the south-east of the Pir Pantsal Range. *RT.*, VIII.590.

Kaṭakabhukti The region round modern Cuttack in Orissa.

Katāsin More correctly Katāsinghah (20°32′ N. 84°50′ E) on the left or northern bank of the Mahānadī. *TN*, I.588.

Kaṭāha A second capital of the Sailendra kings of Indonesia and Malayasia. It is modern Kedah near Penang and its Tamil form is known as Kaḍāram. The territory around it was known as Kaṭāha-dvīpa in Sanskrit literature. *SGAMI*, 322.

Kathaioi A people of the Bari Doab whose territory, during Alexander's invasion, lay in the area around Sangala (Sāṅkala) represented by the modern Gurudaspur region of the Punjab.

Kaṭhehalī A *pattalā* or administrative division mentioned in the Candravati grant no. 2 of Gāhaḍavāla Candradeva. It was bounded by the rivers Gomatī, Bhāgīrathī and Varaṇā and identified with the Kateher Pargana of the Benaras district, Uttar Pradesh. *Ep. Ind.*, XIV.193.

Kathora Lower Palaeolithic site situated about six miles south-west of the Bina railway station in Madhya Pradesh.

Kātripura Country mentioned in the Allahabad pillar inscription of Samudragupta which seems to have included Kumaun, Almorah, Garwal and Kangra.

Kaṭṭhavāhana A town in Kosala which was situated between Śrāvastī and Benares. *Suttani A*,II.579.

Kāṭṭuppāḍi A village near the Vellore railway station mentioned in an inscription on the Gangeśvara temple at Gaṅganūr.

Kaṭṭuttumbūr A village belonging to the Paṅgala-nāḍu which is mentioned in an inscription on the inner wall of the Perumal temple at Sorapuram near Vellore in North Arcot district. It was probably another name of Sorapuram. *SII.*, I.78-79.

Kaurāla Territory mentioned in the Allahabad inscription of Samudragupta. It may be Cherala (Cheraia) in Nugur taluk, East Godavari district.

Kauśāmbī Capital of the ancient Vatsa kingdom, modern Kosam (25°17′N, 81°20′E) on the left bank of the Yamunā, about thirty-two miles west-south-west of Allahabad. It was mainly through the efforts of three bankers of the city—Ghoṣita, Kukkuta and Pāvārika—that the Buddhist religion found a strong footing here. The Ghoṣitārāma (q.v.) was graced by the Buddha on more than one occasion. Fa-hian found the Ghoṣitārāma as dominated by the Hīnayānist monks. At the time of Hiuen-Tsang's visit there were more than ten monasteries, but all in utter ruin. The Dragon's cave mentioned by Hiuen Tsang has been identified with the neighbouring Pabhosa hill. Excavations laid bare the remains of a large brick monastery identified on the basis of an inscribed slab with the Ghoṣitārāma monastery. Excavations have also yielded a rich crop of architectural pieces, including carved balustrade pillars and numerous

stone sculptures, and a sequence of habitation with a declining phase of the PGW. It has been observed that the mud rampart with a burnt brick facing which enclosed the earliest habitations dates from the earliest period and that the Ghoṣitārāma monastery which was used till its destruction by Hūṇa Toramāṇa had been built almost simultaneously with the introduction of the NBP ware following immediately after the PGW.

Kauśāmbī A fiscal division styled *aṣṭāgaccha-khaṇḍala* of the *Adhaḥpattana-maṇḍala* (q.v.). It has been identified with Kusumba in the Rajsahi district, Bengladesh. It is mentioned in the Belava copper plate grant of Bhojavarman. In the *Rāmacarita* Dvorapavardhaṇa, the ruler of Kauśāmbī, is said to have joined Rāmapāla in his expedition against Varendrī. Some scholars want to identify this Kauśāmbī with the Tappe Kusumbi Pargana of the Bogra district, Bangladesh. *Ep. Ind.*, XII.37-43.

Kauśāmyapura Same as Kosam near Allahabad. It is mentioned in a stone inscription from Ajayagaḍh dated vs 1345.

Kauśikā River, also known as *suṣka* or dried Kauśikā, mentioned in the Nidhanpur grant of Bhāskara (*KS*,lff.) as the eastern boundary of Mayura-sālmala-agrahāra (q.v.) in the Candrapurī-viṣaya (q.v.). Its identification is uncertain. According to some it is modern Kusiārā in Sylhet while others think it to be the river Kosi.

Kauśikī River, same as the modern Kusi, which flows into the Ganges through Purnea district in Bihar rising from the Himalayas *Mbh.*, I.215,7. III.84.132., *Matsya*, XXII 63, CXIV.22., *Rām*, 1.34.7-9 and *Bhāgavata*, IX. 15.5.12.

Kausuli Site of a ruined temple near Ranipur-Jharial at Patna in Orissa.

Kāvanūr A village mentioned in an inscription inside the back *gopura* of the Mārgasahāyeśvara temple at Virinchipuram. It survives in the same name in the Gudiyātam taluka of the North Arcot district. *SII.*, I.133., Sewell, *Lists* I.160.

Kāvera People of the Kāverī valley mentioned in the Puranic lists of Janapadas and the *Kāvyamimāṁsā*, XVII as inhabitants of Dakṣiṇāpatha. They are also mentioned as Kāverika, Kavevāruka and Kāverya.

Kāverī Also called Dakṣina-Gaṅgā, or Ganges of the south, this celebrated river rising from the Sahya mountain is mentioned in numerous texts. In the *Abhidhānacintāmaṇi*, its synonym is given as Ardhajāhnavī. Ptolemy mentions it as Khaberos and traces its sources to the Adeisathron or Sahyādri range. *Mbh.*, III.85.22, XIII.166.20; *Vāyu* XLV. 104, LXXVII. 28; *Matsya*, XXII.64; *Kūrma*, II.37. 16-19; *Padma*,I.39.20; VI.224.3ff; and *Śilappadikāram*, X.102ff. There is another river of the same name rising in the Rajpipla hills and falling into the Narmadā.

Kāveri-Pattana An emporium mentioned by Ptolemy as Khaberis which lay in Paralia region, the Country of the Toringoi (Cola) at the mouth of the river Khaberos or Kāverī. It was the same as the Camara of the *Periplus* and the Kāvīrippumpattiṇam (q.v.) and Puhār (q.v.) mentioned in south Indian literature.

Kavilāsa Same as Kailāsa (q.v.) mentioned in the Yādava inscriptions *Ep. Ind.*, XXIII.194.

Kāvirippūmpaṭṭinam Modern Kaveripattanam a coastal town of Tamil-Nadu, about eight miles to the north of Tranquebar. It was also known as Puhār. According to some it was the Chabaris (Khabaris) emporium mentioned by Ptolemy as lying at the mouth of the Kāverī. The inscriptions found from modern Kāveripattanam and its vicinity leave no doubt as to its identity (*ARE*, 1919, II.2). The *Milinda* probably refers to it as Kolapattana (q.v.). In early Tamil literature, besides Puhār, Kāvirippumpaṭṭinam was also known as Kākandi and Campā. A detailed description of the city and its foreshore, its industry and commerce, is found in a Tamil poetical work called *Pattinappalai*. See under Puhār.

Kayaṃgala Prakrit name of Kejaṅgala.

Kayatha Chalcolithic settlement, about sixteen miles to the east of Ujjain, situated on the right bank of the river Choti Kali Sindh, a tributary of the Chambal, Period I yields only Middle Stone Age tools. Period II is characterised by a sturdy ware microliths, cast copper celts, chisel and bangles, Period III by white painted black and red ware and Period IV by Malwa ware. Most probably Kayatha culture is of independent origin and it was not confined to Kayatha only. Explorations have brought to light some forty sites, suggesting a very wide distribution.

Kāyaṭhā Village, modern Kaita, fifteen miles west of Pendrabandh and three miles beyond the southern limits of the Janjgir tahsil in Bilaspur district, Madhya Pradesh, mentioned in the Pendrabandh plates of Pratāpamalla (K.E. 965). *CII.*, IV.545.

Kāyāvarohana Modern Karvan in the Dabhoi taluka, about fifteen miles south of Baroda. *Vāyu*, XXIII.221-22; *Matsya*, XXII.30, and *Kūrma*, II.44.7-8.

Kāyāvarohana Holy resort of the Mother goddess which has been identified with Karvan in the Dabhoi taluka of the Baroda district, Gujarat. This place is also associated with the tradition of Nakulīśa, an incarnation of Śiva *SP*, 88.

Kedāra Modern Kedarnath in Tehri-Garhwal. There are five Kedāras, viz. Kedāranātha, Tuṅganātha, Rudranātha, Madhyameśvara and Kalpeśvara (*Viṣṇu D.S.*, LXXXV.17 and *UP. Gaz.* XXXVI.173). The name is attributed to several other Śaiva pilgrimages in Banaras, Kashmir, Gaya and Kapiṣṭhala (Kapurthala).

Kedārabhūmi The holy city of Kedāra in the Garhwal district, Uttar Pradesh, mentioned in the Gopeśwar inscription of Anekamalla, dated Śaka 1113.

Kekaya People whose territory in the Vedic age lay between the Sindhu and the Vitastā. According to the Puranic tradition (*AIHT*, 109.264) the Kekayas descended from the Anus (q.v.), which is confirmed by the fact that the Anus of the *RV* dwelt in the same territory in which we find the Kekayas. *Śat. Br.*, X.6.1.2 and *Ch. Up*, V.11.4 mention Aśvapati as the king of the Kekayas. According to the *Rām.*, II.68.19-22, VII.113.14 the

Kekaya country lay beyond the Vipāśa or Beas and abutted on the Gandharva or Gandhāra *Viṣaya*. The *Mbh*., VI.61.12, VII.19.7 associates the Kekayas with the Madras. Arrian (*Ind*., IV) places the Kekians on the river Saranges, apparently a tributary of the Hydraotes or the Ravi. The *Ram*., II.67.7 informs that the metropolis of Kekaya was Rājagṛha (q.v.) or Girivraja (q.v.) which has been identified by Cunningham (*AGI*, 188) with Girjak or Jalalpur on the river Jhelum. Jain texts refer to one-half of the Kekaya territory as Aryan and its city called Seyaviyā. A branch of the Kekayas seems to have migrated to Southern India in later times and established authority in Karṇāṭaka.

Kekayārdha Half of the Kekaya country with capital at Seyaviyā or Śvetavyā mentioned in the Jain lists of Janapadas as inhabited by the Mlecchas.

Kekind Site of the Nīlakaṇṭheśvara temple in Jodhpur, Rajāsthan.

Kenduvilva The birthplace of the poet Jayadeva which has been identified with Kenduli on the bank of the river Ajaya in the district of Birbhum, West Bengal. The name is found variously as Kinduvilva, Tinduvilva, or Sindhuvilva.

Kerala People mentioned in the inscriptions of Aśoka. The Puranic lists of Janapadas refer to them in the sense of the people of the present Malayalam speaking region in the western coast of South India. In all probability they are same as the Cerapādas of the *Ait. Br*. In the *Kāvyamīmāṁsā* and in the epics the Keralas are mentioned as a people of Dakṣiṇāpatha. They have been equated with the Ugras in the *Abhidhānacintamaṇi*. In *Periplus* 54 Tyndis in Damirica is mentioned as belonging to the kingdom of Cerobothra (Kerala-putra) while Ptolemy, VII.1.86 refers to Karoura (Karur in the Coimbatore district), an inland city of Limyrike (Damirica, Draviḍa or Tamilaka), as the royal seat of the same.

Keramarka Modern Kodamalnar close to Barsur in the Bastar district, Madhya Pradesh, mentioned in the Barsur inscription of Gaṅgā Mahādevī. *Ep. Ind*., III.164.

Kesarpalle Archaeological site near Gannavaram, Krishna district, where traces of stone circles and cists and in the mid-levels of the habitation area NBP ware sherd were found.

Kesaputta Township and residence of the Kālāma tribe.

Keśavaka Modern Keshwa in the Mahasamund Tāhsil of the Raipur district mentioned in the Kurud plates of Narendra of Śarabhapura. *Ep. Ind*., XXXI.263ff.

Keśavapura Same as Deogarh (24°32′ N, 78°15′ E) near the south-western boundary of the Lalitpur subdivision of the Jhansi district, Uttar Pradesh. *MASI*., LXX.29.

Keśin A branch of the Pañcālas (q.v.) mentioned in *Śat. Br*., XI. 8.4.6 which dwelt on the river Gumti. The name Keśin-Dālbhya suggests a close connection between the Keśins and the Dālbhyas whom the *RV*, V.61.17-19 places on the Gomati. From *Mbh*., IX.41-1-3 it is clear that this Gomati connected with the Dālbhya clan could not have been far away

from Naimiṣa (q.v.) and the country of the Pañcālas. It should therefore be identified with the Gumti which flows past near Sitapur.

Ketumāla A *varṣa* or division of Jambudvīpa to the west of Meru mentioned in the cosmographical section of the Purāṇas. It was called Apara-Godāna by the Buddhists.

Khaberis Same as Kaveri-pattana (q.v.) mentioned as an emporium of the country of Toringoi (Cola) in Ptolemy, VII.1.13.

Khaberos Same as the river Kāverī mentioned in Ptolemy, VII. 1.35 as issuing from the Adeisathron or Sahyādri range.

Khāḍā Modern Karra, about a mile and a half to the east of Ratanpur (22°17′ N, 82°11′ E), Madhya Pradesh, mentioned in the Ratanpur stone inscription of Pṛthvīdeva II (K.E. 910). *CII*, IV.493ff.

Khaḍgapucchanāga Modern Khanbal in Anantanag pargana (33°43′ N, 75°17′ E) in Kashmir. *Haracaritacintāmaṇi*, X.251.

Khāḍi Literally estuary, it is referred to as a *viṣaya* in the Barrackpore grant of Vijayasena and as a *maṇḍala* in the Sundarvan grant of Lakṣmaṇasena. It is known in the *Dākārṇava* as one of the Sixty four *Pīthas* and distinguished from Rāḍhā, Vaṅgāla and Harikela. The name survives in the Khāḍi Pargana of the Diamond Harbour subdivision of twenty-four Parganas district, West Bengal. Khāḍi or Khāṭika was split up into two parts by Ganges. The eastern part, Pūrva-khāṭika or Khāḍi proper, was included within the Puṇḍravardhana-*bhukti*. But Paścima-khāṭika, which lay to the west of the Ganges, was a subdivision of the Vardhamāna-*bhukti*.

Khurāsāna One of the fifty-six countries described in the *Śaktisaṅgama* as extending from Hiṅgu pīṭha up to Makkeśa or Mecca. It is Khorasan in the north eastern province of Iran.

Khabnasithi A village in the Bhilsa district of Madhya Pradesh mentioned in a Bhilsa inscription of vs935, *Ep. Ind.*, XXX.210ff.

Khaila-Pāṭaka A village mentioned in the Bilhari stone inscription of the Kalacuris of Ḍahāla. It is probably represented by the Khilwara, six miles east-north-east of Bilhari (23°48′ N, 80°19′ E) *ASR.*, IX.104 and *CII* IV.209.

Khairde Modern Kharab in Murtizapur, Akola district, Maharashtra. Sirso CP of Govinda III, S. 729 and *Ep. Ind.*, XXIII.206.

Khajjana Vaneṭikā The area around the Salt Marsh in Mora, Maharashtra. In the records of the Śīlāhāras of north Koṅkan it is mentioned as a part of Puri-Koṅkana Maṇḍala or Deśa (q.v.).

Khalavāṭikā Modern Kalari, twenty-eight miles from Raipur mentioned in the Kalari stone inscription of Haribrahmadeva (AD 1415) as his capital. *Ep. Ind.*, II.228ff. and *ICPB*, 108.

Khaṇḍagahā-Paṭṭalā An administrative division which may be identified with the locality round the modern village of Kandaihli, about six miles west by south of Kakrehi (Rewa), Madhya Pradesh, *CII.*, IV.341.

Khāṇḍava City and forest at the boundary of Kurukṣetra. *Taitt Ār.*, V.1.1.; *Tāṇḍya Br.*, XXV.3.6; *Mbh.*, I.61.35; I.223-25; *Padma*, VI.200.5 and *Bhāgavata*, I.15.8, X.58.25-27, X.71.45-46, X.73.32.

Khānumata A Brāhmaṇa village in Magadha situated midway between Rājagṛha and Nalanda. *Dīgha.*, I.127ff.

Kharagiri Territory mentioned in the larger Siṇṇamanūr record of the Pāṇḍya Māravarman Rājasiṃha II (AD 900-920).

Kharaparika People mentioned in the Allahabad inscription of Samudragupta. Their territory lay near Bhilsa in Madhya Pradesh.

Khārikoṇa-Konchi A village in the *viṣaya* of Bāḍāsojambuba (q.v.) in Kāmarūpa mentioned in the Gachtal inscription of Gopāla.

Kharjjuravāhaka Sanskritised name of Khajraho or Khajuraho (q.v.) mentioned in the inscriptions of the Candrātreyas (Candellas) of Jejā-bhukti (Bundelkhand). In certain records it has been spelt as Khajurāya. Ibn ul-Athir in his *Al-Ta'rikh ul-Kamil*, IX.115-16 and Al-Bīrūnī (Sachau I.202) mention it as Kajurahāh. Ibn Batuta called it Kajura (Gibb, 226.363).

Kharod Site of the temple of Śavari-Nārāyaṇa in the Bilaspur district, Madhya Pradesh.

Kharsoti Mesolithic site near the river Tarapheni, district Midnapore, West Bengal.

Khasa, Khāsika People, same as the modern Khakkas of the Kashmir region mentioned in the Puranic lists of Janapadas.

Khatauda A territorial subdivision probably comprising twelve villages, as is indicated by the suffix *dādaśaka* mentioned in the Semra grant of the Candella Paramardi in which it is mentioned as a constituent of Vikaura-*viṣaya* (q.v.) It is modern Khutoure in the vicinity of Madanapura (q.v.) in the Jhansi district, Uttar Pradesh. *Ep. Ind.*, IV.153-70.

Khātiyā A *viṣaya* of Khiñjali-*maṇḍala* (q.v.) mentioned in a Baudh-grant of Raṇabhañja. It lay in the present Baudh-Khondmals district and comprised the villages Konatinthi (q.v.) and Vāllaśṛṅga (q.v.). *Ep. Ind.*, XII.321-25.

Khaṭṭakupa A *viṣaya*, same as modern Khatu in Sambhar, Jaipur, mentioned in the Harṣa stone inscription of the time of Cahamāna Vigraharāja II. *Ep. Ind.*, II.116-30, and *Ind. Ant.*, 1913.60.

Khayari Modern Khairha situated in the Vindhyan region, about eight miles south-west of Burhar railway station on Kanti-Bilaspur branch line mentioned in the Barhi copper plate of Kalacuri Yaśaḥkarṇa (K.E., 828). *Vikram*, X.25ff.

Kheḍa Modern Kher between Tilwara and Balotra in Rajasthan mentioned in the records of the Cāhamānas of Nadol. *Ep. Ind.*, XI.73-79.

Khediravallī A *viṣaya* of Puṇḍravardhanabhukti (q.v.) which included the Vallimuṇḍā-*maṇḍala*.

Khera Burial site located about 7 km to the west of Fatehpur Sikri, Agra.

Kheṭāhāra A Deśa or province mentioned in a Goa copper plate of the time of the Cālukyas of Badami. This record refers to Kārellikā which may be Karel in the Khed taluka of the Ratnagiri district, Maharashtra. Kheṭa, modern Khed, was the headquarters of the Deśa. Kheṭāhāra Deśa

probably comprised a portion of the coastal tract from Bombay to Ratnagiri. *JBBRAS*, X, 1871-74, 365.

Kheṭaka-Maṇḍala Constituent of Lāta-deśa. It might have included parts of the Kaira and Surat districts. The central place might have been modern Kheda (22°45′ N, 72°45′ E).

Kheṭakapura Modern Kherla in the district of Betul in Madhya Pradesh mentioned in the Kherla fort inscriptions of the fourteenth century, *ICPB*, 90.

Kheṭaka-Viṣaya Administrative division identified with Kaira district, Gujarat, mentioned in the Valabhī records. See under Kheṭaka-maṇḍala.

Khiching Ancient Khijjinga (21°56′ N, 85°52′ E), the early capital of the Bhañjas of Mayurbhañj, Orissa. Better known for its Brahmanical temples, it was also a Buddhist centre. The structures locally known as Candiasāl. Itāmundia, Kakudāgar, etc., the mound of Viratgarh. the remains of Sankhurājār-garh and others are suggestive of Buddhist establishments. The Khiching and Baripoda museums contain a good number of Buddhist images locally procured.

Khidingahāra A *Viṣaya* in the Koṅgada *maṇḍala* (q.v.) mentioned in the Banpur grant of Daṇḍī-Mahādevī. It probably lay in the Kumurang-Mansinghapur region of the Purī district. *JBORS*, V.564-78.

Khijiṅga, Khijjiṅga An administrative division of Orissa mentioned in the inscriptions of the Bhañja kings. It is identified with Khiching in the Mayurbhanj district.

Khiṃdi Also known as Andhra-khiṃdi, it is same as Kimedi or Khimedi in Ganjam district, Orissa, mentioned in the Ratanpur stone inscription of the Kalacuri Jājalladeva. *Ep. Ind.*, I.32-39, and *Ind. Ant.*, XVI.131.

Khiñjali Name of a *maṇḍala* or administrative division of Orissa mentioned in the inscriptions of the Bhañja kings. It may be identified with modern Keonjhar district. According to T.C. Rath it was the name of a tract of country which corresponded to the modern Baudh-Khondmals district and Gumsur. According to him the Khiñjaliyagaḍa-viṣaya signified the former name of Gumsur and Khiñjaliya-gaḍa corresponded to the present name of Goḍamutha, a subdivision of the old Gumsur state. According to B.C. Mazumdar it was identical with Kimedi in the north-west of the Ganjam district. *Ep. Ind.*, XVIII.300, XIX.42 and *JBORS*, XVII.105.

Khomadussa A township in the Śākya country. *Saṃyutta*, I.184.

Khonamukha, Khonamuṣa Modern Khunanoh in Kashmir, the birthplace of poet Bilhaṇa. *Vik*, I.72, XVIII.71.

Khonna A village in Varāha-vartani (q.v.) mentioned in the Korni grant of Anantavarman Coḍagaṅga. It has been identified with the findspot of the grant, Korni near Kalingapatam in the Ganjam district. *QJAHS*, 1926, 40ff.

Khoravaḷḷi-Khampana Modern Kurali in the Chikodi Taluka of the Belgaum district, mentioned in the Bhoja CP of the time of the Kalyāṇi-Cālukyas. It was a part of Kuṇḍi-viṣaya (q.v.). *Ind. Ant.*, XIX.247.

Khurhadi Middle Palaeolithic site on the Khurhadi, a tributary of Brāhmaṇī, Sundargarh district, Orissa.

Kia-Mo-Lu-Pa Chinese name of Kāmarūpa (q.v.) as recorded by Hiuen-Tsang.

Kiao-Shang-Mi Chinese name of Kausambi as recorded by Hiuen-Tsang.

Kia-Pi-Shi The Kapiśa country mentioned by Hiuen-Tsang. It was 4,000 li in circuit, and was bounded on the north by the 'snowy mountains'. The capital was situated not far from the affluence of the Kabul river flowing through the Ghorband valley. Towards the east it extended over Lan-po (Lamgham, modern Laghman) Na-kei-lo-ho (Nagarahāra, modern Jalalabad district) and Kan-t'o-lo, (Gandhara modern Peshawar, Charsadda and und). In the south it included Fa-la-na (Varaṇa, banks of the river Gomal and Bannu district).

Kia-Sa-lo Chinese name of the Kośala (q.v.) country as recorded by Hiuen-Tsang.

Kia-shi-mi-lo Chinese name of Kashmir as recorded by Hiuen-Tsang.

Kibbanahalli Palaeolithic site in Tumkur district, Karnataka.

Kie-Ling-Kia Chinese name of Kaliṅga (q.v.) as recorded by Hiuen-Tsang.

Kie-lo-na-su-fa-la-na Chinese name of Karṇasuvarṇa (q.v.) as recorded by Hiuen-Tsang.

Kien-chi, Kien-shi The Yueh-chi capital to the north of the Oxus as recorded by the Chinese historian Pan-ku.

Kien-T'o-wei Chinese equivalent to Gandavatī, a possible variant form of Gaṇḍakī.

Kie-Pi-Lo-Fo-Su-Tu Chinese name of Kapilavastu as recorded by Hiuen-Tsang.

Kieu-Lo-To Chinese name of Kulūta or Kulu valley as recorded by Hiuen-Tsang.

Kihkind Same as Kiṣkindhā, modern Anegundi (15°21′ N, 76°33′ E) in the Dharwar district, Karnataka, mentioned by Al-Bīrūnī.

Kikān, Kikanān State in the hilly region round Bolan Pass. It is referred to by Hiuen Tsang as a republican territory of pastorals. According to *Chach-nama* it was under the political authority of Sind.

Kīkaṭa A tribe of eastern India (*RV*, III.53.14). They lived in the Magadha region, According to Yāska (*Nir*, VI.32) Kīkaṭa was the name of a non-Vedic country.

Kilmavilangai Site of Pallava cave temple architecture in the South Arcot district, Tamil Nadu.

Kilvenoakkam Lower Palaeolithic site in Arkonam Taluka, North Arcot district, Tamil Nadu.

Kiṇayige Modern Kini, 10 miles north west of Alta, Kolhapur. Alta CP. *Ind. Ant.*, VII.211.

Ki-Pin Chinese name of a wide region which was characterised by the movements of the Śaka tribes. Some scholars favour its identification with

Kāpiśa (Kafiristan) and others in Kashmir. It is not improbable that Ki-pin of the Chinese vaguely indicated the wide region known in earlier times as the *mahājanapada* of Kamboja which seems to have extended from the Rajauri valley in Kashmir in the east to Kafiristan in the west. As, however, in Chinese records, Ki-pin is placed to the south of Ta-hia, the land actually indicated appears to be in the Kafiristan region.

Kira A country mentioned in the Khalimpur copper plate or Dharmapāla. According to Kielhorn it was in north-east India. According to the Khajuraho inscription of Yaśovarman the king of Kira received the image of Vaikuṇṭha from the lord of Bhoṭa. The Rewa stone inscription of Karṇa refers to Kīra near Baijnath in the Kangra valley. This Kira is mentioned also in the Bheraghat inscription of Alhanadevī *Ep. Ind.*, I.122, II.11-15, IV.243, 246, XXIV.110.

Kirāḍu Site of a number of temples in Jodhpur, Rajasthan. The Someśvara temple is most important among these. See under Kirātakūpa.

Kiraṇapura Modern Kiranpur in the Balaghat district, Madhya Pradesh, which was the venue of war between the Eastern Cālukya Vijayāditya III and the combined forces of the Rāṣṭrakuṭas and the Kalacuris. *Ep. Ind.*, IV.40 ff, IX.47.

Kirāta Name applied to the people living in the caves of the mountains as is known from *AV*, X, 14; 14; *Vāj Saṁ*, XXX.16 and *Taitt Br.* III.4.12.1. Later the people called Kirātas were located in the hill regions of North-eastern India and Nepal. In the Puranis lists of Janapadas they are mentioned as Himalayan peoples. The *Periplus*, 62 mentions them as Airrhadi and Cirrhadae and locates their territory beyond Dosarene. Ptolemy calls them Airrhadi and places them in the Gulf beyond the mouth of the Ganges called Antibolei. The latter also mentions Kirāta settlements (Kirrhadia, Kirrhadai) in trans-Gangetic India and in Sogdiane.

Kirātakūpa Modern Kiradu in the Mallani region of Marwar or Jodhpur in Rajasthan mentiond in the records of the Cāhamānas of Nadol. *Ep. Ind.*, XI.43-46.

Kiri-Indi Modern Indi in the Indi Taluka of Bijapur district, Karnataka. It is mentioned in the Yādava records as belonging to the Tarddevadi *Viṣaya* (q.v.).

Kirikaikā Modern village of Kirki in the Depalpur Pargana on the Chambal about 6 miles from Depalpur (twenty-four miles to the north-west of Indore, Madhya Pradesh), mentioned in the Depalpur grant of Paramāra Bhojadeva. *IHQ*, 1932, 305-15.

Kirīta Same as Kirītakoṇā, sacred to the goddess Kirīteśvarī, which is situated at Vatanagara near Lalbagh in the Murshidabad district of West Bengal. *SP.*, 88.

Kiruvaḷḷi A village in the Panungal Viṣaya (q.v.) mentioed in the Vakkaleri copper plate of the time of Cālukya Kīrtivarman II. It is modern Kirvala in Hangal, Dharwar district, Karnataka, *Ep. Ind.*, V.202.

Kiṣkindhyā Modern Anegundi region. Pāṇini IV.3.93, Patañjali (Kielhorn

III.96) on Pāṇ VI.1.157, *Mbh.*, III.280.16; *Ram*, IV.9.5. IV.14.1. etc., *BṛS.*, XIV. 10 and *IGI.*, XIII.235.

Kisukāḍe-70 A subdivision of Panungal-500 which contained in the time of the Kalyānī Cālukyas, Badami and Hugunda talukas of the Bijapur district and part of the Ron and Navalgund talukas of the Dharwar district. Kisukāḍe is also mentioned in the Kalacuri inscriptions *Ep. Ind.*, XV. 87, 96, 103, XIX. 228 and *Int. Ant.*, XVII.122.

Kisumangalam A village in the Velvola (Belvala) *Viṣaya* (q.v.) mentioned in the Kendur copper plate of Cālukya Kīrtivarman II dated S. 672. It is modern Kusugal in the Lakshmesvar division of the Dharwar district. *Ep. Ind.*, IX,1907-08, 202.

Kiṭāgiri A village in Kāsī on the road from Vārānasī to Śrāvastī. *Majjhima A* II. 668.

Kittaivaḷe Kuttur, twenty-four miles SW of Konnur, Navalgunda subdivision, Dharwar district, Karnataka. Konnur CP, *Ep. Ind.*, VI.29.

Kiu-Che-Lo Chinese name of Gurjara (q.v.) as recorded by Hiuen Tsang.

Kiu-She-Kie-Pu-Lo Chinese name of Kuśāgrapura or modern Rajgir as mentioned by Hiuen Tsang.

Kiz Capital of Makran in lower Baluchistan along the coast. Elliot I.456.

Kizkanān See under Kabakānān.

Koa River, same as the Kubhā or Kabul mentioned in Ptolemy, VII. 1.26,28.

Koḍasīmā Modern Korasi, about fifteen miles south-west of Sirpur (19° 32′ N, 79°45′ E) mentioned in the Senakapat inscription of Śivagupta Bālārjuna. *Ep. Ind.*, XXXI.31.ff.

Koḍavali Kampana A subdivision of Miriñjadeśa (q.v.) mentioned in a Kolhapur copper plate of S. 1048. It is modern Kodate, seven miles east of Kolhapur (16°42′ N, 74°16′ E). *Ep. Ind.*, XXIII.30.

Koḍivarisa The chief city of the Lāḍha country mentioned in the Jain texts. It is same as Koṭivarṣa and has been identified with modern Bangarh in Dinajpur district. It was a centre of Jain culture. A Jain ascetic order was named Koṭivarṣīya.

Koddoura A town mentioned by Ptolemy which may be identified with Gudru near Masulipatam.

Kodumbalur Territory between Tiruchirapalli and Madura, near modern Bhindigul, in Tamil-Nadu. It was originally ruled by the Velir chiefs. At present it is a city in Pudukkottah, Tiruchirapalli. It contains a number of temples of which Muvarkovil no. 1 is important. It has roll-moulding in the plinth, above which the *yāḷivari* projects the central niches on three sides of the *garbhagṛha* with sculptures. The upper portion has a heavy cornice, square *karṇakoṣṭhas* and central *śālā, nandis* in corners and square *śikhana* with prominent *kuḍus* in its faces.

Koḍuṅgolur Capital of the ancient Ceras now represented by Cranganore. *SII.*, II.4.

Kokali Deśa (500) Administrative division of the Kalyānī Cālukyas which comprised parts of Bellary district. *Ep. Ind.*, XII.150.

Kokāmukha Also called Varāhakṣetra on the Trivenī above Nāthapura in Purnea district, Bihar. An inscription of Budhagupta records the installation of Kokāmukhasvāmin, *Mbh.*, III.84.158., *Varāha*, CXIII, CXL.60-84., *Kūrma*. I.31-47, II.35-36., *Ep. Ind.*, XV 138-39 and *IHQ*, XXI.56.

Koki General term for the countries of the north-eastern hills region used by Lama Tāranātha.

Kolāñca, Kroḍāñja A Brahmanical locality in Dinajpur or Bogra district in Bengal. *IC*, II.358.

Kolagala Modern village of Kolagallu in the Bellary district. *Ep. Ind.*, XXI. 260-64.

Kolāhala A mountain same as the Brahmayoni hill in Gaya. The *Mbh.*, I.63.35 locates it in Cedī country. *Vāyu*, XLV.90, CVI.45., *Brahmāṇḍa*, II. 16-21., *Mārkaṇḍeya*, LIV.12 and *Viṣṇu*, III.18.73.

Kolāhalapura Modern Kolar (13°09′ N, 78° 11′ E) in Karnataka mentioned in the records of the Eastern Gaṅgas.

Kolānu The Colair lake in the Godāvarī district, mentioned in the Eastern Cālukya records.

Kolanura Bhukti An administrative division under the Rāṣṭrakūṭas which consisted of thirty villages. It is modern Konnur on the Malaprabhā in the Navalgunda Taluka of the Dharwar district, Karnataka, Konnur CP of S 782, *Ep. Ind*, VI.29.

Kolapattana A sea-port on the Coromandel coast mentioned in the *Milindap.* This may be same as the Kāverippattinam or Puhār (q.v.), the Pattana *par excellence* on tha Coromandel Coast which figures elesewhere in Pali Buddhist literature as well. *SBE*, I. XLIV., II.269.

Kolāpura Modern Kolhapur (16°42′ N, 74°16′ E) in Maharashtra celebrated for the temple of Mahālakṣmī. *Devī. Bh*, VII.38.5, *Padma*, VI. 176.42 and *Brahmāṇḍa*, IV.44-97.

Kolāru A village mentioned in the grants of the Eastern Cālukya kings. The name of this village may have something to do with the Kolar or Kolleru lake in the Gudivara taluka. Sewell, *Lists*, I. 52., *Ind. Ant.*, XIV. 204 and *SII.*, I.52, 62.

Kolavana People, probably of the Kolhapur region of Maharashtra, mentioned in the Puranic lists of Janapadas as belonging to the Aparānta region.

Kolhāpura Deśa Same as modern Kolhapur in Maharashtra. It is mentioned in the Yādava records as an administrative division. *JBBRAS*, II.264.

Kolhua A village, about two miles to the north-west of Basarh in the Muzaffarpur district of Bihar, where an Aśokan pillar was found. Near the pillar is a small tank called Ramkund which according to Cunningham was the ancient Markaṭa-hrada. There is also a ruined *stūpa* with an image of Buddha belonging to the Pāla period.

Koli Same as Uraivūr (q.v.) mentioned in the Velvikudi grant of the Pāṇḍya Neḍuñjaḍiyan.

Kolimahāra Viṣaya A district in Samyāna Maṇḍala (q.v.), the area around Sanjan in the present Thana district, Mahāraṣtra, mentioned in the Chincani inscription of S.848. The name suggests that it was the region of the tribes called the Kolis and the Mahārs. *Ep. Ind.*, XXXII. 45.

Koliya Kinsmen of the Śākyas who had two settlements, one in Devadaha and the other in Rāmagrāma. The former was separated from the Śākya territory by the river Rohinī, on one bank of which stood Lumbinīvana and on the other stood Devadaha. Ramagāma lay to the east of Kapalaxastu (q.v.).

Kolkhoi An emporium in the country of the Kareoi in the Kolkhic Gulf, where there is the pearl-fishery, mentioned in Ptolemy, VII.1.10. It is same as the Colchi of the *Periplus* in the Pandyan kingdom which has been identified with modern Kolkoi near Tutikorin.

Kollaga-Sannivesa A small town near Nalanda which was visited by Mahāvīra and Gośāla according to the *Bhagavatisūtra* account.

Kollam Ancient name of Quilon (8°54′ N, 76°38′ E) in Kerala. The name is found in the Cola and Pāṇḍya records.

Kollāpuram Same as Kolhapur mentioned in the Cola inscriptions. *SII.*, I.134.

Koḷḷidam Same as the Coleroon, a branch of the river Kāverī, which falls into the bay below Porto Novo.

Koḷḷippākkai Same as Kollipāke, one of the capitals of the Western Cālukya king Jayasiṃha III mentioned in the Tirumalai inscription of Rajendra Cola. It is modern Kulpak about forty-five miles north-east of Hyderabad. In the thirteenth century it was a province of the Kākatīyas. *SII.*, I.96, 99 and *Ind. Ant.*, XLIV.213-15.

Kolu-Vartani An administrative division comprising a part of present Ganjam district mentioned in the inscriptions of the Gaṅga kings of Kaliṅga. Krishna Sastri wanted to identify this place with Varāha-vartani (q.v.) also mentioned in the Gaṅga records, on the ground that *kola* is a synonym of *varāha Ep. Ind.*, III.127, IV. 183-93.

Kolvagiri Holy resort of the Mother goddess, possibly modern Coorg or Kodagu which means steep mountains; but more probably it has to be identified with Kolhapur in Maharashtra. Pargiter. *MP*, 364 n; *IC*, VIII.49 and *SP*.89.

Kolvi Buddhist site (24°01′N, 75°50′E) in the Jhalawar district, Rajasthan. The exposed caves, excluding the free-standing *stūpas* number about 45, mostly consist of a plain cell, oblong or square, with a single door and rock-cut beds. There are two specimens of double-storied dwelling caves. The freestanding *stūpas* and also the reliefs have a family affinity with those of Dhamnar (q.v.). There are no less than five sanctuaries, often with a cave juxtaposed on the opposite side. All of them are plain oblong chambers with a single door and have an image of Buddha seated in *dhyāna-mudrā*.

Komaria Same as Cape Comorin or Kumārikā mentioned in Ptolemy, VII.1.9.

Komarañce Modern, Koroci four miles north-west of Alta, Kolhapur, Alta CP, *Ind. Ant.*, VII.211.

Komo-Maṇḍala A territorial division now represented by the Pendra region of the Bilaspur district, Madhya Pradesh, where there is still a village called Komo. It is mentioned in the records of the Kalacuris of Ratanpur. *Ep. Ind.*, XIX. 77 and *CII.*, IV.404, 453.

Kompāraka A village in the Pancāla *viṣaya* (q.v.) mentioned in the Neulpur grant of Subhākara. It lay in the Cuttack region *Ep. Ind.*, XV.1-8.

Komyāna A village in the Voḍā-*viṣayā* (q.v.) mentioned in the Antirigam grant of Yaśabhanja. It has been identified with Kohomona in the Chatrapur taluka of the Ganjam district, Orissa. *Ep. Ind.*, XVIII.302.

Konā-Koṇa Same as Konarak. *JASB.*, LXV.229ff.

Koṇārka A *Ksetra* or region of Sun (Arka) worship in Orissa, situated on the sea-shore near the northernmost end of the sandy strip stretching from the Chilka lake to the Prācī river, about twenty-one miles north-east of the Purī town, celebrated for its famous sun-temple known as black pagoda erected during the reign of Narasiṃha I (AD 1238-64). The temple, now a deserted fragment, is situated in the centre of a quadrangular court and is designed in the shape of a huge chariot drawn on exquisitely carved wheels by a team of seven-spirited horses. Crossing the *nāṭa-maṇḍapa* one may descend to the courtyard and the pyramidal pile of the *jagamohana.*, i.e. the audience chamber, both united to represent the sun-chariot. The image was probably named Koṇāditya, a name of Sun mentioned in the *Brahma*, XXVIII. 18, after which the site came to be known.

Konatinthi A village in the Khātiyā-*viṣaya* (q.v.) of the Khiñjali-maṇḍala (q.v.) mentioned in a Baudh grant of Raṇabhanja. It has been identified with modern Kontunai, about two miles south of Baudh, in the Baudh-Khondmals district. *Ep. Ind.*, XII.321-35 XVIII.300.

Kondane Buddhist site (18°51′ N, 73°23′ E) consisting of a small but interesting group of caves in the Kolaba district, Mahārashtra. The spectacular *Caitya-gṛha* bears a strong family resemblance with Bhaja.

Koṇḍapalli Country which comprised modern Krishna district in the eleventh and twelfth centuries.

Kondivte Buddhist site (19°09′N, 72°53′E) near Andheri railway station in the suburbs of Bombay. It has 18 caves, arrayed in two groups—15 on the east and 3 on the west sides of the summit of a hill. This series is also particularly remarkable for an interesting *caitya-gṛha.*

Kongal-Desa The region now represented by the Mandya taluka, Mysore district, Karnataka, where a village called Kadalur (modern Kadlur) was an important Jain centre. *Ep. Ind.*, XXXVI.97ff.

Koṅgoda Kingdom in Orissa which extended from the Chilka lake, or perhaps even further north, to Mahendragiri mountains in Ganjam district, reaching in the west of the hills which now form the western boundary of Kalahandi. This kingdom has been described by Hiuen-Tsang as Kung-yu-

to. Originally an administrative division it later came to denote the entire southern Tosali, while the northern portion of the latter came to be known as Uḍra or Oḍra. Koṅgodamaṇḍala frequently occurs in the records of the Kara kings of Orissa. In the Ganjam grant no. 2 of Daṇḍī-mahādevī it is mentioned as belonging to Dakṣiṇa Kosala which may be a mistake for Dakṣiṇa-Tosala, *Ep. Ind.*, VI.140-42.

Koṅgu Deśa The districts of Coimbatore and Salem. It became in the ninth century the bone of contention between the western Gaṅga, Pallava and Pāṅḍya imperialists.

Koṇikal Modern Kunigal in Bangalore district mentioned in the Hosur copper plate of the time of the Cālukyas of Kalyāna. *Ind. Ant.*, VIII.96, XXX.222.

Konikal Viaṣya An administrative division mentioned in the Hosur copper plate of the time of the Cālukyas of Badami. It has been identified with Kunigal taluka in the Bangalore district, Karnataka. *Ind. Ant.*, VIII.96.

Koṅkaleḍḍa Modern Koknara in Bora Sambhar, Sambalpur district, four miles from Marsinghnath, mentioned in the Patna grant no. 1 of Mahābhavagupta Janamejaya.

Koṅkana Same as the modern Konkan region on the western sea coast of India, often described as *deśa* (country) and *viṣaya* (administrative division) in inscriptions. It corresponded roughly to the Aparānta of the traditional conception and Ariake of Ptolemy. As a *viṣaya* it is mentioned in the Nerur copper plate of the time of the Cālukyas of Badami. Koṅkana deśa is mentioned in the Yādava records as an administrative division comprising parts of Thana district and parts of the Salsette island. *Ind. Ant*, IX. 130; *Ep. Ind.*, XXIII.281, XXV. 199, 2nd *JBBRAS* V.183.

Konkaṇegrāma Modern Konkangaon in the Sangamner taluka of the Ahmednagar district. In the Yādava records it is mentioned as situated in Śrīnagara 2500 (q.v.) which was a part of Seuna-deśa (q.v.).

Konkonagai City, same as Kaliṅga, mentioned in Ptolemy, VII.1,77.

Konni Name of the Pāṅḍya country.

Kontakossyia Modern Ghaṇṭaśāla, a mart, mentioned in Ptolemy VII.1.15.

Koṇṭarāvaṅga Name of a *viṣaya* mentioned in the Antirigam grant of Yaśabhañja. It has been identified with Kotayagaḍa in the Chatrapur taluk of the Ganjam district, Orissa. *Ep. Ind.*, XVIII.302.

Kontiṇīka Village in the *viṣaya* of Aṣṭadvāra (Adhabhara) mentioned in the Adhabhara plates of Meha-Nannarāja. It is either Kathakoni or Kotmi near Adhabhara in the Bilaspur district, Madhya Pradesh. *Ep. Ind.*, XXXI. 219ff.

Koppam A celebrated *tīrtha* on the 'Great River' which was the venue of the Cola-Cālukya war. Fleet identified it with Khidrapur on the right bank of the great river (Krishna), about thirty miles east by south from Kolhapur. But Kopbāl on the Hire-halla (great river) near Maski is now considered the more likely scene of the battle. It may also be same as

Kuppam on the river Palaru, now represented by a railway station in the Madras-Bangalore line. *Ep. Ind.*, XII.296-98; *EC*, IX.16; *HAS*, XII.1-5 and *SII.* I.134.

Koppara-500-Bhukti An administrative division corresponding to modern Walave taluka of the Satara district, Maharashtra, mentioned in the Samangad CP of Rāṣṭrakūṭa Dantidurga. In the Calukyan records it is mentioned as belonging to the Karhāṭataka viṣaya (q.v.). *Ind. Ant.*, XI.111.

Kopparavāda Modern Koparde, eight miles east of Kolhapur on the Bhogavatī river, mentioned as a village of Eḍe-nāḍa in the Kolhapur inscription of Bhojadeva dated S.1112, *Ep. Ind.*, III.215.

Korandiā A *viṣaya* or district, same as modern Korinjiya about five miles from Khiching in the Mayurbhanj district, Orissa, mentioned in the Bamanghati grant of Raṇabhañja issued from Khijjiṅga (q.v.). *JASB*, XL.165-67; *Ep. Ind.*, XVIII.300.

Koravi Country which included at least a part of the Nalgonda district, Andhra Pradesh.

Koregaon Middle Palaeolithic site in Maharashtra, sixteen miles to the north of Poona.

Koretaka Modern Korta near Bamnera in Jodhpur in Rajasthan mentioned in the records of the Cāhamānas of Nadol. *Ep. Ind.*, XIII.207-08.

Korgāra Korkai in the Tirunelveli district, the ancient city of the Pāṇḍyas, mentioned in an inscription of Kulottuṅga Cola found at Chidambaram. *SII.*, I.163 and Sewell, *Lists*, I.312.

Korkai Site of Śiva temple in the Tirunelveli district. The temple has a cubical sanctum topped by a square *śikhara*. The basement is high and a short parapet with a frieze of animals in high relief all along the cornice is seen.

Korkai See under Korgāra.

Kosala People of the Oudh region, mentioned in association of the Videhas (q.v.) and Kāśis (q.v.) in the *Śat. Br.*, I.4.1. 1ff., XIII.5.4.4. and *Sāṅkh. S.S.* XVI.29.5. Videgha Māthava, the Chief of the Videhas, is spoken of as carrying the sacrificial fire from the bank of the Sarasvatī over Kosala eastward across the Sadānīrā, and as establishing a settlement which was known as Videha. It appears that the Kosala-Videhas were allied tribes and that there was some difference and rivalry between these and the Kuru-Pañcālas. The later division of Kosala into northern and southern is not known in the Vedic literature, According to *Rām*, II.49.11-12, Kosala was bounded by the river Sarpikā or Syandikā in the south. Its capital at the time of Janaka was Ayodhyā (q.v.). In the Buddhist texts Kosala is mentioned as one of the sixteen Mahājanapadas with capital at Śrāvastī near the border of Gonda and Bahraich districts in the Uttar Pradesh. According to Rhys Davids Kosala included Banares and Saketa and had the Ganges for its southern boundary and the Gaṇḍaka for its

eastern boundary. The northern frontier of Kosala was the hills of modern Nepal.

Kośalā Capital of Dakṣiṇa Kośala (q.v.).

Kaśalā River near Ayodhyā. *Padma*, I.39.11, VI.206.13, 207 35-36, 208-27.

Kosalai-Nāḍu Same as Dakṣiṇa Kośala (q.v.) mentioned in the Tiruvālangāḍu plates of Rajendra Cola as one of his conquered territories. It was the Kiao-sa-lo of Hiuen-Tsang. It corresponded to the upper valley of the Mahānadī and its tributaries.

Kosamba-Pattalā An administrative division identified with Kosam near Allahabad on the left bank of the Yamuna mentioned in the Bengal Asiatic Society's grant no. II of Jayacandra. *Ind. Ant.*, XVIII.136-37, *Ep. Ind.*, XI 139-46. *JRAS*, 1927, 694ff.

Kosāmbī Capital of the Vaṃsas (q.v.) which has been identified with modern Kosam near Allahabad where excavations have yielded things of archaeological interest. According to *Suttani* 1010ff. it was connected with the major cities of north India by a high road. The *Vinaya* II.290 refers to a water route from Rājagṛha to Kosambi. In Buddhist commentarial literature it has been located on the bank of the Yamuna. Hiuen Tsang visited Kiao-shang-mi or Kosambi where he saw ten monasteries in bad condition, a number of Deva temples of the non-Buddhists and the ruins of the famous Ghoṣitārāma monastery. Watters, I.365-66.

Kosāmbī Modern Kosamdih, eight miles from Mallar in the district of Bilaspur, mentioned in the Malhar inscription of Jājalladeva (K.E. 919). *Ep. Ind.*, I.39ff.

Kosikī A branch of the Ganges identical with the Kusī.

Koṭāṭavī A country mentioned in the *Rāmacarita*. Its king Vīraguṇa is said to have joined Rāmapāla in his expedition against Varendrī. It may be identified with Koteśvara to the east of Visnupur in the Bankura district, West Bengal. The *Ain*, II.144 refers to Mahal Kot-des. According to Beams (*JRAS*, 1896, 752) it was a large pargana in the northern and central part of the Puri district. The former identification seems more likely.

Kot Diji Chalcolithic settlement on the national highway in Khairpur division, about fifteen miles to the south of Khairpur town which has yielded the pre-Harappan culture, an intermingling level and the Harappan culture. The Kot Diji pottery is thin, pinkish and wheel-made and in contrast to the Harappan thick black-on-red ware it is never burdened with decorations. From the Harappan levels have been found flat blade-axe, arrow-heads, chisels, double and single bangles, finger rings, etc.

Kotia Site of a cemetery situated in Allahabad district on the Deoghat-Allahabad highway running along the right bank of the Belan.

Koṭigāma A village of the Vajjians situated on the northern bank of the Ganges in the vicinity of Bhaddiyanagara. *Saṃyutta* V.431.

Koṭīśvara Name attributed to several tīrthas in Punjab and South India. It may also be a place of the same name on the western shore of Kutch,

close to the Indus and the ocean. *Vāmana* XXXIV.29, *BG*. V.229-31.

Koṭivarṣa Often mentioned as a *viṣaya* in the Puṇḍravardhana *bhukti* (q.v.) in which were included the Gokalikā and Halāvarta *maṇḍalas*. The headquarters of the *viṣaya* has been identified with the medieval Diw-kot or Devakoṭa. The ruins of the city are found about eighteen miles south of Dinajpur town in the village of Bangarh.

Koṭṭaikarai Western boundary of the ancient Cola country. According to the Tamil tradition, Koṭṭaik-karai means 'fortbank' and as such it refers to the great embankment of which traces are still found in the Kuḷittalai taluk of Trichinopaly district, Tamil-nāḍu.

Koṭṭadaka Either Kotada or Koṭah in Rajasthan.

Koṭṭūra Territory mentioned in the Allahabad inscription of Samudragupta. Saletore identifies it with Kottura in the Kudligi Taluka, Bellary district. Others identify it with Kothoor in Ganjam district. Sathianathaier identifies Koṭṭura with Kotturu near Tuni in East Godavari district.

Kottura-Nāḍa Modern Kothur in the Jigalur taluka of the Chilaldurg district. It is mentioned as a territorial unit in the Yādava records. *EC*, II. J.30.

Kouei-Chouang Original Kuṣāṇa principality located in the land between Chitral and the Panjshir.

Kou-Shih-Na-Ka.Lo Chinese name of Kusinagara as recorded by Hiuen Tsang.

Kovalli Archaeological site situated in Bijapur district, Karnataka, about 21 km north of the town Bagalkot.

Kramavarta Modern Kamelankoth in Kashmir. *RT*, V.39.

Kratha The Vidarbha region mentioned in a Khajuraho inscription of the Candellas. (*Ep. Ind.*, I.145). The *Mbh.*, II.14.21 refers to Kratha-Kauśikān in connection with the Bhojas and Pāṇḍvas.

Kratuka Same as the Gadag taluka of the Dharwar district mentioned in a Yādava inscription of S.1135. *Ind. Ant.*, II.297.

Krauñcadvīpa One of the seven island continents constituting the world according to the cosmographical section of the Purāṇas.

Krauñcaparvata Part of Kailāsa on which Mānasa lake is situated. *Taitt. Ār* I.31.2, *Rām*, IV.43.26-31, *Mbh.*, VI.111.47, IX.17.51, IX.46.83-84.

Krauñcāraṇya Forest near Janasthāna. *Rām*, III.69.5-8.

Kripura A victorious camp mentioned in the Gunaighar copper plate of Vainyagupta. It reminds one of Nripura of the Nalanda plate of Samudragupta. It lay somewhere in the Comilla district of Bangladesh. *IHQ.*, IV.40ff.

Krivi Ṛgvedic tribe that possibly lived on the Indus and the Chenub (VII.20, 24, VII.22.12) and later moved to the east across the Yamuna to the land later known as Pañcāla (q.v.). The *Śat. Br.*, XIII.5.4.7 holds that Krivi was the older name of the Pañcālas and connects it with Parivakrā.

Krosañja Village located in the Dinajpur district of North Bengal. It is mentioned in the Subhankarapāṭaka grant of the Kāmarūpa king Dharmapāla. *KS*, 146-67.

Kṛṣṇā The third largest river of the Deccan and Southern India, the other two being the Godāvarī and the Kāverī. In southern tradition five rivers are called Gaṅgā, and these are said to rise from the top of the Sahya. These are Kṛṣṇā, Veṇī, Kakudmatī (Koyna), Sāvitrī (that falls into the Arabian sea near Bankot) and Gāyatrī (an offshoot of the former). *JBBRAS*, X.16.

Kṛṣṇā Modern Kishen Gaṅgā in Kashmir.

Kṛṣṇagiri See under Kanhagiri. It is same as the Karakorum or Black Mountain. It is also the name of the Kanheri hill.

Kṛṣṇagiri Name of a *viṣaya* mentioned in the Ganjam grant of Mādhavarāja. Hiralal suggests that this might be identical with its synonym Nīlagiri which is the name of Jagannātha (Puri) in Orissa. *Ep. Ind.*, VI.144.

Kṛṣṇālesāli-Kaṭaka An administrative division corresponding to modern Acalapura in Maharashtra mentioned in the Pauni plates of Pravarasena II. *Ep. Ind*, XXXVIII.53-56.

Kṛṣṇa-Veṇā, Veṇyā, Veṇī The combined course of the rivers Kṛṣṇā and Veṇā. Its Prakrit form Kaṅha-beṃnā is mentioned in the inscription of Khāravela. The Alas plate of Rāṣṭrakūṭa Govinda III, refers to the confluence of Kṛṣṇaveṇā and Musi. *Mbh.*, VI.9.16, *Matsya*, XXII.45, CXIV.29, *Rām*, V.41.9, *Agni.*, CXVIII.7, *Brahma*, XXVII.35, *Vāyu*, XLV.104, *Padma*, VI.108.27, VI.113, 3ff., *Ep. Ind.*, VI.208, XX.77.

Kṛtamāla River rising the Malaya range which may be identified with the Vaiga near Madura. *Vāyu*, XLV.105, *Brahma*, XXVII.36, *Matsya*, CXIV.30, *Brahmāṇḍa*, III.35.17, *Bhāgavata*, VIII.24.12, X.79.16, XI.5.39, *Viṣṇu*, II.3.13.

Kṛtyāśrama-Vihāra A Buddhist monastery in Kashmir, the site of which has been located in the village of Kitshom near Baramula on the left bank of the Vitastā. *RT*, I.147.

Krumu A stream mentioned in *RV*, V.53.9 and X.75.6 which is identical with the modern Kurrum, a western tributary of the Indus.

Kṣiprā River rising in the Vindyas. It is probably a variant reading of Śiprā. *Matsya*, CXIV.27, *Vāyu*, XLV.98.

Kṣīragrāma Holy resort of the Mother Goddess which has been identified with modern Khirgram near Katwa in the Burdwan district, West Bengal. *SP*, 89.

Kṣudraka Tribe same as the Oxydrakai (q.v.) that offered resistance to Alexander. They lived in the Montogomery region between the Hydraotes and Hyphasis. A city of the Kṣudrakas named Xodrake on the river Sind is mentioned in Ptolemy VII.1.60.

Kumbhayija Modern Kambhoja in Kolhapur district, Maharashtra, mentioned in the spurious Alta copper plate of Pulakeśin II. *Ind. Ant.*, VII.211.

Kubhā The Kabul river, a western tributary of the Sindhu which runs through the Peshawar district and Afghanistan.

Kubjāmraka Name of a holy place in Haridvāra or somewhere close to

it. *Mbh.*, III.84.40, *Viṣṇu*, *D.S.* LXXXV.15, *Matsya*, XXII.66, *Padma*, I.32.5, *Kūrma*, II.20.33, *Varāha*, CXXV.101ff. CXXVI.33.

Kubjāmraka Holy place near Hṛṣikeśa in the Himalayas. Some authorities identify it with Kanakhala. *SP*, 89.

Kuḍa A Buddhist centre on the Rajapuri Creek, forty-five miles from Bombay.

Kūḍal Same as Madura mentioned in the Veḷvikudi grant of the Pāṇḍya Neḍuñjaḍaiyan.

Kuḍāladāmavāda Modern Kurundwad on the confluence of the rivers Krishna and Warna. It is mentioned in the Yādava records as belonging to the Miriñji-deśa (q.v.).

Kūḍal Śaṅgamam Venue of battle between the Cālukyas and Colas. Its exact location is uncertain. It might have been situated at the junction of the Tuṅgabhadrā and Krishna rivers. It may be Kudali at the junction of the Tuṅgā and Bhadrā or the village Singepalle in the Rayadrug Taluk of the Bellary district. *SII*, III.32.

Kuḍa-Malai-Nāḍu Also known as Malai-nadu, it was a hill district which was conquered by Rājaraja I. It has been identified with Coorg. *SII*, I.63ff.

Kuḍamūkku Ancient name of Kumbakonam (10°58′ N, 79°25′ E) mentioned in the Pallava records like the Bahur plates of Nṛpatuṅgavarman.

Kudavaṭhe Village mentioned in the Pratihāra grants from Kuretha in Madhya Pradesh which has been identified with the findspot of the record. *Ep. Ind.*, XXX.132.

Kudura Headquarters of an *āhāra* or district of the same name which is often identified with modern Guduru near Masulipatam but sometimes also with Koduru near Gantasala. It is mentioned in the Kondamudi grant of Jayavarman of the Bṛhatphalāyana dynasty.

Kujavaṭī A country, about fourteen miles north of Nayādumkā in Santal Parganas, mentioned in the *Rāmacarita*. Its ruler Śūrapāla joined Rāmapāla in his expedition against Varendrī.

Kukkanur Site of Kalleśvara temple in Andhra Pradesh. The temple retains a distinct Draviḍa shape and outline, but exhibits a leaning towards the Cālukyan form.

Kukkanūru-30 Region around modern Kukkanur in the Raichur district mentioned in a Yādava copper plate of S.1175. *JBBRAS*, XII.42.

Kukura Tribe whose territory lay in the Gujarat-Saurashtra region. Their early mention is found in the Sātavāhana records.

Kukkuṭapāda A hill having three peaks situated about twenty miles north-east of Bodh-gaya. It has been identified by Cunningham with modern Kurkihar, three miles to the north-east of Vazinganj. *CAGI*, 527.

Kulli Chalcolithic settlement in Kolwa valley located midway from Shahi Tump to Nal in Kolwa district, South Baluchistan. It is a site of traditional culture containing the deposits of at least three periods, one of these being Harappan. The Kulli culture has a number of sites. "Structures

of stone rubble and ashlar masonry, flagged pavements, a variety of burial rites, a distinctive pottery, compartmented stone vessels with incised designs, peculiar terracotta female figures and humped bulls are the main features."

Kulottuṅga-Śoḷa-Caturvedimaṅgalam Same as the modern Cuddapah district.

Kulottuṅgaśoḷapaṭṭanam Name attributed to Viśākhapaṭṭana (Visakhapatnam) after it was occupied by Kulottuṅga Cola I.

Kuluta The district of Kulu in the upper valley of the Beas. Hiuen Tsang mentioned it as Kiu-lu-to and described it as 700 li or one hundred seventeen miles to the north-east of Jalandhar. He saw here twenty monasteries. The people who gave their name to this valley in the Himachal Pradesh are mentioned in the *BṛS* and the *Mudrārākṣasa* as well as in the Purānic lists of Janapadas. *AGI*, 162ff, *ASIAR*, 1907-08, 261ff.

Kumāramaṅgalam A village in North Arcot district, on the river Palaru or Palar mentioned in a Cola inscription dated Śaka, 1160. *SII*, I.87-88.

Kumāraparvata Same as Kumāriparvata of Khāravela's record, it was the name of the Udayagiri-Khaṇḍagiri hills near Bhuvaneswar in Orissa. In the *Bṛhatkathākośa* of Harisena there is mention of Kumāragiri of Oḍra-viṣaya.

Kumari Tamil name of the river Kumārī near Cape Comorin mentioned in an inscription on the top of the Bavaji hill near Vellore. It has been equated with Gaṅgā in regard to its sacredness *SII*, I.77.

Kumārī Cape Comorin, where there is a temple of Kumārī Devī. Ptolemy mentions it as Comaria while the *Periplus* refers to it as Comar or Comarei. The *Mbh.*, III.88.14 locates it in the Pāṇḍya country. *Vāyu*, LXXVII.28, *Brahmāṇḍa*, III.13.28.

Kumārīdvīpa The ninth *dvīpa* of Bhāratavarṣa (in the sense of Greater India) which extends from Kumārī (Cape Comorin) to the source of the Ganges (viz. the Himālaya). It may therefore stand for India proper as we have it now. *Matsya*, CXIV.10; *Brahmāṇḍa*, II, 16.11.

Kumārigrāma Modern Koregaon eighteen miles east of Poona. Talegaon CP, *Ep. Ind.*, XIII.275.

Kumārī Parvata Same as the Khaṇḍagiri hill near Bhuvaneswar, Orissa, where Khāravela excavated a number of caves according to the Hāthigumpha inscription.

Kumbakonam Site (10°58′ N, 79°20′ E) of the famous Nageśvara temple in Tanjore district. The temple is two-storeyed with *Karṇakoṣṭhas* on corners and *sālās* in the centre of parapet with frieze of animals in bas-relief. It is characterized by square *śikhara* with *kudus* on its sides. Figure sculptures are in the niches and below the *kudus*.

Kumbharia Site in Southern Rajasthan of a number of ancient Jain temples which are noteworthy in anticipating further development that became characteristic of Jain temple complexes of this region, especially the Dilwara complex,

Kumbhayija Modern Kumbhoj, six miles north-east of Alta, Kolhapur. Alta CP, *Ind. Ant.*, VII.211.

Kumdirige Also known as Kumdirige-70 it was a subdivision of Kuṇḍi-viṣaya (q.v.) mentioned in the Marmuri copper plate of Satyāśraya dated S.896. It has been identified with the region around Kundaragi on the Ghataprabhā river in Bagalkot subdivision of the Bijapur district, Karnataka. *JBHS*, II.214.

Kumulūr Village mentioned in a Tamil Brahmi inscription which may be located in the Pudukkottai subdivision of the Tiruchirapalli district. *AO*, XXXIV.185, *JIH*, LI.307.

Kumurukela Village mentioned in a grant of Śatrubhañja found at the place of the same name near Sonpur, Orissa. *JBORS*, IV.172-77.

Kuṇḍadhāṇavaṇa A forest near the Koliyan village of Kuṇḍiya. *Udāna* II.8, *Peta A*, 178.

Kuṇāla Jain name of North Kosala which was the northern boundary of the early spread of Jainism.

Kunala Country comprising Satara, Kolhapur and Sholapur districts of Maharashtra mentioned in the Mahurzari plates of Pṛthvīdeva II. *ABORI*, LIII.183ff.

Kuṇḍagrāma, Kuṇḍapura Birthplace of Lord Mahāvīra. It was a suburb of Vaiśālī on the bank of the river Gaṇḍaka, represented by modern Basukund. Previously it was divided into Kṣatriya-Kuṇḍagrāma and Brāhmaṇa Kuṇḍagrāma.

Kundavura-30 Region round Kundur, fourteen miles NE of Hangal, Dharwar district, mentioned in the Lakshmeshvar inscription of Vikramāditya III as part of Panungal Viṣaya (q.v.). *Ep. Ind.*, XVI.37.

Kuṇḍi Mentioned in the Yādava records with suffixes Maṇḍala, Deśa, Viṣaya and 3000. In this period only a portion of the earlier Kuṇḍi 3000 is known. It comprised the Belgaum taluka of the Belgaum district. *Ind. Ant.*, VII.304.

Kuṇḍi, Kuṇḍiya A village in Kuru country. *Thera A* I.339.

Kuṇḍiṇa See under Vidarbha.

Kuṇḍivāṭaka Modern Kundi in the Sangmeshvar Taluka of the Ratnagiri district, Maharashtra, mentioned in the Nerur copper plate of the time of the Cālukyas of Badami. Previously it formed part of Konkaṇa viṣaya (q.v.). *Ind. Ant.*, IX.130.

Kuṇḍi Viṣaya, Kuṇḍi-1000 An administrative division mentioned in the spurious Alta copper plate of Cālukya Pulakeśī. It is also mentioned in the Dharwar copper plate of Vinayāditya as Kundica-1000. It comprised the boundary regions of both Maharashtra and Karnataka especially the region around Kolhapur *Ind. Ant.*, VII.211, *ASIAR*, 1930-34, 239). The Kolhapur CP of S.882 of the time of the Raṣṭrakuṭas refers to 'Kuhuṇḍi-Viṣaya which included Alatage 700. *JBBRAS*, X.21.

Kundur Modern Narendra in the Dharwar district mentioned in the Kalyaṇī Cālukya records as part of Halasige (Palasige) Nāḍu. In the Rāṣṭrakūṭa records it is mentioned as Kundur-500 *Ep. Ind.*, XIII.298.

Kuṅga The region comprising the modern districts of Coimbatore and Salem. It is mentioned in the Bheraghat inscription of Alhanadevī. See under Kongu-deśa. *Ep. Ind.*, II.11, 15.

Kung-Kana-Pula, Koṅkaṇapura Country which, according to Hiuen Tsang was 5000 li in circuit. Close to the capital, which was 30 li in circuit, was a big monastery and an Aśokan tope. Cunningham suggests Annagundhi on the northern bank of the river Tungabhadra as the capital of the country, while Burgess identifies it with Kokanur. Watters II.237-38.

Kung-Yü-T'o Same as Koṅgoda or Kuṅgada which Hiuen Tsang located 1200 li south west of Wu-t'u (Udra) or 1500 li to the north-east of Ka-leng-ka (Kaliṅga). Cunningham and Fergusson identified Kung-yü-t'o with the region about the Chilka lake.

Kuninda Tribe of Kangra region. The distribution of the Kuninda coins suggests that the tribe occupied a narrow strip of land at the foot of the Siwalik hills between the Yamuna and the Sutlej and the territory between the upper portion of the Beas and the Sutlej.

Kunnattur Megalithic site, about twentyfour km south of Madras in Chingleput district, Tamil-nadu. It is both a cemetery and a habitation site.

Kuntala Territory ruled by a branch of the Sātavāhanas which comprised a large portion of modern Karnataka. Its capital was Vaijayantī, modern Banavasi.

Kunāla The Kolleru lake near Ellore in Godavari district mentioned in the Aihole inscription of Pulakeśin II.

Kunti River mentioned in the Purāṇas which has been identified with a river of the same name (also known as Aśvanadī or Aśvarathanadī) joining the Chambal.

Kurām A suburb of Kāñci where the Pallava Parameśvaravarman erected a Śiva temple.

Kurapadra Modern Kulapadar, about fifteen miles south-east of Sirpur in the Raipur district, Madhya Pradesh, mentioned in the Sirpur Lakṣmaṇa temple stone inscription of Mahāśivagupta. *ICBP*, 103-04.

Kuraraghāra A town in Avantī near Ujjavinī. *Saṃyutta A*, II. 188, *Aṅguttara A*, I, 246, *Udāna A*, 307, *Dhamma A*, IV.101.

Kuregrāma Modern Koregaon in the Satara district, Maharashtra, mentioned in a Kolhapur CP of the time of the Rāṣṭrakutas as belonging to the Karahāṭaka Viṣaya (q.v.). *JBBRAS*, X.21.

Kurkihar Village (24°49' N, 85°15' E) in the Gaya district of Bihar, about sixteen miles from Gaya town. As early as in 1848 Major Kittoe collected ten cart-loads of Buddhist relics and deposited them to the Indian Museum. The site was visited by Cunningham in 1861 and 1879 who noticed three well defined mounds and a few images and it was identified by him with the Kukkutapāda-giri mentioned by Fa-hian and Hiuen Tsang. In course of a digging in this place in 1930 one of the richest hoards of bronze objects came to light. More than 200 pieces of this

hoard, including 148 Buddhist and 8 Brahmanical images of fine workmanship, detached parts of images, *stūpas*, bells, etc. are now in the possession of the Patna Museum.

Kurmagrāma A village in the suburb of Rājagṛha which was visited by Mahāvīra and Gośāla according to the *Bhagavatīsūtra* account.

Kuru Land people. The Kurus do not appear as a people in the *RV*, In post-Ṛgvedic times the Bhāratas (q.v.) and the Tṛtsus coalesced with the Purus to form the Kuru people. The *AV*, XX.127.7-10 speaks of the Kuru king Parikṣit whose kingdom roughly corresponded to modern Thaneswar, Delhi and the upper Gangetic doab. The kingdom, according to epic tradition, stretched from the Sarasvatī to the Ganges. It was divided into three parts, Kurujāṅgala (q.v.) Kurukṣetra (q.v.) and Kuru-proper. The Kuru-proper was probably located in the district around Hastināpura on the Ganges in the present Meerut district. Hastinapura, or Nāgasāhvaya, the original capital of the Kuru country, was abandoned during the reign of Nicakṣu and the centre of royal activities was shifted at Kausambī. In post-Ṛgvedic literature the Kurus are coupled with the Pañcālas and their territory is referred to as an ideal one in regard to speech, manners and rituals. This territory is declared in the *Ait. Br.*, VIII.14 to be the middle country (*Madhyadeśa*). A group of the Kuru people still remained further north—the Uttarakurus beyond the Himalaya.

Kurujāṅgala Probably a wild region of the Kuru realm that stretched from the Kāmyaka forest on the banks of the Sarasvatī to Khāṇḍava near the Yamunā (*Mbh.*, III.5.3). The Purānas locate it between the Sarasvatī and the Dṛṣadvatī. Some scholars suggest that it is Sirhind in Punjab. *Matsya*, XXI.9, 28; *Vāyu*, LXXVII.93; *Vāmana*, XXII.47; *Kūrma*, II.37.36; *Bhāgavata*, III.1.24; X 86.20.

Kurukṣetra Land of the Kurus and the site of the Bhārata war. It is regarded particularly as a sacred country in *Pañc. Br.*, XXV.10; *Śat. Br.*, IV.1.5.13; XI.5.1.4; XIV.1.1.2; *Ait. Br.*, VII.30; *Mait. Sāṃ*, II.1.4; IV.5.9; *Jaim. Br.*, III.126; *Sāṅ. S.S.* XV.16.11; etc. Within its boundaries flowed the rivers Dṛṣadvatī, Sarasvatī, and Āpayā. Here too, was situated a lake called Śaryānavant, According to *Taitt. Ār.*, V.1.1. it was bounded by the Khāṇḍava on the south, the Turghna on the north and the Parīṇah on the west. The *Mbh.*, III.83.4ff. locates it between the Sarasvatī and the Dṛṣadvatī. It roughly corresponds to the present Kurukṣetra district of Haryana.

Kurumbetta Kampana Modern Kurubetta (Shindi) on the river Malaprabhā in the Gokak Taluka, Belgaum district. It is mentioned in the Kalholi inscription of S.1127. *JBBRAS.*, X.220.

Kuruṇḍavāda A village in Śirolacatuhkrośati in Miriñja-deśa (q.v.) metioned in the Miraj copper plate of S.980 of the time of the Śilāhāras of Kolhapur. It is modern Kurundawad in Miraj. *JRAS.*, IV.281.

Kurutakunṭe A village in the Belvala-viṣaya (q.v.) mentioned in the spurious Kurtakoti copper plate of Vikramāditya dated S.532. It is identified with Kurtakoti, the findspot of the copper plate, in the Godag Taluka

of the Dharwar district, *Ind. Ant.*, VII.1878, 219.

Kuruvatti Site of the Mallikārjuna temple in the Bellary district.

Kusasthalī Same as Dvārkā (22°14′ N, 69°01′ E) and capital of Ānarta. The name is also applied to denote the capital of Kosala, and Kuśāvatī or Kusīnārā where occurred Buddda's Nirvāṇa. *Viṣṇu*, IV.1.64, 81; *Matsya*, XII.22; LXIX.9; *Vāyu*, LXXXVI.24; *Bhāgavata*, VII.14.31; IX.3.28; XII.12.36; *Brahmāṇḍa*, III.61.10; *Rām*, VII.107.17; *SBE*, XI.248.

Kuśāvati Capital of Kosala on the Vindhya slopes where Kuśa, son of Rāma, ruled. (*Ram*, VII.107.7; *Vāyu*, LXXXVIII.199;). The *Mahā-sudassana sutta* (*SBE*, XI 248) says that Kuśāvatī was another name of Kusinārā.

Kuśāvarta Holy place near Nāsik. *Visnu D.S.* LXXXV.11; *Brahma*, LXXX.2; *Matsya*, XXII.69; *BG*, XVI.651.

Kuśika Same as Gādhipura and Kānyakubja mentioned in the Kamauli grant of Govindacandra dated V.S.1184. *Ep. Ind.*, IX.304, XXVI.68ff; *Ind. Ant.*, XVIII.11ff;

Kuśinagara, Kusinārā Buddhist site near the town of Kasia (26°44′ N, 83°55′ E) in the district of Deoria, Uttar Pradesh. It was declared by Buddha himself as one of the four great places which a Buddhist should visit. According to Hiuen Tsang, Aśoka built three Stūpas here. Numerous other Stūpas were seen by him as well as by other Chinese pilgrims like Fa-hian and I-tsing. The focus of the ruins at the main site is a Stūpa known as Nirvāṇa-Caitya. The chamber of the Stūpa contained Buddhist relics as is known from excavation. The excavated monasteries, including the partially exposed ones, number not less than eight. About a furlong to the south-west of the main site is a seated stone image of Buddha locally called Mātha-kuār. Its original shrine is lost which is replaced by a modern one. Nearly a mile to the east of Māthā-kuār shrine is a colossal stūpa, about 50 feet high, locally known as Rāmabhār-stūpa and believed to represent the spot of the cremation of the Buddha. It was the capital of the Mallas and the place of Buddha's demise. Its other names were Kusinagarī, Kusigrāma and Kusāvatī, *Dīvya*, 152ff, *Dīgha*, II.146, 170, *Jāt*, I.392, V.278). Hiuen-Tsang called it Kou-shih-na-ka-lo (Watters II.25ff). It was situated on the trade route extending from Śrāvastī to Rājagṛhā and on the western bank of the river Hiraṇyavatī.

Kusumanagara Another name of Pāṭaliputra mentioned in the Paletha record of Kalyāṇavarman. *ARIE*, 1968-69, 4, *CII*, III.94.

Kusumadhavaja Kusumapura Name of Pāṭaliputra.

Kuṭi City of ancient Kambuja (Campuchia) which has been identified with modern Bantay Kdei to the east of Ankor Thom. *SGAMI*, 321.

L

Labaka Locality in the country of the Pandooui (Pāṇḍava on the Jhelum) mentioned in Ptolemy VII.1.46.

Labokla City in the land of the Kaspeiraioi or Kashmir mentioned in Ptolemy VII.1.48.

Ladda A township on the way from Kanauj to Kashmir, between Ballawar and Rajauri, mentioned by Al-Bīrūnī.

Lāḍha Name of the Ṛāḍhā country, a part of West Bengal, recorded in Jain *Acāraṅga* (I.8.3) and other texts. It is described as a pathless country inhabited by rude folk, the Lāḍhas who attacked peaceful monks. The Lāḍhas had Koḍivarisa (q.v.) for their chief city. The *Ācāraṅga* divides the land of Lāḍha into two parts named Vajjabhūmi (q.v.) and Subbha (Suhma)-bhūmi (q.v.).

Laghu-Dābhī Modern Dabhi, (22°11′ N, 73°25′ E) about one mile south-west of Sunak, a village about fifteen miles east-south-east from Patan, North Gujarat, and about five miles west of Unjha railway station. It is mentioned in the Sunak grant of Caulukya Karṇa. *Ep. Ind.*, I.316-18.

Laghuviṅga Modern Vinga, three miles west of Shirwal in Bhor (18°09′ N, 73°54′ E), Poona district, Maharashtra. Bhor CP, *ASIAR*, 1934-35, 61.

Lahara Modern Lar region in Kashmir.

Laharakoṭṭa An old watch station in the Zoji-la pass connecting the Kashmir valley with China and Tibet via Ladakh, mentioned by Jonarāja in his *RT*, V.199.

Lahur Lohara in Kashmir as recorded by Al-Bīrūnī.

Lajjā River issuing from the Rkṣavat mentioned in the Puranic list of rivers.

Lakhaipari Village in Māṇaka Viṣaya (q.v.), Modern Lakhapuri in Murtizapur, Akola district, Maharashtra. Sirso CP of Govinda III, S.729, *Ep. Ind.*, XXIII.206.

Lakhaṇāpura A township in Madhya Pradesh mentioned in the Mandhata plate of Paramāra Javasiṃha-Jayavarman (vs, 1331). *CII.*, IV, no. 45, *ICBP*, 23-25.

Lakṣmaṇatīrtha Holy place on a river rising in Brahmagiri on the southern frontier of Coorg and falling into the Kāverī. *Skanda* III, (Br), 52.106-07, *IGI*, XVI, 21.

Lakṣmaṇāvatī City named after the Sena King Lakṣmaṇasena. Same as Gauḍa (Gaur), this city (subsequently known as Lakhnauti or Lakhnawati) served as the capital of the Muslim power of Bengal for a long time. It stood on the bank of the Ganges close to its junction with Mahanandā about twenty five miles below Rajmahal. The Ganges has now changed its course and the ruins of this city no longer touched the Ganges at any point. Though it had to reckon with a rival in Pandua, Gaur or Lakhnauti retained its importance till the days of Akbar.

Lalchak A Buddhist site in the Taxila region where there is a group of four small mounds situated to the north-east corner of Sirsukh (q.v.). The mounds covered the remains of a Buddhist settlement comprising a monastery, dated to the 3rd or 4th century AD and two *Stūpas*.

Lalitā Holy place same as modern Lalitpur in the Jhansi district of Uttar Pradesh. *SP*, 89.

Lalitpur Palaeolithic site on the river Shahzad in Madhya Pradesh where within the area of one mile from the railway station relics of primitive workshops have been discovered intended to shape tools from sandstone imported probably from Jiron. The Chatrapal temple site, about a mile from Lalitpur railway station and about a mile-and-a half from the Shahzad river, was a secondary workshop site.

Lambatai People, same as the Lampāka or Laghman (Lamghan), living below the sources of the river Koa (Kabhā or Kabul) according to Ptolemy, VII.1.42.

Lampaka People of Lamghan or Laghman in Eastern Afghanistan mentioned in the Puraṇic lists of Janapadas as inhabitants of Uttarāpatha. In certain purāṇas they are located as residing on the Cakṣu or Vaṃkṣu or Oxus. Rājaśekhara mentions them as Limpaka. They are the same as Lambatai (q.v.) of Ptolemy and Lan-po of Hiuen Tsang.

Lāṅgala Lang-kie-lo of Hiuen Tsang, which was the way to the Western Women's country. Its capital was Su-t'u-li-ssu-fa-lo or Strīśvara.

Lāṅgalinī River, same as the modern Lāngulyā in the Ganjam district. *Mbh.*, II.9.22, *Mārkaṇḍeya*, LIV.29. *IGI*, X.217.

Langhnaj A railway station on the meter gauge line between Ambaliyasan and Vijapur in Mehsana district, Gujarat, where microliths have been found in a stratified context. The lowest level or Period I is marked by microliths and a few tiny pot-sherds. The levels of Period II have yielded the same material but augmented by more pots, some polished neolithic tools and a copper knife. Period III starts with iron.

Lañjikā-Maṇḍala An administrative division, same as Lanji in the district of Balaghat, Madhya Pradesh, mentioned in the Ratanpur inscription of the Kalacuri Jājalladeva. *Ep. Ind.*, I.32-39.

Laṅkā Same as Ceylon or modern Śrīlaṅkā. The name is found in the epico-puraṇic literature of India and also in the Cola epigraphs. Al-Bīrūnī called it the Cupola of the earth. The Greek writers called it Taprobane, the Indian equivalent of which was Tāmraparṇī. In the Purāṇas it is mentioned as one of the nine subdivisions of Bhāratavarṣa and is called Tāmraparṇa and Siṃhala.

Lar-Desh Same as Lāṭa-deśa or Southern Gujarat mentioned by Al-Bīrūnī according to whom it was 42 *farsakh* to the south of Anhilwara and had two capitals at Bhiroj (Broach) and Rihanjur (Navsari).

Larike Same as Lāṭa-deśa or South Gujarat which according to Ptolemy, VII.1.4 contained the mouth of the river Mophis or Mahī. "The parts east of Indo-Scythia along the coast belong to the country of Larike and here in the interior to the west of the river Namados (Narmadā) is a mart of commerce, the city of Barygaza." VII.1.62.

Lāṭa-Deśa Southern and Central Gujarat according to the Rewah stone inscription of Karṇa (*Ep. Ind.*, XXIV.110; cf. *ibid.*, IX.278-80). According to Bühler, it was the district between the Mahī and Kim rivers and its

chief city was Broach. According to the Rāṣṭrakūṭa records it comprised the *maṇḍalas* of Kheṭa and Lāṭa, i.e. modern Kaira on the north and Daman on the south. In the Pali chronicles of Ceylon its capital is mentioned as Siṃhapura or Sihapura which has been identified with Sihor. It is mentioned as Ilāla in the Tamil inscriptions. It was same as Ptolemy's Larike which lay to the east of Indo-Scythia along the sea-coast. Lāṭa may also be the Rāḍhā country in West Bengal which is mentioned in the Jain texts as Lāḍha. In the latter case the capital city Siṃhapura (Sīṃhapura) may be identified with Siṃhapura or Singur in the Hooghly district. *JASB*, 1910, 604; *CHI*, (1) XXV; *IHQ* II.6.

Lāṭarhada Modern Ṛaddhaḍa in the Mallani region of Marwar or Jodhpur mentioned in the records of the Cāhamānas of Nadol. *Ep. Ind.*, XI.43-46.

Lāṭa-Viṣaya An administrative division of the Lāṭa country mentioned in the Gupta records. It was probably same as Lāṭeśvara-maṇḍala (q.v.) with capital at Elapur as found in the early Gurjara and Rāṣṭrakūṭa records.

Lāṭeśvara-Maṇḍala The Lāṭa region, roughly comprising the area between the Mahī and the Narmadā, mentioned in the Pratihāra records.

Laṭṭivāda Modern Latavada, six miles north-west of Alta, Kolhapur, Alta CP. *Ind. Ant.*, VII.211.

Lauhāwur Same as Lahore (29°12′ N, 68°15′ E) mentioned by Al-Bīrūnī as lying to the east of the river Irawa (Irāvatī or Ravi).

Lauhitya River, same as the Brahmaputra. The *Mbh.* (III 85.2; XIII.25.46) and the Purāṇas (*Vāyu*, XLVII.11, LXXVII.95; *Matsya*, CXXI.11-12; *Padma*, I.39.2, V.52.54; *Kālikā*, LXXXVI.26-34) attribute its origin to a lake called Lohita at the foot of the Hemaśṛṅga mountain. From *Raghuvaṃśa*, IV.81 it appears that Lauhitya was the western boundary of Prāgjyotiṣa. The inscription of Yaśodharman refers to Lauhitya (*CII*, III.142, 146).

Lauriya-Nandangarh Buddhist centre (26°59′ N, 84°24′ E) called by this name to distinguish it from its namesake (Lauriya-Araraj), situated about sixteen miles to the north-west of Bettiah in Champaran district, Bihar. Both the Lauriyas derived their name from the inscribed pillars of Aśoka they contain.

Lauva Modern Lewa, three miles west of Pachar situated about twelve miles north-east of the city of Jhansi mentioned in the Pachar grant of the Candella Paramardi as belonging to the Karīgava-*viṣaya* (q.v.) *Ep. Ind.*, XLIV.44-49.

Lavacha Middle Palaeolithic site in Bulsar district, South Gujarat.

Lāvaḍā A *viṣaya* mentioned in the Patna grant no. 2 of Maheśivagupta Yayāti. It is modern Lebda in the Bolangir district, Orissa *Ep. Ind.*, XI, 189, 201.

Lavaṇā River, flowing close by the city of Padmavatī (q.v.) situated on the confluence of the Pārā and the Sindhu, as recorded in the *Mālatīmādhava*, IX.2. It is identified with the Luna (Lun or Nun-nadī) that rises

near Paniar and falls into the Sindhu at Chandpur-Sonari.

Lavaṇanagara A city in Madhya Pradesh mentioned in the Bilahri stone inscription of Yuvarāja II. *Ep. Ind.*, XXXII.147.

Ledārī River, same as modern Lidar which flows into the Vitastā between Anantanag and Vijabror. Jonarāja V.123.

Leiśṛṅga Modern Loisinga in Patna (20°43′ N, 83°12′ E) Orissa, eleven miles north of Bolangir, mentioned in the Patna grant no. 1 of Mahābhavagupta Janamejaya. *Ep. Ind.*, XI.101ff.198.

Lekhahia Mesolithic site, some sixty-nine km to the east of Mirzapur, on the Mirzapur-Rewa road. It forms part of a group of rock-shelters in the Kaimur range of the Vindhyas. Lekhahia is also the name of the entire hill along with these shelters.

Lemnā Modern Lavana in the Balaghat district mentioned in the Karuspal inscription of Chindaka Someśvara I. *Ep. Ind.*, X.25ff.

Leṇḍuḷūra Modern Dendaluru near Ellore, Godavari district, mentioned in the Chikkula grant of the Viṣṇukuṇḍin king Vikramendravarman III (AD 620-31).

Lilagrāma A village in Vaṭanagara-84 mentioned in the Pimpari copper plate of the time of the Rāṣṭrakūṭas. It is modern Nilgavan in the Malegaon Taluka of the Nasik district, Maharashtra. *Ep. Ind.*, X.85.

Limyrike Same as Damirica, Draviḍa, Tamilaka or Tamil-land mentioned in Ptolemy, VII.1.8, 85 which comprised the cities of Tyndis, Bramagara, Kalaikarias, Mouziris, Podoperoura, Semme, Koreoura, and the mouths of the rivers Pseudostomos and Baris. The inland cities of Limyrike to the west of the Pseudostomos were Naroulla or Nalloura, Kouba or Kouma and Paloura.

Liptatuṅga Probably same as Lupattara-khanda (q.v.), it is modern Lepta, six miles north of Bolangir, mentioned in the Patna grant no. 1 of Mahābhavagupta Janamejaya. *Ep. Ind.*, XI, 101ff.198.

Lohaggala Village visited by Mahāvīra during his long penance. It has been identified with Lohardagga in the Ranchi district, Bihar.

Lohara A principality of Kashmir on the north-west of Rajapuri, modern Rajauri, which included the valley now known as Loharin.

Lohārā Modern Lohar, four miles north by north-west of Murambi, in the Akola district, Maharashtra. Sirso CP of Govinda III, *Ep. Ind.*, XXIII.218.

Lohārgala Modern Lohaghat in the Kumaon district mentioned in the *Varāha Purana*, (CXL.5; CXLIV.10; CLI.1-83) as a place in the Himalayas sacred to Viṣṇu.

Lohita A river, same as the Śoṇa, mentioned in *Mbh.*, XIII.166.21. In *Brahmāṇḍa*, II.16-27 Lohita seems to be meant for Brahmaputra.

Lohasihāṇi A village in the *Viṣaya* of Vikrauni mentioned in the Garra grant (b) of the Candella Trailokyavarman. It has been identified with Lohani in Bijahar (24°23′ N, 79°12′ E) in Chhatarpur, district. (Bundelkhand) Madhya Pradesh. *Ep. Ind.*, XVI.272-77.

Loisarā A village in Gidāṇḍa-*maṇḍala* (q.v.) mentioned in the Kudopali grant of Mahābhavagupta II Bhīmaratha (*Ep. Ind.*, IV.254-59). It has been identified with the village of the same name in Bargarh Tahsil of Sambalpur district. *Ep. Ind.*, XI.201.

Lokkigundi Modern Lakkundi, situated seven miles to the south-east of Gadag in the Dharwar district, Karnataka, which is famous of a Jain temple in Calukyan style.

Lonārakuṇḍa Modern Lonar, a salt lake in the Buldana district of Mahārashtra. In the *Padma*, VI.176.41 it is located in Viṣṇu-Gayā. This tradition is also maintained in the *Ain*, II.230-31 which states that this region was called Bishan Gaya by the Brāhmaṇas.

Lothal Harappan settlement in Saragwada village, Ahmedabad district, Gujarat, being nearly sixty miles due north of the Ahmedabad city. It is situated in an alluvial marshy lowland called *bhal* almost at the junction of north-eastern end of Saurashtra Peninsula and mainland Gujarat. Originally the site must have been on the confluence of the Bhogava and the Sabarmati which is now removed to a distance of nearly two miles to the south-west of Lothal. Here three cultural sequences have been observed: Pre-Harappan, Mature Harappan and Decadent or Late Harappan. The town was divided into six blocks, each built on extensive mid-brick platforms and connected with each other by streets. A trapezodical brick structure with an overall measurement of 710′ × 124′ with inlet and outlet channels is the most important structure, identified as a dockyard. The copper-bronze repertoire includes a mirror, needle fish-hooks, chisels, drill-bit, fragment of a fine saw, etc. The evidence of carts, boats, horses, etc. is attested to by the terracotta models.

Ludrava Modern Ludorva, about ten miles west by north of the town of Jaisalmer. Elliot, IV.180.

Lumbini Birthplace of Buddha, modern Rummindei (27°28′ N, 83°16′ E) in district Bhairhwa, Nepalese Tarai, Besides the Aśokan pillar locating the site of the Buddha's birth, the place contains numerous Buddhist relics. The site with its ruins largely corresponds to Hiuen Tsang's account of the La-fa-ni grove. It was also visited by Fa-hian and Wu-kung. Its traditional location is on the bank of the river Rohinī between Kapilavastu and Devadaha.

Lupattarā-Khaṇḍa A territorial unit mentioned in the Sonpur grant of Mahabhavagupta Janamejaya. It is modern Lepta, six miles south-east of Bolangir *Ep. Ind.*, XI.93-95.

M

Ma'bar The coast of South India from Quilon to Nellore. The name

finds mention in Marco Polo's account. By the term Ma'bar the Muslim historians meant the Pāṇḍya country, the boundary of which varied from time to time.

Maccha, Matsya One of the sixteen Mahājanapadas which lay to the south or south-west of Indraprastha and to the west of Sūrasena and included a considerable portion of Rajasthan. The Matsyas were prominent Kṣatriya tribe from the Vedic period. According to the *Mbh.*, IV.4.35; IV.13.3; IV.14.1 the capital of the Matsyas was Virāṭanagara which has been identified with Bairat (q.v.) situated in the midst of a circular valley surrounded by low hills, one hundred five miles to the south-west of Delhi and forty one miles north of Jaipur. *Dīgha*, II.200; *Jāt*, VI.280f.

Mācchaḍagrāma Name of a village and of a *viṣaya* mentioned in the Ganjam grant no 1 of Netrabhañja. It is represented either by Machgaon in the Cuttack district or by Majhigram in Berhampur, Orissa. *Ep. Ind.*, IX.272, XVII.301-03.

Macchikāsaṇḍa A township in Kāśi, about 30 leagues away from Śrāvastī. *Samyutta*, IV.281; *Vinaya*, II.15f; II.15f; *Dhamma A*, II.79.

Mādamāliṅgam A locality near the Bay of Bandon, S.E. Asia, mentioned in Cola inscriptions.

Madanapura A village mentioned in the Varidurga grant of the Candella Madanavarman which has been identified with the modern village of the same name in the Jhansi district, Madhya Pradesh, *Ep. Ind.*, IV.158.

Madapalliparṛu A village in the north-eastern boundary of Gonturu (q.v.) mentioned in a grant on the Eastern Cālukya king Amma I. *SII*, I.43.

Madaran Area around the Arambagh subdivision of the Hooghly district, West Bengal. The name is a corruption of Mandāra i.e. Apara-Mandāra (q.v.) which later came to be known as Mandāran. In the thirteenth century this region was a vassalage of the Orissan king Narasiṃha which was subsequently captured by the Turkish general Yuzbak. Ruins of its fortress (Garh-Mandaran) are still visible. In the *Ain-i-Akbari* Madaran is mentioned as a Sarkar or administrative division.

Madda, Madra Vedic tribe of northern and western Punjab. During the epic period, and also that of the texts of early Buddhism, the Madras possessed the region which is now identical with the modern district of Sialkot between the Chenab and the Ravi. Cunningham (*AGI* 185) located the Madra country between the Ravi and the Jhelum. The capital of the Madras was Sāgala or Sākala (q.v.) which is identified with modern Sialkot.

Madhumata Another name of Kashmir according to the *Abhidhāna-cintāmaṇi*.

Madhumatī Name of three Indian rivers. The first one is in Kashmir which falls into the Vitastā (*Vik*, XVIII.5). The second one flows through Bakharganj district of Bangladesh and falls into the Bay of Bengal. The third one joins the river Sindhu in Central India (*Mālati*, IX.4). It is

modern Mohwar or Madhuwar which rises near Ranod in Madhya Pradesh, and passing by Karara falls into the Sindhu. There is also a very small stream called Mahua, one mile south of Terahi and five miles south-east of Ranod which may be the Madhumati mentioned in the Bilahri stone inscription of Yuvarāja II.*CII.* IV.208.

Madhupaghnā Another name of Madhurā (q.v.) according to the *Abhidhānacintāmaṇi* and the *Vaijayantī.*

Madhupurī Same as Mathura *Bhāgavata,* VII.14.31; *Viṣṇu,* I.12.2-4.

Madhura Same as Mathura, the capital of the Sūraseṇa country and Madura, the ancient capital of the Pāṇḍyas, also known as Dakṣiṇa (southern) Madhura. Madhura is only the Tamil way of pronouncing Mathura.

Madhuravana Same as Madhuvana or Madhura (Mathura), mentioned in the Mathura Buddhist image inscription of Huviṣka. Luders', *List* nos. 288, 291.

Madhuvana A locality on the Yamunā, said to have been founded by Śatrughna, which is now represented by Maholi, five miles to the south-west of present Mathura. *Kūrma,* II.35.9; *Varāha,* CLIII.30; *Vāmana,* LXXXIII.31, XC.14; *Bhāgavata,* IV.8.42, IX.11.14.

Ma Dhuveḍha Same as Madhuvan, a small hamlet about four miles from Turenga near Kulapadar, fifteen miles south-east of Sirpur, Madhya Pradesh, mentioned in the Sirpur Lakṣmaṇa temple stone inscription of Mahānvagupta. *ICPB,* 103-04.

Madhuveṇī A river mentioned in an inscription found from Tirahi in Madhya Pradesh. It is same as Mahwar on which Tirahi is situated.

Madhyadeśa The Middle country. The term Madhyadeśa is not Vedic, but it is represented in the *Ait. Br.,* VIII.14.3. by the term *madhyamā pratiṣṭhā diś,* the middle fixed region', the inhabitants of which are stated to be the Kurus, the Pañcālas, the Vasas and the Uśīnaras. The latter two peoples practically disappeared later on. Madhyadeśa was then bounded on the east by the Kosala-Videhas and on the west by the desert. The Āryavarta of *Baudh D.S.* I.1.2.9ff., i.e. the territory lying to the east of Adarśana, to the west of Kālakavana, to the south of the Himavat and to the north of the Pariyātra, later became famous as Madhyadeśa which was defined by Manu II.21 as the land between the Himavat in the north and the Vindhya in the south and between Vinaśana (Adarśana where the Sarasvatī lost herself in the sands near Kurukṣetra) in the west and Prayāga in the east. In their eagerness to include the land of the Buddha's birth and activities in the holy territory of the Madhyadeśa, some Buddhist writers gave its boundaries as Kajaṅgala (near modern Rajmahal) in the east, the river Sarāvatī in the south-east, the town of Svetakarṇika in the south, the town and district of Sthuna in the west and Mount Uśīradhvaja in the north (*Mahāvagga,* V.12.13) while others would make them Puṇḍravardhana (modern Mahasthan in the Bogra district) in the east, the river Saravātī in the south, Sthuna and Upasthuna in the west and the Uśīragiri in the north (*Divyāv.* 22). Rājaśekhara's *Kāvyamīmāṃsā* (*GOS,*

93-94) states that the countries of the east, south, west and north lay respectively beyond Vārāṇasī, Māhismatī (on the Narmadā), Devasabhā (modern Dewas) and Pṛthudaka (modern Pehoa), all lying on the borders of Madhyadeśa.

Madhyama Kaliṅga Territory around modern Vizagapatam district mentioned in Eastern Cālukya records.

Madhya-Maṇḍala A territorial division comprising part of Bilaspur district, Madhya Pradesh, mentioned in the Amoda grant no. 1 of the time of the Kalacuri Pṛthvīdeva II. It comprised a village called Āvalā which was same as Aurābhaṭa and Buḍubuḍu in the Lapha region in which Tummāna, the old capital of the Haihayas was situated *IHQ*, 1925, 409-11.

Madhyamikā Modern Nagarī, near Chitor, Rajasthan. The discovery of the coins of the Śibi-janapada, minted at Madhyamikā, at this place has helped scholars in suggesting that Nagarī was just the latter part of the old name Madhyamikā-nagarī.

Madirai A variant reading of Madurai found in the Cola inscriptions.

Madra Vedic tribe divided into two sections, *uttara* (northern) and *dakṣiṇa* (southern). The Uttaramadras (q.v.) dwelt beyond the Himalayas, probably in the north of Kashmir. The territory of the southern Madras roughly corresponds to Sialkot and its adjoining districts in the central Punjab which were known even in the seventeenth century as Madradeśa. The Madras first appear in the *Brhad. Up.*, III.3.1.III.7.1. In Buddhist times the Madras dwelt between the Chenab and the Ravi. There was also a territory of the eastern Madras who occupied probably some district to the east of Sialkot, not far from Trigarta or Kangra (*Mbh.*, VI.61.12). The ancient capital was Sākala on Sāgala-nagara (q.v.) on the bank of the Āpagā (q.v.) in the Rechna Doab.

Madraka People mentioned in the epigraphic records of the beginning of the Christian era. A branch of the Madrakas or Madras were the neighbours of the Uttarakurus and lived in the Himalayan region. The Madras proper had their capital at Sākala (modern Sialkot in Punjab) which later became the capital of the Indo-Greek kingdom under Menander. The mention of the Madrakas in the list of tribes that came under the influence of Samudragupta suggests that they acquired an amount of political influence after the decline of the Kuṣāṇas.

Madrakāra Same as Bhadrakāra, a clan of the Śālvas, mentioned in the Purāṇic lists of Janapadas as inhabitants of Madhyadeśa.

Madura-Maṇḍalam Name of the Pāṇḍya country, the capital of which was Madura. It is mentioned in the Tirumalai rock inscription of Rājendra Cola and other Cola records. *SII*.I.97, 99.112.

Magadha Ancient *Janapada* corresponding roughly to South Bihar. The name occurs for the first time in *AV*, V.22.14 though the earlier prototypes of the Magadhas *viz* the Kīkaṭas (q.v.) occurs in *RV*, III.53.14. In *AV*, XV.2.1-4, the Magadhas are described as *vrātyas*, i.e. belonging outside the pale of Vedic culture. The *Ait. Br.*, II.1-1. mentions the Vagadhas

(Magadhas) as speakers of unintelligible language. In *Baudh, D.S.* I 2. and the Śrautasūtras (*Baudh*, XX.13, *Āpas*, XXII.6.16; *Hiraṇya*, XVII.6) the Magadhas appear as a people with a definite territory. During the time of Buddha, Magadha was one of the sixteen Mahājanapadas rapidly developing into a powerful state. It was then bounded on the east by the river Campā, on the south by the Vindhya mountains, on the west by the river Śoṇa and on the north by the Ganges. According to Hiuen Tsang the province of Magadha was about 5000 li or eight hundred thirty three miles in circuit and was bounded by the Ganges on the north, the district of Benares on the west the Hiraṇya Parvata or Monghyr on the east and Karṇasuvarṇa on the south-east. Cunningham held that Magadha must have extended to the Karmanāśā river on the west and to the sources of Damodar on the south. Rhys Davids gave the following boundaries: the Ganges to the north, the Soṇa to the west, the country of Aṅga to the east and the forest reaching the plateau of Chotanagpur to the south. Thus Magadha corresponded basically to the Patna and Gaya districts in Bihar, but it had extensions in different ages. It was called Makata by the Siamese and the Burmese, Mo-ki-to by the Chinese and Makala by the Japanese.

Magadha-Bhukti A province of the Gupta empire in South Bihar. A Magadha-*viṣaya* is also found in the colophon of a ms. of *Aṣṭasāhasrikā-Prajñāpāramitā*.

Mahābala Mahavālēsvara in Satara district and the same in Gokarṇa (q.v.). *Padma*, VI.113.29; *JBBRAS*, X.1-18; *Ep. Ind.*, XXVII.157.

Mahābalipuram Mamallapuram, the sea-port city at the mouth of the Palar river, thirty two miles south of Madras, celebrated for the free-standing monolithic *rathas* revealing characteristics of Pallava architecture. Every one of the surviving eight *rathas* except the Draupadī, exhibits a storeyed elevation of the roof, each storey being terminated by a convex roll cornice ornamented with *caitya*-window arches, called *kudus* in South India each enclosing a human head. Of the square type of *rathas*, which furnished the starting point for the Draviḍa *vimāna*, the Dharmarāja is the most imposing as well as the most perfect. Of the two rectangular *rathas*, the Gaṇeśa is the more interesting.

Mahācīna One of the 56 countries mentioned in the *Śaktisaṅgama* which is said to have extended from the Kailāśagiri and from the place of origin of the Sarayu as far as Moṅga (Mongolia) Mahācīna therefore, refers to China proper. *SGAMI*, 104.

Mahad A Buddhist site on the bank of the Sāvitrī river, twenty eight miles south-east of Kuda (q.v.) on the Rajapuri creek, Maharashtra.

Mahadeo Piparia Palaeolithic site in the Narmada valley between Hosangabad and Narsiṁhapur in Madhya Pradesh.

Mahāgaurī River issuing from the Vindhyas mentioned in the Puranic lists of rivers.

Mahālakṣmī Same as Kolhapur in Maharashtra. *SP*, 90.

Mahākāntāra The forest regions of Jaypur, Orissa, mentioned in the

Allahabad inscription of Samudragupta.

Mahakāla Site named after the Śiva temple at Ujjayinī (23°09′ N, 75°43′ E).

Mahākosala Country, same as Uttara Kosala.

Mahākūṭa Name of the hills containing temples to the east of Badami (15°55′ N, 75°45′ E) *Vāyu*, LXXVII.57; *Brahmāṇḍa*, III.13.58; *Ind. Ant.*, X.102-03.

Mahūkūṭeśvara A village lying between Badami (q.v.) and Pattadakal (q.v.) famous for the Śangameśvara temple which is a neat little specimen of the *nāgara* style.

Mahānadī River issuing from the Vindhyas flowing in Orissa near Cuttack and falling into the Bay of Bengal. *Brahmāṇḍa*, II.16.28 (which says that it rises in the Pariyātra), XLVI.4-5; *Kūrma*, II.35.25.

Māhana-Kuṃdaggāma Brahmanical part of Kuṇḍagrāma, a suburb of Vaiśālī.

Mahānandā River in North Bengal which rises in the Himalaya and joins the Ganges below the Malda district. *IGI*, XX.413-14.

Mahāpadma Ancient name of the Wular Lake in Kashmir. *RT*, IV.591.

Mahārāṣṭra, Mo-Ho-La-Cha A country in Aparānta (Pali: Mahāraṭṭha) which corresponds to the modern state of the same name. According to Hiuen Tsang the country was about 6000 li in circuit. The climate was hot and the peoples were simple. The ancient capitals of Mahārāṣṭra in different periods were Pratiṣṭhāna (modern Paithan on the Godāvarī), Kalyan and Vātāpi or Badami.

Mahāvana The eighth *vana* (grove) out of twelve at Mathura which is the same as Vraja. It is represented by Modern Mahaban town on the left bank of the Yamunā. *Varāha*, CLIII.40, CLXI.8.

Mahāveṅguli Modern Dodda Bengali in North Kanara district mentioned in the Gudnapur inscription of the Kadamba ruler Ravivarman.

Mahāvṛṣa A northern tribe mentioned in *AV*, V.22.4-8 along with the Mujavants.

Mahendra One of the seven Kulaparvatas or traditional mountain ranges extending from the mouths of the Ganges (Orissa) to Madura. In the Ganjam district there is a peak called Mahendragiri about 5000 feet high. The *Raghuvaṃśa*, IV.39-40 shows that Kaliṅga country had some portion of Mahendra in it. Pargiter holds that it is the portion of the Eastern Ghats between the Mahānadī and the Godāvarī. The *Rām.*, IV.41.19-21 locates it between Pāṇḍyakavāta and the ocean while the *Bhāgavata*, X.79.11-12 places it between Gaya and Saptagodāvarī. Veṇā and Pampā. Mahendra is mentioned in the Allahabad pillar inscription of Samudragupta. *Mbh.*, V.11.12, VI.9.11; *Rām.*, IV.67-37; *Matsya*, XXII.44; *Padma*, I.39.14, V.85.16; *Bhāgavata*, V.19.16; *Vāmana*, XIII.14-15, LXXXIII.10-11; *Kūrma*, I.47.23-24.

Mahendraparvata Indian name given to the Phonom Kulen hill of Campuchia which lay to the north-west of Ankor Thom. *SGAMI*, 321.

Maheshwar Important Palaeolithic and Chalcolithic site on the

Narmada, district Nimar, Madhya Pradesh, characterised by square or round huts, Malwa ware (black-and-red ware with white paintings is confined to Period I), relics of dietary, copper tools and ornaments, agate, carnalian and faience beads, etc. Navdatoli (q.v.) on the opposite bank, belonging to the same complex, has identical development, and hence both the sites are viewed as an organic whole. Both the sites in Period IV (*c.* 400-100 BC) have yielded iron objects. The ancient name of Maheshwar was Māhismatī (q.v.).

Mahī Name attributed to two rivers. According to the *Milindapañho* (*SBE*, XXXV.171) it is one of the ten great rivers that flow from the Himalayas. Probably this river is referred to in the Nadyādi-gaṇa (Pāṇini, IV.2.97). The second one is the Mophis of Ptolemy and Mais of the *Periplus* which rises in the Gwalior region and falls into the sea southwards near Cambay. It is mentioned in the *Mārkaṇḍeya*, LIV.19 as rising from the Pāriyātra.

Māhirihāra Viṣaya The area around modern Moharee in the Murbad Taluka of the Thana district, Maharashtra. In the records of the Śilāhāras of North Konkan it is placed in the Puri-Koṅkaṇa Maṇḍala or Deśa (q.v.). *Ep. Ind.*, III.271.

Mahiṣa (Maṇḍala) Country of the Mahiṣas mentioned in *Mahāvaṃsa*, XII.3.29 as *rāṣṭra* and in *Dīpavaṃsa*, VIII.1.2 as *maṇḍala*. Fleet's (*JRAS*, 1910, 441) identification of this country with Māhismatī (q.v.) is generally accepted. Mirashi (*IHQ*, XXII, 34ff, *JNSI*, XI.1ff) identified it with the southern portion of Hyderabad, while according to Sircar (*SAGMI*, 245ff) it was the Tumkur area of Karnataka and there was more than one settlement of the Mahiṣa people. It is not unlikely that the name of Mysore was combination of *Mahiṣa* and *ur* (city). The Mahiṣaka country mentioned in a Brahmi inscription from Guntupalli (*JAIH*, III.30ff) may refer to the Chanda district of Maharashtra.

Māhiṣmatī An ancient city celebrated in the Buddhist and epico-puranic tradition. The *Mahābhāṣya*, (Kielhorn II.35) on Vārtika 10 to Paṇini, III.2.26 refers to its way from Ujjayini, while the Buddhist *Suttanipāta*, (*SBE*, X, part II, 188) to that from Pratiṣṭhāna. It has been identified with Mandhata in Nimar district, Madhya Pradesh, though according to some it is represented by the modern town of Maheśvara on the right or northern bank of the Narmada. It is also known as Vṛkasthalī and Sārasvata. The Barwani plate of king Subandhu, belonging to the end of the fifth century AD, was issued from Māhiṣmatī. *Mbh.*, V.19.23-24, V.166.4; *Padma*, II.92.32, VI.115.4; *Bhāgavata*, IX.15.22; *JRAS*, 1910, 425-47; *Ep. Ind.*, XIX.261.

Mahodaya A suburb of Kanauj, also known by the name Kuśasthala. Though generally identified with the city of Kanauj, in the Bara CP on the Gurjara-Pratihāra Bhojadeva, dated 836-37 AD. Mahodaya is said to be a *skandhāvāra* (encampment) as distinct from Kānyakubja. Mahodaya is mentioned in the Gurjara-Pratihāra and Rāṣṭrakuṭa records. *Ep. Ind.*, V.208-211; VII.28-30; XIX.17.

Mahotsavapura Modern Mahoba (25°19′ N, 79°55′ E) in the Hammirpur district, Uttar Pradesh.

Mahuaḍa A district mentioned in the Mandhata grant of the time of the Paramāra Devapāla. It has been identified with Mahod, twentyfive miles south of Satājirṇa (q.v.) or Satajana near Mandhata in the Nimar district, Madhya Pradesh. *Ep. Ind.*, IX.103-17.

Maiandros Greek name of Mandara or Mahendra mountain range.

Maināka Ancient name of the Siwalik range. In the epico-puranic tradition, there are three mountains under this name, the first near Badari, the second in the west near Gujarat and the third near the river Sarasvatī. *Mbh.*, III.139.17; III.145.44; *Brahmāṇḍa*, III.13.70; *Bhāgavata*, V.19.16; *Kūrma*, II.37.29.

Maisoloi People mentioned by Ptolemy as having metropolis at the city of Pitundra (probably from Sanskrit Pṛthuda) which seems to be the same as Pithuda (q.v.) of Hathigumphā inscription and Pithunda of the *Uttarādhyayana*. The Maisoloi lived about the present Masulipatam or Bandar Taluk of the Krishna district, and their chief city was not far from Masulipatam.

Maisolos River, same as the Krishna, mentioned by Ptolemy.

Majjantiya-70-Bhukti An administrative subdivision probably same as modern Majjigud in the Navalgunda Taluka of the Dharwar district, Karnataka. Konnur CP of s.782. *Ep. Ind.*, VI.29.

Makarapāṭaka Modern Magaramuha, about four miles to the west of Bheraghat in the Jabalpur district, mentioned in the Bheraghat stone inscription of queen Alhanadevī. *Ep. Ind.*, II.7ff; *CII.*, IV.314.

Malacheri Site of Pallava cave temple architecture in South Arcot district.

Malada People of Prācya and Vindhya-pṛṣṭha as mentioned in the Puranic Lists of Janapadas.

Mālāda Visaya Region round modern Mālād near Bombay in the Thana district, Maharashtra. In the records of the Śilāhāras of North Konkan it is mentioned as a part of Purī-Koṅkana Maṇḍala or Deśa (q.v.).

Malai-Maṇḍalam The hill country of Malayalam mentioned in the Cola inscriptions, also known as Malai-nāḍu. *SII.* I.86,87, 89.

Malaiyur South-east Sumatra mentioned in the Cola records.

Malakūṭa Name of the Pāṇḍya country.

Malangpur Buddhist stūpa site (33°53′ N, 74°59′ E), in the Anantanag district, Kashmir, about twenty-one miles south-east of Srinagar.

Malaprahāriṇī, Malāpaharīṇi River, same as modern Malaprabhā, rising from Sahya (q.v.), about twenty two miles south-west of Belgaum. The famous village of Ayyavole or Aivalli or Aihole is on this river, sixteen miles to the east of Badami. *BG.*, XXI.12, XXII.545, *Ind. Ant.*, VIII.243.

Mālava Name applied to a number of communities and territories in different parts of central, western and north-western India. In the fourth century BC the Mālavas lived in the land lying north of the confluence of the Ravi and the Chenab. Subsequently they migrated to Rajasthan and

made their capital at Mālavanagara (q.v.). They fought against the Kārdamaka Śakas. In the post Gupta period a Malava clan called the Aulikaras became powerful in the Dasapura region (modern Mandasore, formerly in the realm of the Kārdamakas). It was probably the Aulikara king Yaśodharman (AD 532) who was responsible for the name Mālava being applied to a wide region of Central and Western India, including the old *janapadas* of Avantī (district around Ujjayinī) and Ākara or Daśārṇa (district around Vidiśā). Coins of the Mālavas have been discovered in the Jaipur region, Rajasthan. The name Mālava is probably derived from the Dravidian *malai* meaning 'hill'.

Mālavaka-Bhukti The province of Mālava comprising the region which included the Mandasur district in the north and the Rutlam district in the south mentioned in the Nogawa plates of Dharasena II (*Ep. Ind.*, III.190ff., cf.*CII.*, II.15). It included the city of Daśapura, Ayanakāgrahāra (Aiyana, ten miles north of Nogawa), Agastikāgrahāra (Agasti, four miles north of Nogawa) Candanaputraka, Dhammaṇa-Haḍḍikā (modern Dhamnar) and Navagrāmaka (Nogawa, ten miles north of Rutlam).

Mālava-Nadī River mentioned in the Khajuraho inscription of Dhaṇga dated v.s. 1011. Kielhorn identified it with the river Vetravatī or Betwa. *Ep. Ind.*, I.129.

Mālavanagara Capital of the Mālava republic in Rajasthan which has been identified with modern Nagar or Karkoṭa-nagar in Uniyara, Jaipur, lying about twenty-five miles to the south-south-east of Tonk and about forty-five miles to the north-north-east of Bundi. An inscription dated v.s. 1043 (AD 986) found at Nagar, called the place Mālavanagara and describes its prosperity. The name Karkoṭanagar, often applied to the city probably suggests that, for a time it passed to the Nāgas.

Malaya One of the seven principal mountains (Kulaparvata) of India mentioned in the Purāṇas. (*Mbh.*, III.282.43; III.313.32, VI.9.11; *Vāyu*, XLV.88; *Brahma*, XXVII.19). The *Kūrma*, I.47.23 says that the sea can be seen from its top. The *Raghu*, IV.45-51 says that it was on the Kāverī where it falls in the sea and that cardamon and sandalwood grew therein. Again it is mentioned as the mountain of the Pāṇḍya country on the Tāmraparṇī. Malaya has been identified with the portion of the Western Ghats from the Nilgiris to the Cape Camorin. The southern extension of the Western Ghats below the Kāverī, now known as the Travancore hills formed the western side of the Malaya. It was also known as Śrīkhaṇḍādri and Candanādri and Podigei or Podigai in Tamil tradition. Ptolemy mentions it as Mount Bettigo.

Malaya Name applied to Malabar by Al-Bīrūnī.

Malayakūṭa Hiuen Tsang's Mo-lo-kiu cha, the Pāṇḍya-Kerala region.

Malayāla One of the fifty-six countries mentioned in the *Śaktisaṅgama* which is described as lying between Mukāmbikā and Malayādri i.e., between Kollur in the northern part of the South Kanara district and the Travancore hills. *SGAMI*, 95-96.

Mālinī Ancient name of Campā (q.v.) the capital of Aṅga (q.v.). *Mbh.*,

XII.5.6-7; *Matsya*, XLVIII, 97; *Vāyu*, XCIX.105-06: *Hariv*, XXXII.49.,

Malla One of the sixteen Mahājanapadas which lay to the south of the country of the Śākyas and the Koliyas in the Deoria district, Uttar Pradesh. It was divided into two autonomous parts, having their respective capitals at Kuśinārā (q.v.) and Pāvā (q.v.). The river Kakuṭṭhā formed the boundary between the two territories. Subsequently nine smaller Malla territories came into existence.

Mallai City mentioned in the Valūrpaḷaiyam plates of Pallava Nandivarman III. It has been identified with Mahabalipuram.

Mallāla Modern Mallar, sixteen miles south-east of Bilaspur, Madhya Pradesh, mentioned in the Mallar stone inscription of Jājalladeva (K.E. 919). *Ep. Ind.*, I.39ff.

Malloi A people whose territory during Alexander's invasion lay on the right bank of the river Hydraotes (Ravi). The Malloi territory seems to have included part of the Jhang district, besides a portion of South Lyallpur, West Montogomery and North Multan. Their name represents the Sanskrit Mālava (q.v.).

Malavan Chalcolithic site situated on the lower estuary of the Tāptī river, east of Dumas, Surat district. It was probably same as Turannoboas of *Periplus* 53.

Mālyavat Mountain, same as the modern Hindukush. It was also known as Krauñca and Prasravana. In the cosmographical sections of the Purāṇas it is located on the boundary of the Ketumālavarṣa.

Mālyavat The Anegundi hill on the Tuṅgabhadrā. *Mbh.*, III.280, 26, III. 282.1, *Rām.*, III.49.31, IV.27.1-4.

Māmala An *āhāra* or district, same as Poona, mentioned in the records of the Śaka governor Uṣavadāta.

Māmallapuram Sea-port city at the mouth of the Palar river, about thirty-two miles south of Madras, (12°37′ N, 80.14′ E) founded by the Pallava Narasiṃhavarman Mahāmalla celebrated for free-standing monolithic *rathas*, eight in number, shaped out of a series of boulder-like granulitic outcrops on the sandy shore.

Manada River same as Mahānadī, mentioned in Ptolemy, VII.1.16, 38.

Mānadeśa Malshiras Taluka of the Sholapur district. It is mentioned in the Yādava records as an administrative division. *SMHD*, I.79.

Māṇaka Viṣaya Administrative division under the Rāṣṭrakuṭas corresponding to modern Man in the Murtizapur Tehsil in the Akola district, Maharashtra. Sirso CP of Govinda III, S.729. *Ep. Ind.*, XXIII. 206.

Mānakkavāram Same as the Nicobar Islands mentioned in the Cola records.

Mānapura The seat of the early Rāṣṭrakūṭas, which has been identified either with Man in the Satara district, Maharashtra, or with Manpur near Bandhogarh in the Rewa division of Madhya Pradesh (*ICPB*, 70; *ABORI*, XXV.42; *Ep. Ind.*, VII.166). Bhagvanlal Indraji thought that it was the older form of the name Mānyakheṭa (modern Malkhed), about sixty miles south-east of Sholapur (*BG*, I.1.120). Fleet at first identified it with Manpur

in Malwa, about twelve miles south-west of Mhow in Indore district (*Ind. Ant.*, XVIII.233-34) but later thought it not impossible that Mānapura might have been the older name of Shohagpur or Sobhapur *Ind. Ant.*, XXX.514).

Mānasa Lake in the Himalayas between Kailāsa on the north and Gurla Māndhāta on the south at a height of 14950 feet above sea-level. It is mentioned as a holy place and as source of different rivers in the *Mbh.*, III.130.12; *Brahmāṇḍa*, II.18.15; *Matsya*, CXXI.16-17., The name is attributed to several other holy places. The *Varāha*, CXXVI.29; CLIV.25 mentions two lakes of the same name respectively at Kubjāmraka and Mathura while *Matsya*, CVII.2 refers to one near Prayāga on the north bank of the Ganges. The *Vik*, XVIII.55 mentions one Mānasa in Kashmir which has been identified with modern Manasbal.

Manasākaṭa A Brāhmaṇa village in Kosala. *Dīgha*, I.235.

Maṇavirkoṭṭam, Maṇayirkottam Same as Eyirkottam (q.v.), modern Eyil in the south Arcot district, Tamil Nadu, mentioned in the Tamil inscriptions from Kanchipuram and the Sanskrit Kuram Pallava grant. *SII.*, I.120,123, 147,154,155.

Mandagā River issuing from the Suktimat range mentioned in the puranic lists of rivers.

Mandagir Locality, same as Nanded (19°09′ N, 77°27′ E) in Maharashtra, mentioned by AI-Bīrūnī.

Mandākinī Name attributed to several rivers, one near Citrakūṭa (q.v.) mountain rising from the Ṛkṣavat, another springing from a lake named Mandaka at the foot of Kailāsa (q.v.) while a third near Kiskindhā (q.v.). *Mbh.*, I:I.85.58; *Rām*, II.93.8, III.5.37,IV.1.95; *Matsya*, CXIV.25, CXXI. 4; *Brahmāṇḍa*, II.16.30,II.18.1; *Vāyu*, XLV.99; *Agni*, CIX.23.

Mandākinī A tributary of the Alakanandā which has been identified with Kāliganga rising in the mountains of Kedāra in Garhwal.

Mandākinī Modern Mandakin, a small tributary of the Paisundi in Bundelkhand, which flows by the side of the Citrakūṭa (q.v.) *ASR*, XXII.2.

Mandākinī Modern Madakan river flowing in Kota district, Rajasthan. Itis mentioned in the Balvan stone inscription of the time of Cahamāna Hammīra. *Ep. Ind.*, XIX.45-47.

Maṇḍaikula-Nāḍu A division of Palakuṇrakoṭṭam which formed part of Jayankoṇḍa-cola-maṇḍalam (q.v.) mentioned in the south wall of a *maṇḍapa* at the base of the Tirumalai rock. *SII.*, I.102, 104.

Maṇḍapa-Durga Same as modern Mandagarh or Mandu in Madhya Pradesh mentioned in the Piplianagar grant of the time of the Paramāra Arjunavarman (*JASB.*, V.377-82). It is also mentioned in the Mandhata copper plate of Jayavarman II (1261 AD). *Ep. Ind.*, IX.117.

Maṇḍapika Same as Mandu. The name occurs in the Pratihara records.

Mandara Mythical mountain to the east of Meru and extended upto the sea on the east. *Viṣṇu*, II.2.18; *Mārkaṇḍeya*, LI.19; *Mbh.*, III.139.5, V.II.12; *Vāmana*, LI.74). An offshoot of the Vindhya range which is situated on the

south of the Ganges at a distance of about thirty miles from Bhagalpur in Bihar is locally known as the Mandār hill. *CII.*, III.211ff.

Mandara The Mandār hill in the Bhagalpur district, Bihar, or a mythical mountain in the Western sea. *SP.*, 91

Mandara A village in Kaṇḍravāṭi, in the Velināda-*viṣaya*, on the south bank of the river Kṛṣṇaveṇī, i.e. Krishna.

Mandāra Same as Apara-Mandāra mentioned in the *Rāmacarita.* Its king Lakṣmīsura joined Rāmapāla in his expedition against Varendrī. This country was conquered by Anantavarman Coḍaganga some time before 1135 AD. Mandāra has been identified with *sarkar* Madaran of Abul Fazl, locally called Mandaran. It comprised a very long straggling territory running from Birbhum in the north to the junction of the Hooghly and Rupnarayan rivers in the south. Its capital Āramya (q.v.) probably corresponds to Arambagh in the Hooghly district of West Bengal. *JASB*, LXV. 229ff.

Mandāra A holy place to the south of Bhagalpur in Bihar. *Varāha*, CXLIII.1-51.

Mandarā A village in Bāḍā-*viṣaya* (q.v.) mentioned in the Kamauli grant of Vaidyadeva *Ep. Ind.*, II.347-58.

Mandavāhinī River issuing from the Suktimat range mentioned in the Puranic lists of rivers.

Māṇḍavyapura Mandor, five miles to the north of Jodhpur. It was the capital of the earliest Gurjara kingdom in Rajasthan, and frequently mentioned in the records of the Cāhamānas of Nadol. *Ep. Ind.*, XI.73-79, XVIII.87ff.

Mandhyatā A village in the Kikkiḍā-ābhoga (Kikirda in Bilaspur district or Kukda in Drug district) mentioned in a stone inscription from Drug in Madhya Pradesh. *ICPB*, 136; *ASR*, XVII.3-4.

Mandsur Lower Palaeolithic site on the river Shivna in Madhya Pradesh.

Maṅgalokata Holy resort of the Mother Goddess identified with the place of the same name at the junction of the Ajay and the Kunur in the Burdwan district, West Bengal. *SP*,91.

Maṅgalapuram Same as Mangalore mentioned in the early Pāṇḍya records. The Madurai inscription of Chendan refers to its foundation in the seventh century (*Ep. Ind.*, XXXVII.27-32). It seems to be the same as Maṅgalyapuram of the Anaiyas Tamil inscription of the 10th century. According to the Marutura plates of Pulakeśin II (*APMI.*, 37) it was the capital of the Ālukas (Āḷupas).

Maniari A *Pattalā* or administrative division mentioned in the Maner grant of Gāhaḍavāla Govindacandra. It has been identified with modern Maner in Dinapore subdivision, Patna district, Bihar. It is same as the Manara-*Pattalā* of the Benares College grant of Jayacandra. *JASB.*, V.81-84; *JBORS.*, II.441-47.

Maṇigavalli Modern Mangoli in the Bagawadi Taluka, Bijapur district, Karnataka. It is mentioned in the Yādava records as belonging to the Tarddavadi viṣaya (q.v.). *Ep. Ind.*, V.15, XV.29.

Maṇikarṇa A village identified with modern Manikaran on the Pārvatī, a tributary of the Beas in the Kulu valley. *JASB.*, 1902, 36.

Manikyala Buddhist site (33°28′ N, 73°15′ E), containing no less than 15 isolated stūpas and attached monasteries, twenty miles south-east of Rawalpindi, Pakistan.

Maṇiveda Possibly same as Maṇipura. *SP*, 91.

Manjhi A village about twelve miles north west of Chapra which contains Buddhist remains.

Mañjulā Also mentioned as Vañjulā or Jambulā, it was a river issuing from the Ṛksavat according to the Puranic lists of rivers.

Maṅkanika Modern Mankani in Baroda mentioned in the Kalacuri grant belonging to the close of the sixth century found at the same place. *CII.*, III.187.

Manmāṇā A village in Tadisama *viṣaya* (q.v.) mentioned in the Ganjam grant of Vidyādharabhañja. Hiralal suggests its identification with Mandara in the Gumsur Taluk in Ganjam district, Orissa. *Ep. Ind.*, XVIII.301.

Maṇṇaikkaḍakam Another name of Mānyakheṭa or Malkhed as recorded in the Cola inscriptions.

Māṇṇe Site of Rāṣṭrakūṭa Kṛṣṇa I's encampment when he invaded Gaṅgavādi in AD 768.

Mantrakūṭa Modern village of Mantena in the Nuzvid Taluka of the Krishna district. It is mentioned in the early Kākatīya records.

Mānyakheṭaka Capital of the Rāṣṭrakūṭas which has been identified with Malkhed in Andhra Pradesh, situated on the Kangini river.

Mānyanagara, Mānyapura Jain centre, same as modern Manna in the Bangalore district, Karnataka. *EC.*, IX, nos. 60-61.

Manyutīrtha Holy place somewhere between Māhiṣmatī and Prabhāsa. *Brahma*, CLXII.1; *Bhāgavata*, X.79.21.

Marawa The region around Paṭṭikera (q.v.) mentioned in the Arakanese chronicles.

Mardi Name of the city of Madura as recorded by Wassaf and other Arabic writers.

Maribagh Site of the Viśvanātha temple in Rewa, Madhya Pradesh.

Mariada Lower Palaeolithic site on the Sonar Damoh district, Madhya Pradesh.

Markaṭī-Tīrtha Modern Tevar on the Narmadā, seven miles to the west of Jabalpur.

Martand Neloithic site in Kashmir valley.

Mārtaṇḍa Modern Martan or Matan in Kashmir, five miles to the north-east of Anantnag. Its popular name is Bhavan. It is the site of a sun temple originally built by king Lalitāditya in the first half of the 8th century. The temple is now in ruins.

Maru Lit desert, identified with the Marwar region in Rajasthan in later Vedic texts which regard it as the western boundary of Madhyadeśa. It is same as Daseraka.

Marucipattana Same as Mārici of the *BṛS*, which has been identified with modern Masulipatam.

Maru-Deśa Also called Nadvla-deśa i.e. Naddula-deśa or Nadol in Desuri, Jodhpur district, Rajasthan. *Ep. Ind.*, IX.63ff, XI.68ff.

Marudur A village near Ambasundaram, Tinnevelly district mentioned in the early Pāṇḍya records.

Marudvṛdhā River mentioned in *RV*, X.75.5. It is regarded by some as the combined stream of the Asiknī and the Vitastā. But the name is apparently the same as that of modern Maruwardan which joins the Chenab at Kistawar in Kashmir.

Marumāra Marmad of the Muslim historians, corresponding to Jaisalmer and part of Jodhpur.

Marumaṇḍala Jain site same as modern Sanchor in Jalor district Rajasthan.

Māruṭūra Modern Māruteru in the Tanuku Taluka of the East Godavari district mentioned as an *agrahāra* in the Maruteru grant of Śatyāśraya Pṛthivīvallabha. *CII.*, III.188.

Masalia Same as the Masulipatam region mentioned in *Periplus* 62 as a country where muslins were produced.

Maski Chalcolithic site on the Maski river, a tributary of Tuṅgabhadrā, in the Lingsugar Taluk, Raichur district. The site shows a fourfold sequence. Period I is marked by a profusion of microliths and blades. Metal industry is represented by a rod of copper. Period II is marked by megaliths, black-and-red ware and iron. Two gold objects have also been reported from this period. Early historic period begins with Period III. A version of the Minor Rock Edict of Aśoka is found here.

Ma Srur Site in Kangra district represented by a series of monolithic temples. These temples which are cut out of the rock and reproduce the characteristics of the early *nāgara* temple, may belong to the eighth century AD.

Massaga Capital of the Assakenoi (q.v.) described as a 'formidable fortress' by the Greek writers. It lay evidently to the north of Malakand Pass, but its exact location is uncertain.

Massanoi A tribe whose territory in Alexander's time lay in Northern Sind with contiguous portions of the Punjab (Mithankot and Bahawalpur).

Māsuṇi-Deśam Territory in Madhya Pradesh contiguous to the Veṅgi kingdom to the north west which was conquered by Rājendra Cola during his northern campaign. It is mentioned in the Tiruvalangadu plates of Rājendra.

Mātaṅga Same as Mātaṅgavāpī, modern Mātaṅgāśrama at Bakraur on the Phalgu opposite Bodhgaya in the Gaya district, Bihar., *SP.*, 91.

Mathurā Represented by modern Mathura (27°28′ N, 77°41′ E) on the Yamunā, it was the capital of the Surasena country. It was known to the Greeks as Methora and Modoura (city of the gods). It was also known as Madhupurī, Madhura, Madhupaghna and Śivapura. The territory was the land of the Yādavas who were always in conflict with the eastern powers

led by Magadha. Mathurā was subsequently occupied by the Indo-Greeks, the Śakas and the Kuṣāṇas. The Nāgas and the Yaudheyas reigned at Mathura before they were subdued by Samudragupta. Mathura was the centre of numerous religious systems. It was a stronghold of Bhagavatism. The Mathura-Nāga statuette inscription amply proves the prevalence of serpent worship which is important in view of the story of Kāliyanāga and his suppression by Kṛṣṇa. Buddhism existed also in Mathura for several centuries. The Upagupta monastery had a very important part to play in the propagation of Buddhism in this region. Many dated and undated Buddha and Bodhisattva images have been unearthed here. Fa-hien called the city Ma-taou-lo or the Peacock City where he saw numerous monasteries. Hiuen Tsang called it Mo-tu-lo which he described as 5000 li in circuit and the capital about 20 li. It was also a stronghold of the Jains who called the region as Siddhakṣetra consisting of ninety-six villages each containing Jina temples and images. Numerous inscriptions from Mathura belonging to the first century AD afford sufficient proof of the existence of different Jain Śākhās or groups. It is also testified by numerous Jain monuments and antiquities from Mathura.

Matsya Tribe mentioned in the *RV*, VII.18.6. cf. *Śat. Br.*, XIII.5.4.9. In subsequent period they lived to the west of the Surasenas of Mathura, i.e., in modern Alwar, Bharatpur and Jaipur which was probably their home also in the Ṛgvedic age. They appear in connection with the Vaśas in the *Kauṣītaki Ūp.*, IV.1. and with Śālvas in the *Gopatha Br.*, I.2.9. According to Manu (II.19,VII.1993) the Matsyas were included in the Brahmarṣideśa (q.v.). The Apara-Matsyas whom Pargiter places on the hill tracts on the north bank of the Chambal and the Vīra-Matsyas mentioned in connection with the Sarasvatī and the Ganges (*Mbh.*, II.31.2.7., III.24.25., IV.5.4; *Rām*, II.71.5; cf. Pargiter in *JASB*, 1895, 250ff.) point to the extension of this people. The Matsya capital Virāṭanagara (q.v.) has been identified by Cunningham (*AGI*,387) with Bairat in Jaipur. There is also a Virāṭanagara in South India (*Bomb. Gaz.*, I,II,558). Pargiter (*JASB*, 1895,252) thinks that the capital was Upaplavya.

Mattamayūra A people of Central India whose chief centre was probably Kadwaha in the Guna district of Madhya Pradesh. The city of Mattamayūra is mentioned in an inscription from Ranod (*Ep. Ind.*, I.354ff). A people of the same name is mentioned in the *Mbh.* whose territory was Rohitaka, modern Rohtak district. They may be identified with the Yaudheyas (q.v).

Maurya Indian name applied to Mwevin on the Upper course of the Irawadi river in Burma. It is supposed to be the origin of Mareura of Ptolemy. *SGAMI*, 319.

Mattināṇḍu A village, probably Pontinar, about Seventy miles west of Jagdalpur in the district of Bastar, mentioned in the Pontinar Telugu inscription of the time of Jagadekabhuṣana. *ICPB*, 145.

Maulika People of Dakṣiṇāpatha according to the Puranic lists of Janapadas. They were same as Mulakas who had their capital at

Pratiṣṭhāna, modern Paithan in the Aurangabad district, Maharashtra.

Māyāpura, Māyāpurī Same as Gaṅgādvāra or Haridvāra. Hiuen Tsang mentioned it as Mo-yu-lo. The exact spot, however, is now a ruined site at the head of the Ganges canal. *Matsya*, XIII.34,XXII.20; *Vāmana*, CIV.75; *Garuḍa*, I.87.7.,

Mayilai City mentioned in the Velurpalaiyan plates of Pallava Nandivarman III. It has been identified with Mylapore, Madras.

Mayūraśālmala An *agrahāra* in Candrapurī-*viṣaya* (q.v.) mentioned in the Nidhanpur grant of Bhāskara (*KS*, 1-83) according to which it was bounded on the east by the dried river Kauśikā (q.v.) and on the west by the river Gaṅgiṇikā (q.v.).

Meḍantaka Modern Merta, seventy miles north-east of Jodhpur, It was the permanent capital of the Gurjara kingdom in Rajasthan. *Ep. Ind.*, XVIII.87ff.

Medapāṭa Ancient name of Mewar.

Mehavaḍa A village in the Kausamba (Kosamba), *Pattalā* (q.v.) mentioned in the Meohar stone inscription of Gāhaḍavāla Jayaccandra. It still exists under its ancient name in the vicinity of Kosam near Allahabad. *JRAS*, 1927, 795-96.

Mehi Protohistoric chalcolithic settlement in the Mashkai valley, about Sixty km north-east of the famous site of Nal, South Baluchistan. It is a site of transitional culture belonging to the same period as Kulli (q.v.), Siah Damb of Jhau and Shahdinzai and the earlier strata of Shahi Tump. In all, four trenches are laid on the mound, two of which yield evidence of burials. Mehi, like Kulli, has been assigned to *c.*2500-1900 BC.

Mekala A hill range in Madhya Pradesh. The river Narmadā is called Mekalakanyakā, i.e., the daughter of Mekala.

Mekala Country mentioned in the Purāṇas and inscriptions. It lay about the present Amarkantaka hills and its name may be traced in that of the Maikal range. Epigraphic evidence points to the rule of a branch of the Pāṇḍuvaṃśīs in Mekala about the fifth century. *CII.*, III.I4,30; *ABORI*, LII. 193, etc.

Mekhalā Mekhaliganj in the Cooch Bihar district, West Bengal. *SP*,91.

Melappaluvūr Site of the Agastyeśvara temple in Tiruchirapalli district. The temple has roll-moulding and Yāḷivari in plinth, balanced arrangement the *koṣṭhas* and *śālā*, bulbous *śikhara* with a prominent *kudu* containing beautiful sculptures on each of the four sides.

Melizigara Probably modern Jayagarh or Rajapur in the Ratnagiri coast in Maharashtra mentioned in the *Periplus*, 53.

Melkyanda Same as the Nelkynda of the *Periplus*,53 region near modern Kottayam, mentioned in Ptolemy,VII.1.9. as a city in the country of the Aioi.

Meraṇḍa Modern Mursinga situated about eleven miles from Binka in Sonpur, mentioned in the Sonpur grant of Mahābhavagupta Janamejaya. *Ep. Ind.*, XI.102,198.

Meru A hamlet in the Puraji viṣaya (q.v.) mentioned in the Khonāmukhi

grant of the Kāmarupa king Dharmapāla (*JRAS*, VIII. 113-26, IX-1-3). It was inhabited by the Bodos.

Meyi-Sambaddha-Ghosādī A village in the Vāḍajā Caturaśīti Pattalā mentioned in the Set-Mahet grant of Gāhaḍavāla Govindacandra. It has been identified with the village of this name near Subhgapur on the Gonda-Intiathok road, Uttar Pradesh. *Ep. Ind.*, XI.21-22.

Midhunapura Same as Midnapur in West Bengal mentioned in the inscriptions of Anantavarman Coḍagaṅga, Nerasiṃha II and Narasiṃha IV. *JAHRS*, VI.215.

Mihran Arabic name of the river Indus.

Mi-Li-Kia-Si-Kia-Pu-No Site of a temple for the Chinese monks which was about forty *Yojanas* to the east of Nalanda following the course of the Ganges mentioned by I-tsing. The Indian version of the Chinese term should be Mṛgasthāpana, which was situated either in Varendra, or not far from its boundary, on the bank of the Bhāgīrathī or the Padn ā. *IHQ*, 532-35; Foucher, *Icon*, 62-63.

Min-Nagara General name of the Śaka capitals. Isidore of Charax mentions the city of Min as the capital of Iranian Śakastan. The *Periplus* mentions Min-nagara as the capital of Indian Seythia. It also refers to another Min-nagara which was the capital of king Mambarus.

Miriñja Deśa Region around modern Miraj, (16° 49′ N, 74° 43′ E) mentioned in the Miraj copper plate of S.980, the Kolhapur copper plates of s.1037, 1048 and the Taleni copper plate of s.1032 of the time of the Śilāhāras of Kolhapur. *JRAS*, IV.281; *JBBRAS*, XIII.3.; Ep Ind., XXIII. 30. The record of s.1037 mentions a subdivision of Miriñja-deśa as Mirinja-gampana or Kampana which included Appeyavāḍa, perhaps modern Akkalkop in the Satara district. It is mentioned in the Khedrapur inscription of s.1136 of the time of the Yādavas of Devagiri. The British Museum copper plate of Satyāśraya mentions that it included Komgulvali-12 in which the donated village Selāgaragrāma was situated. *Ind. Ant.*, XIV.41.

Mirmad Territory mentioned by the Arab historians as conquered by Junayd. It may be same as the Maru-Māra referred to in a Ghatiyala inscription which included Jaisalmer and parts of Jodhpur in Rajasthan.

Mirpur-Khas Buddhist stūpa site (25°32′ N, 69°OI′ E) in Thar and Parker district, Sindh, forty-two miles east of Hyderabad.

Mithila Capital of Vedeha (q.v.) identified with the small town of Janakpur just within the Nepal border north of the place where the Muzaffarpur and Darbhanga districts meet. The city is nicely described in the Jātakas (nos. 406,489,539,546). *Digha*,II.235; *Buddhavamsa*, XXVII.II.

Mitravana Koṇārka or Sāmbapura in Orissa, *Skanda*, Prabhāsa I.100.3.

Miyaṟai-Nādu, Miyagarai-Nādu A division of Adhirājendravalanāḍu in Jayaṅkoṇḍa-sora-maṇḍalam (q.v.) mentioned in the Cola inscriptions. *SII.*, I.134,136.

Modhera Site of Sun temple in Gujarat.

Modāgirī Also known as Mudgagiri, it is same as modern Monghyr.

Modogoulla Modern Mudgal in the Raichur district, Karnataka, mentioned by Ptolemy.

Modoura Greek name of Mathura.

Mogevāda Modern Mugvad in the Bijapur district mentioned in the Kalacuri records. *Ep. Ind.*,V.15.

Moghul Ghundal Protohistoric site on the left bank of the river Zhob, about fourteen km south-west of Fort Sandeman and less than two km south of the village Torkhula. The pottery and other antiquities from the site closely resemble those from Periano Ghundai. The whole deposit has been divided into three phases, the lower two being equated with Periano I and II while the upper one with Periano III and dated to *c.*1700 BC. Iron objects have been found inside some of the burials cairns.

Mo-Ha River, same as the Mahī mentioned by Hiuen Tsang.

Mo-Ha-La-Ch'a Chinese name of Mahārashtra as recorded by Hiuen Tsang.

Mohanagrāma Modern Mohgaon, fifty miles north-west of Nagpur in the Chindwara district. Deoli CP, *Ep. Ind.*,V.192.

Mohenjodaro See under Harappan settlements. It was the most significant site of bronze age culture (27°19′ N, 68°08′ E) in the Larkana district of Sind. It was also a Buddhist settlement in the Kuṣāṇa period. Report of the excavation of the main stūpa is given in *ASIAR*, 1914-15, 89ff.

Mo-Hi-Ssu-Fa-Lu-Pu-Lo Same as Maheśvarapura in the Bundelkhand region mentioned by Hiuen Tsang.

Mohūr Territory in the Cola country said to have been occupied by the Mauryas by the Śangam poets. Many places bear the name Mohūr. It is probably represented by its modern namesake in the South Arcot district, Tamil Nadu, not far from the famous Attur Pass.

Mo-Kie-To Chinese name of Magadha as recorded by Hiuen Tsang.

Mokkara-Vasati A Jain settlement at Lakshmeswar. *Mysore-Gazetter*, 1930,II.629.

Moli People same as the Mallas (q.v.) mentioned in the Jain lists of Janapadas.

Mo-Lo-Kiu-Ch'a Malayakūṭa or the Pāṇḍya country.

Mo-La-P'o Chinese rendering of the word Mālava by which Hiuen Tsang meant the Mahi valley in Gujarat.

Monadurga A boundary village of Gonturu mentioned in a grant of the Eastern Cālukya king Amma I. *SII.*, I.43.

Mongalrajapuram Site of Pallava cave temple architecture in the Krishna district.

Mophis River, same as the Mahī in Gujarat mentioned in Ptolemy VII. 1.4 as belonging to the country of Larika i.e. Lāṭika or Lāṭa.

Moṣiṇi Pathaka An administrative unit, probably situated in the Goparāṣṭra viṣaya (q.v.) mentioned in a Cālukya record. It included a

portion of the Baglan Taluka in Nasik district, Maharashtra.

Moṣiṇī Same as the Mosam, a river of Maharashtra, mentioned in a Rāṣṭrakūṭa record. *Ep. Ind.*, X.85.

Motupalli A sea-port in the Krishna district mentioned in the Kākatīya records. This place was visited by Marco Polo.

Mousikanos, Kingdom of A state which in Alexander's time included a large part of modern Sind with capital at Alor in Sukkur district.

Mṛkula Mehārkula in Tippera district, Bangladesh. It is mentioned in the songs of Manik Candra. *JASB*, XLVII (1), 135ff.

Mṛttikāvatī Capital of the Daśārṇa *janapada* according to the Jain *Prajñāpanā* 37. There appear to have been more than one city of this name, the Śālvas having a city named Mṛttikāvatī according to the Puranic tradition. The *Mārkaṇḍeya* (Pargiter 343, 349) mentions a city of the same name in the Gujarat region.

Mudgagiri Same as Modāgiri (q.v.) or Monghyr district in Bihar. It is mentioned in the Pāla and Gāhaḍavāla records. It was also known as Mudgara. People of this region known as the Mudgarakas are mentioned in the Puranic lists of Janapadas.

Muḍigoṇḍaśoḷapuram Also known as Palaiyāṟu, (q.v.) it is now a small village on the bank of the Mudigondan, within easy reach of Kumbakonam.

Mudunir Modern Mudanur, eight miles north of Hagaraṭgi in the Gulbarga district. Miraj Pl. *Ep. Ind.*, XII.309.

Mugai-Nāḍu A division of Paṅgala-nāḍu which formed part of the Jayaṅkonda Cola-maṇḍalam (q.v.) mentioned in the Tirumalai inscription of Rajendra Cola. *SII.*, I.97.99.

Muguli A village in the Belvala viṣaya (q.v.) mentioned in the spurious Kurtakoti copper plate of Cālukya Vikramāditya dated s.532. It is identified with Mugli in the Gadag Taluka of the Dharwar district. *Ind. Ant.*, VII.1878, 219.

Muhammad-Tūr Capital of the Sumars of Sind which lay in the Pargana of Dirak, identified by Elliot with Shakapur, about ten miles south of Mirpur on the borders of Thar. It is mentioned in the *Ta'rīkh-i-Tāhiri*. The Muhatampur of the *Beg-lar-nama* was the name of the same city. Elliot, I.256, 403.04.

Muhatampur See under Muhammad Tur.

Mūjavant, Mūjavat A people that took their name from Mujavant, a mountain in the Himalayas. They are mentioned along with the Mahāvṛṣas, Gandhāris and Bālhīkas in *AV*, V.22.5-14. They are also mentioned in *Taitt. Saṃ.*, I.8.62; *Kāṭhaka Saṃ.*, IX.7, XXXVI.14; *Mait Saṃ.*, I.4.10.20; *Vāj. Saṃ.*, III.61; *Śat. Br.*, II.6.2.17; *Baudh. D.S.*, II.5.

Mukhaliṅgam Same as Kaliṅganagara (q.v.), some twenty miles from Parlakimedi in the Ganjam district, Orissa. *Ep. Ind.*, IV.187ff.; *JBORS*, XV.105-15.

Mukkunde Modern Mukkunda, about eight miles west of the Tuṅga-

bhadrā, in the Raichur district, mentioned in the Kalyāṇī Cālukya records as part of Edadore Nāḍa (q.v.). *Ep. Ind.*, XII.274.

Muktāvasta A Brahmanical settlement in Central India mentioned in three grants of the Paramāra king Arjunavarman and the Manḍhata plates of his successor Devapāla dated 1225 AD. *Ep. Ind.*, IX.107.

Muktaveṇī Triveṇī in Hooghly district, West Bengal, where the braids of the Ganges are separated It is so called in order to distinguish it from Prayāga or Allahabad which is known as Yuktaveṇī or joint-braided.

Mūlaka Country around Pratiṣṭhāna, modern Paithan in the Aurangabad district, Maharashtra.

Mūlapalli Modern Mulakādu, a few miles west of Dharmapurī, headquarters of the district of the same name in Tamil Nadu, mentioned in a Nolamba-Pallava record. *Ep. Ind.*, X.64.

Mūlasthāna Modern Multan. It was also known under various names, Kāśyapapura, Sāmbapura, Prahlādapura, Ādityasthāna etc. It was a centre of Sun worship. Hiuen Tsang mentioned it as Mu-lo-san-pu-lo (Mūlasthānapura).

Mūlatāpī Modern Multai in the Betul district, Madhya Pradesh. It contains a sacred tank which is popularly deemed to be the source of the river Tāpī. *IGI.*, XVIII.21.

Mulavasati A Jain settlement at Bhṛgukaccha (q.v.).

Mulgunda A village in the Belvaḷa-viṣaya (q.v.) mentioned in the spurious Kurtakoti copper plate of Cālukya Vikramāditya dated s.532. It is identified with Mulgund in the Gadag Taluka of the Dharwar district. *Ind. Ant.*, VII.1878, 219.

Multan Same as Mūlasthāna which was situated below the confluence of the Jhelum and the Ravi. In the tenth century it was the capital of an Arab principality in Sind. Masudi described it as one of the strongest frontier places around which there were one hundred and twenty thousand towns and villages. The great temple of Multan and its idol were also mentioned by him. Istakhri told that Multan was a city of about half the size of Mansurah. Ibn Haukal had also given a vivid description of the city. Elliot, I.22ff.

Mumudravalli, Munivalli Modern Manoli in the Parasgad Taluka, Karnataka. It is mentioned in the Yādava records as situated in the Toragale-nāḍu (q.v.).

Muṇḍapṛṣṭha A hill situated on the western bank of the Phalgu river. *Kūrma*, II.37.39-40; *Vāyu*, LXXVII.102-03, CVIII.12, CXI.15; *Agni*, CXV.22; *Brahmāṇḍa*, III.13.110-11.

Muṇḍapṛasṭha The Brahmayoni hill at Gaya, particularly its portion containing the Viṣṇupāda temple. *SP.*, 92.

Murala People living on the banks of the river Murala mentioned in Rājaśekhara's *Bālabhārata*, I.7. The river has been identified in the *Trikāṇḍaśeṣa* with the Narmadā, but the *Raghu*, IV.54-55 places it in the Kerala country.

Munugoḍu Jain site in the Sattnapalle Taluka of the Guntur district, mentioned in an inscription of the time of the Eastern Cālukya Viṣṇuvardhana III. *ARSIE*, 1929-30, 6.

Murasima Modern Mursinha in Patna (20°43′ N, 83°12′ E), Orissa, mentioned in the charters of the Somavaṃśī kings.

Murukkeri-Śiṛṛeri A village in Arugur, modern Ariyur, mentioned in a Tamil inscription at Ariyur near Vellore. *SII.*, I.71.

Murumba Viṣaya Modern Murumbi in the Akola district, Maharashtra. Sirso CP of Govinda III. S.734. *Ep. Ind.*, XXIII.218.

Muruṇḍa A people, same as the Moroundai of Ptolemy who occupied the whole of North Bihar on the east of the Ganges as far as the delta. The Śaka-Muruṇḍas are mentioned in the Allahabad inscription of Samudragupta (*CII.*, III.8). The continuation of Muruṇḍa power in Eastern India is indicated by a copper plate inscription discovered in Bangladesh (*Ep. Dis. E. Pak.*, 17-18). Sircar holds that the Muruṇḍas were originally Kuṣāṇa Viceroys of Bihar.

Muruṅgai Village in Paṇma-nāḍu which is a division of Manaviṛkoṭṭam (q.v.) mentioned in a Tamil inscription from Kanchipuram. *SII.*, I.120.

Muśangi, Muyangi Locality mentioned in the Cola inscriptions. It has been identified with Uccangidrug in the Bellary district. But Aiyangar and Hultzsch identify it with Maski. *SII.*, II.94-95.

Mūtiba, Mūcipa Mūvipa Tribe mentioned in *Ait. Br.*, VII.18.2. They dwelt probably on the river Musi in Andhra Pradesh. The *Śāṅkhyāyana S.S.*, XV.26.6 mentions them as Mūvipa or Mūcipa.

Muttage-30 Region around Mutgi in the Bagewadi Taluka of the Bijapur district mentioned in the Kalyāṇi Cālukya and Kalacuri records. It is mentioned in the Yādava records as situated in Tarddavāḍi-1000. *Ep. Ind.*, XV.3, 27.34.

Muttalagere Muttalageri, nine miles NE of Konnur, Navalgunda, Dharwar, Karnataka. Konnur CP, *Ep. Ind.*, VI.29.

Muṭṭalavviyūr A village on the river Kapini or Kappuni i.e. Kapilā in Edetore-nāḍu (q.v.) mentioned in the Basavanapura copper plates of Skandavarman. *EC.*, III.nj. 175.

N

Nābhaka A territory mentioned in the *RE* V and XIII of Aśoka. Its identification is uncertain. Some would place it between the North Western Frontier and the Western while others in the Himalayan region. The Nābhakas, also mentioned in Pāṇini, IV.1.112; IV.3.53, were probably the same as the Nābhapāṃtis of the inscriptions. In one edition of Aśokan

edicts they are called Nabhitina meaning three Nābhas. Bühler has cited a Puranic passage which refers to a city called Nabhikapura belonging to the Uttara-Kurus. This helps us identifying the Nābhaka territory in the Himalayan region.

Nābhigayā Same as Gayanābhi or Jajpur in Orissa. This place is associated with Satī's navel. *SP.*, 92.

Nādika A locality in the country of the Vajjians which stood on the highway between Koṭigrāma and Vaiśālī. *Vinaya*, I.230ff, *Dīgha*, II.90f, 200; *Majjhima*, I.205.

Naddūla, Naḍvala Also known as Nadoliā, Naḍḍula-pure, etc., it was a territory ruled by the Cāhamānas around Nadol (26° N, 72° E) in the Desuri-Godwar region of Marwar or Jodhpur in Rajasthan. There is also reference to Naḍula-*maṇḍala*.

Naḍūlaḍāgika Modern Nadlai in the Desuri-Godwar region of Marwar or Jodhpur in Rajasthan mentioned in the records of the Cāhamānas of Nadol. *Ep. Ind.*,XI 37-41.

Nadumbi-Vasati A Jain settlement at Bezwada mentioned in an inscription of the Veṅgi Cālukyas. *ARSIE*,1916-17, no. 16; *JAHRS*, XIII 185ff.

Nagabala Modern Naigawan, two miles to the south of Bilahri, mentioned in the Bilahri stone inscription of Yuvarāja II.*CII.*, IV.XX.209.

Nāgadeya-Santaka A district mentioned in the Karitalai record which has been identified by Cunningham with Nagod in Madhya Pradesh. *ASR.*, IX.12.

Nāgadvīpa A division of Bhāratavarṣa according to the Purāṇas. Some scholars identify it with the Jaffna pininsula in Ceylon.

Nāgadrahapura Modern Nagda, fourteen miles north of Udaipur, Rajasthan.

Nāgahrada Also called Nāgadraha and Nagindra, it is modern Nagda, fourteen miles north of Udaipur at the foot of a hill on which stands the temple of Ekalingaji. It was the ancient capital of Medapāṭa or Mewar and is frequently mentioned in the Guhilot records. *JBBRAS.*, XXII.150ff.

Nāgāhva Another name of Hastināpura as found in the lexical works.

Nāgapattinam One of the most important Buddhist centres (10°45′ N, 79°50′ E) in the Thanjavur district, Tamil Nāḍu.

Nāgapura-Nandivardhana Viṣaya Joint administrative division of the time of the Rāṣṭrakūṭas. The former is Nagpur (21°09′N, 79°09′ E) and latter probably modern Nandora in Wardha (20°45′ N, 78°39′ E).

Nagara Same as Dionysopolis, Nagarahāra (q.v.), modern Jalalabad (34°24′ N, 70°26′ E) in Afghanistan. It is mentioned in Ptolemy, VII.I.43.

Nagarahāra Modern Jalalabad (34°24′ N, 70°26′ E) in Afghanistan. Fa-hian saw it as an independent state and called it Na-kie. At the time of Hiuen Tsang it was subject to Kapisene.

Nagaraka A city, home of the Nāgar-Brāhmaṇas, mentioned in the Palitana grant of the Maitraka king Dhruvasena I as belonging to Surāṣṭra. It has been identified with modern Vadnagar.

Nagaravinda A Brāhmaṇa village in Kosala. *Majjhima*, III.290.

Nagarī Same as Madhyamikā, near Chitorgarh, district Udaipur Rajasthan where iron objects were found in the occupational deposits of the Mahādeva temple mound assignable to the third century BC. The discovery of the coins of the Śibi republic minted at this place helped scholars in suggesting that Nagarī was just the latter part of the old name Madhyamikā-nagarī. Here fragments of an *āmalaka*, the crowning member of a *śikhara* temple, datable in the fifth century AD have been unearthed.

Nagarjuni Group of hills about half a mile to the north-east of Barabar (q.v.) range situated about ten miles to the north of Gaya. This group of hills was dedicated by Daśaratha to the Ājīvīkas and the Buddhists.

Nagarjunikonda Famous for historic monuments, Nagarjunikonda (16°31′ N, 79°14′ E) in the Krishna valley, Guntur district, has yielded an interesting series of stone-age industries—pebble tools, handaxes, Levallois cores and flakes, blades, microliths and polished axes—covering a long period from Lower Palaeolithic to Neolithic. In the historical period it became a great Buddhist centre wherefrom remains of more than thirty establishments were brought to light. Inscriptions throwing light on Buddhist sects have been found here. The valley of Nagarjunikonda has eventually been converted into a reservoir under the irrigation project of the Nagarjunasagar dam.

Nagarkot Modern Kot Kangra in the Kangra district. Its fortress was described by Al-Bīrunī.

Nāgasāhvaya Same as Hastināpura. *Vāyu*, LXXVII. 271, *Matsya*, L.78.

Nagda Chalcolithic site on the Chambal in district Ujjain, Madhya Pradesh. The occurrence of iron objects in Period II (*c.*750-530 BC) in a context which is a continuation of the earlier chalcolithic phase is striking. Period III heralds the NBP and yields 131 iron objects which include knives, daggers, chisels, sickles, arrow-heads, hoes, nails and bowls.

Naggepāḍi A village mentioned in the Vaddarse inscription of Āḷuvarṣa which may be located in the vicinity of Vaddarse in the Udipi Taluk of South Kanara district. *EP. Ind.*, XXXVII.313ff.

Nahargadh Lower Palaeolithic site on the Shivna river in Madhya Pradesh.

Nāgula-Vasadi A Jain centre in Ranebennur in Dharwar district mentioned in a Rāṣṭrakūṭa inscription dated s.781. *Karn. Ins.* 1951, II.14-16.

Naharwala-Patan Same as modern Patan (23°52′ N, 72°10′ E) in Gujarat.

Nahura-Grāma Modern Bamaṇān-ro-Naro in the Jalor district, Rajasthan, mentioned in the records of the Cāhamānas of Nadol. *Ep. Ind.*, XI.304-13.

Naimiṣa Country round Nimsar on the Gomati, forty-five miles from Lucknow. *Kāṭhaka*, *S.* X.6; *Pañc. Br.*, XXV.6.4; *Kauṣ. Br.*, XXVI.5; *Mbh.*, III.87.5-7; *Matsya*, CIX.3; *Kūrma*, II.20.34; *Vāyu*, II.8ff.

Naiṣika People of the Nasik region located in Dakṣiṇāpatha in the Puranic lists of Janapadas.

Nākaperur, Nāgapperūr Village mentioned in the Muttupatili Brahmi inscription. It is same as the modern village of Nagamalai near the find-spot of the inscription.

Na-Kie-Lo-Ho Chinese name of Nagarahāra or Jalalabad in Afghanistan as recorded by Hiuen Tsang.

Nal Pre-Harappan Chalcolithic settlement in Ornach valley, in the Jhalwan division of the old Kalat state, South Baluchistan. The actual site is a mound known as Sohr Damb, about five miles to the east of Nal village. Earliest occupation at Nal may be placed as early as the end of the fourth millennium BC. The habitational area, known as Area D. is marked by irregular chambers, with burnt wooden rafters and blackened walls. Masonry is of three types. The Necropolis area have yielded several types of burial. Indication of lead smelting is found in Area D. Copper objects in the form of adze, saw, axe, chisel, dagger, seal, etc., have come out. The beads are made of agate carnelian, lapis lazuli, shell, paste, limestone and copper. Ram, humped bull and humanlike figures are met with in terracottas. Pottery is characterised by bowls with invested rims, cylindrical pyxidies and squat pots, designs in panels being filled with red, yellow, blue and green. The clay varies from greenish to pinkish here and is covered with a cream slip and rarely with a dark red slip.

Nala People of Dakṣiṇāpatha mentioned in the Puranic lists of Janapadas. They were probably the people of Nalavāḍi in the Kurnool-Cuddapah region of Andhra Pradesh or of the early Nala kingdom which had its capital once at the city of Puṣkarī in the Bastar district of Madhya Pradesh.

Nalagarh Lower Palaeolithic site on the Sirsa river, a tributary of the Sutlej, in the foothills of Simla Himalaya, not far from Rupar. In the Sirsa valley there are now five L P sites – Nalagarh, Pirthan, Khokra-ka-choa, Bhud and Rampur.

Nālakagāma A Brāhmaṇa village in Magadha near about Rājagṛha (q.v.). *Vinaya*, I.220.

Nālakapāṇa A village in Kosala which contained two groves, Ketakavana and Palāsavana *Majjhima*, I.462; *Aṅguttara*, V.122-25.

Nālandā Far-famed Buddhist university situated at the outskirts of Rājagṛha (*Sumaṅgala*, I.35). Exact identification of Nalanda (25°08′ N, 85°27′ E) was made by Cunningham on the basis of the distances and directions given by the Chinese pilgrims and some image inscriptions discovered in the ruins of the village of Bargaon near the Nalanda railway station of the Bakhtiarpur-Bihar branch line of the Eastern railway. In ancient times there was a high road which starting from Rājagṛha passed through Nalanda and reached upto Pāṭaligrāma (*Dīgha*, II.48). It was an important city also in Jain tradition (*Uvāsaga*, 108ff). According to Tāranātha Aśoka built a monastery at Nalanda. In the time of Asaṅga and Vasubandhu (4th century AD) it had already become a great centre of learning. Hiuen Tsang had left a vivid account of Nalanda which not only [for its magnitude but also for the high standard of educational system

surpassed any other institution of the Ancient East (Beal, *Life*, 112ff). During the reign of Devapāla (9th century Bālaputradeva of Sumatra built a monastery at Nalanda. The destruction of Nalanda synchronized with the general decline of Buddhism in India.

Nālandā Locality in the Central Province of Ceylon, named after the Nalanda of Bihar. *SGAMI*, 325.

Nalapura Same as Narwar on the bank of the river Sindh in the Gwalior division of Madhya Pradesh. It is frequently mentioned in the Candella and Kacchaghāta records. Nalapura is said to have been the capital of Nala, the ruler of the Niṣadha country, as mentioned in the *Mbh.*

Nālataḍāga A village in the Nyāyapadra-*saptadaśaka* (q.v.) mentioned in the Betma grant of Paramāra Bhojadeva. It has been identified with modern Nar or Nal in Kaira (22°45′ N, 72°45′ E) in Gujarat. *Ep. Ind.*, XVIII.320.25.

Nalasthāna Modern Nalhati in the Birbhum district, West Bengal. *SP.*, 92.

Nalavāḍi-Viṣaya An administrative division, apparently named after the Nalas, mentioned in the inscriptions of the time of Cālukya Vikramāditya I. The villages situated in that *Viṣaya* have been identified with localities in the present Bellary and Kurnool districts. The original area of the Nalas was however, the Bastar-Koraput region. *JBBRAS.*, XVI.225-35. For the distribution of the Nalas see *OHRJ.*, XI.95; *Ep. Ind.*, XIX.153-57, XXI.100-04, XXVI.40-58, XXVIII.12-16.

Nālendra The region around Nalanda mentioned by the Tibetan writers.

Nalinī One of the three streams of the Ganges proceeding east. *Vāmana*, XLVII.38, 56, *Matsya*, CXI.40, *Rām.*, I.43.13). The *Haracaritacintāmaṇi*, XIV.101 refers to a stream of the same name in Kashmir.

Nalliyiuur Village near Karur, probably modern Mallipālayam, mentioned in two Brahmi inscriptions from Pukalur. *AO.*, XXXIV.168, 187.

Nalloura Also known as Naroulla, it was one of the inland cities of Limyrike (Damirika, Draviḍa or Tamilaka, i.e. Tamilland) according to Ptolemy, VII.I.85.

Namados, Nammadus Greek name of the river Narmadā.

Nāmaṇaikkonam A city in Madhya Pradesh conquered by Rājendra Cola in his northern campaign. It is mentioned in his Tiruvalangadu plates.

Namāvur Same as Nimad in Madhya Pradesh mentioned by Al-Bīrūnī as situated on the bank of the Narmadā.

Nanagouna River flowing to the south of Ariake of the Pirates, i.e. South Konkan and issuing from the Ouindion (Vindhya) range mentioned in Ptolemy, VII.I.32,66.

Nandagari A fort of the western Gaṅga near Kuvalāla (Kolar) in Gaṅgavāḍi, Karnataka.

Nandanah A hilly region having a fort among the Balnath hills (q.v.) in the Jhelum district.

Nandavana A *viṣaya* mentioned in the Icchawar grant of the Candella Paramardi. It corresponded roughly to the Pailani Tahsil of Banda

district, Uttar Pradesh. *Ind. Ant.*, XXV.205-08.

Nandāsthāna Holy resort of the goddess Nāndā in the Himalayan region, as distinguished from Bhīmāsthāna near Shahbazgarhi in the Peshawar district. It is probably same as the celebrated Nandādevī peak in the Garhwal district, Uttar Pradesh. *SP*, 85.

Nandavanavihāra A monastery in Kashmir the site of which corresponds modern Narvor in the northern part of Srinagar *RT*, III.11.

Nandāvari River, same as the Mahānandā in Uttar Pradesh, to the east of the Kosī river.

Nandigrāma City where Bharata as representative of Rāma during the latter's exile guarded the king. It is Nundgaon, about eight miles south of Fyzabad, Uttar Pradesh. *Mbh.*, III.277.39, III.291,62, *Rām.*,II.115.22,VII. 62, 13, *Bhāgavata*, IX.10.36.,

Na(n)dika Probably same as Nāndīkaṭa (q.v.) mentioned in a fragment of pillar from Besnagar. *ASR.*,X.39.

Nāndīkaṭa Nander in Hyderabad mentioned in a charter of Vindhyaśakti II issued Vatsagulma, modern Basim in Akola district.

Nandikṣetra The high valley in Kashmir at the east glaciers of Haramukha peaks which contain the Kālodaka lake. *RT.*, I.36.

Na(n)dinagara A city, probably same as the Nandigera of the Bombay cave inscriptions, identified with the present town of Nander on the Godavari, mentioned in a Buddhist Stūpa inscription at Sanchi.

Naṇdinge Modern Nandni, nine miles south-east of Alta. Alta CP. *Ind. Ant.*, VII.211.

Nandinī Modern Nandandeo, about ten miles S.W. of Icchawar in the Pailani Tahsil of Banda district, Uttar Pradesh, mentioned as a constituent village of Nandavana-*viṣaya* mentioned in the Icchawar grant of the time of Candella Paramardi. *Ind. Ant.*, XXV.205-08.

Nandiparvata Mountain in Kashmir near Haramukuta-Gaṅgā (q.v). *Haracaritacintāmaṇi*, IV.30-32.

Nandipuraka A village, modern Nandapur or Nandauri to the West of Jamalapani (Jamalakheṭa) mentioned in the Mahurzari plates of Pṛthvīsena II. *ABORI*, LIII.194.

Nāndipura Capital of the Śāṇḍilya *janapada* according to the Jain, *Prajñāpanā* 37.

Nāndipurī A Gurjara principality extending from the river Mahi in the north to the Kim in the south and from the sea-coast in the west to the borders of Malwa and Khandesh on the east. The capital city Nāndipurī has been identified by Bühler with Broach and by Bhagawanlal Indraji with Nandod, situated on the Karjan river. *BG*, I(II), 313-14.

Nandipuradvāri Viṣaya An administrative division of the time of the Rāṣṭrakūṭas. It may be Nandor in Wardha district.

Nandivalli A village in the Panungal-viṣaya (q.v.) which has been identified with Nandikop, five miles north-east of Hangal, Dharwar district, Karnataka. Vakkaleri CP, *Ep. Ind.*,V.202.

Nandivardhana Capital of the main branch of the Vākāṭakas of Central

Deccan, identified by some with modern Nagardhan or Nandardhan near Ramtek, about thirteen miles north of Nagpur, and by others with Nandpur about twenty-one miles north of Nagardhan. In the Deoli grant of Rāṣṭrakūṭa Kṛṣṇa III there is a reference to Nāgapura-Nandivardhana which proves that Nandivardhana was not far from Nagpur.

Nandur-Madhmeshwar Stone age site on the Godāvarī in the Ahmednagar district, Maharashtra.

Naṅgaraka, Nagaraka A township near Medatalumpa in the Sākya country. *Majjhima*, II.118,III.104.

Naṅgiyūr A village in the Panungal-viṣaya (q.v) mentioned in the Vakkaleri copper plate of the time of Cālukya Kīrtivarman II. It is modern Nagaravalli, two miles north of Hangal, Dharwar district, Karnataka. *Ep. Ind.*, V.202.

Nāṅgūr A locality near Puhar or Kaveripattinam (q.v.), but on a different mouth of the Kaveri, in the Caromandel coast, Tamil Nadu. The early settlers of this region were the Veḷir tribe.

Nanhawara A town in Pargana Maihar, at present in the Satna district of the Rewa division of Madhya Pradesh, mentioned in the Murwara slab inscription. *ICPB.*,43.

Nāñjināḍ Southern Travancore region, as mentioned in the Cola records. Here a place called Sucindram was given the name Sundara-Cola-Caturvedimaṅgalam.

Nānya-Maṇḍala Nāvya Maṇḍala An administrative division in the Puṇḍravardhana-*bhukti* (q.v.). It may be a mistake for Nāvya-maṇḍala mentioned in the Madhyapāḍā plate of Viśvarūpasena. Nāvya, which means 'accessible by a boat or ship' is a fitting designation of the south-eastern part of the Gangetic delta which is a labyrinth of rivers and creeks. *IB.*,142ff.

Nāpitapallī A village near Honavar in North Kanara district mentioned in an inscription found at Honavar. *Ep. Ind.*, XXXVII.33-34.

Narapura Narwar, situated in the Kishengarh region, at a distance of fifteen miles from Ajmer, Rajasthan. *JRAS.*, 1913,272.

Naravana A village in the Ciprarulaṇa Viṣaya (q.v.) mentioned in a copper plate inscription of the time of the Cālukyas of Badami. It is identified with Narvan, the findspot of the inscription, two miles east from the Arabian sea and twenty-two miles south-west of Chiplun in the Ratnagiri district, situated on the river Sotte, perhaps the modern Shastri. *QBISM*, X.12.

Nārāyaṇapura Modern Narayanpur in the Belada Bazar Tahsil of the Raipur district, Madhya Pradesh, mentioned in the Kharod stone inscription of Ratnadeva (K.E.933) and the Ratanpur stone inscription of Pṛthvīdeva II (K.E.915). Another small town of the same name occurs in the Narayanpal inscription of Guṇḍa Mehādevī (AD 1111). It has been identified with Narayanpal on the Indravati river, twenty-three miles north-west of Jagdalpur in the Bastar district. *CII.*, IV.503; *Ind. Ant.*,XXII; *Ep. Ind.*, IX.161.62,311ff; *ICPB.*,160.

Nārāyaṇasaras Also called Sindhusamudrasaṅgama, it is at the mouth of the eastern branch of the Indus called Kori, about eighty-one miles north-west from Bhuj, between Koteshwar and the sea. *Bhāgavata* VI.5.3ff; *Śiva*,II.2.13; *BG.*, V.245-48.

Narendra-Vihāra A Buddhist monastery in Kashmir which was in the city of Sauraka corresponding to modern Suru beyond the Jojila pass. *RT.*, I.93.

Nareyamgal-12, 70 Subdivision of the Belvala Viṣaya (q.v.) which comprised parts of Ron Taluka in the Dharwar district, and portions of Raichur district in the time of Kalyāṇi Cālukyas. *Ep. Ind.*, XIII.41; *JBBRAS.*, XI.247.,

Narindaka Modern Naranda, about four miles south by south-east of Alta, Kolhapur, Alta CP. *Ind. Ant.*, VII.211.

Narmadā The most important river of Central and Western India which is mentioned by Ptolemy as Namados. It rises in the Maikal range runs through Madhya Pradesh, flows past Rewa Kantha of Bombay and meets the sea at Broach. As the river takes its course between the Vindhya and Satpura ranges, it is fed by a number of tributaries. Before it enters Indore it is joined by no less than 13 tributaries. It receives no more tributary in the rest of its course up to the sea. This river is also known as Revā, Samodbhavā and Mekalāsutā. Kalidāsa in *Raghu*, V.42-46 makes it flow through the forests of *jambu* and *raktamāla* trees. According to *Mbh.*, III.85.9, *Kūrma*, XXX.45-48, *Agni*, CIX the Narmada formed the southern boundary of the ancient kingdom of Avanti.

Narmadāpura A city in the Vindhya-*maṇḍala* mentioned in the Bhopal grant of the Paramāra Udayavarman in which it is described as a *prati jāgaraṇaka* (derived from *pratijāgṛ*, 'to watch beside', generally taken to mean a district). It has been identified with Hoshangabad in Madhya Pradesh. *Ind. Ant.*, XVI.252.56.

Narsinghgarh Lower Palaeolithic site on the Sonar, Damoh district Madhya Pradesh.

Nārttamalai Site of the Vijayālayacoleśvera temple on Melamalai in Pudukkottah, Tiruchirapalli district. The temple has a circular *garbhagṛha* in a square, a circular *vimāna* on the third floor. cupola with *kudu* designs on all four sides, linked *koṣṭhas* and *sālās* forming the parapet above cornice, two-handed *dvārapālakas* in the niches on either side of entrance and a ruined *prākāra* probably containing a *gopura* over the entrance at north-eastern side along with six single-storeyed shrines inside the *prākāra*.

Nasik Archaeological site (19°59′ N, 73°47′ E) in the Nasik district Maharashtra where excavations have yielded large numbers of iron objects, most of which were recovered from the Period II of the habitation area. The earlier phase of the Period II has been assigned to the chronological range of *c.*400-200 BC on the basis of the finds of theN BP ware and silver punch-marked coins. Subsequently it became a centre of Buddhism and Buddhist architecture. The group of twenty-four caves, locally known as Pāṇḍu-lena or Pāṇḍava's caves, was cut in a long line on the north face

of a hill, called Triraśmi in early times, five miles from the Nasik town. These caves contain a number of inscriptions of great historical importance belonging to the reign of the Sātavāhanas and Kṣaharātas.

Nāsikka Same as the Nasik region of Maharashtra mentioned both as Deśa and as Viṣaya in the Rāṣṭrakūṭa records. As a Viṣaya it is mentioned in the Dhuli CP. *Ep. Ind.*, VIII.185.

Nasirabad A cairn-burial site, west of Shahi Tump (q.v.), about six km north-west of the junction on the Nihang and Kej rivers, in the Makran coast, south Baluchistan. A few of the cairns contain pottery of coarse red and buff wares and small pieces of iron implements.

Nāṭāri A locality in Varendrī-*maṇḍala* (q.v.) which has been identified with Nator in the Rajsahi district, Bangladesh. *GL.*, 133; *IB*, 100,108, *Ind. Ant.*, 1891,420.,

Naṭāvāta A village, modern Nadupud in the Tanuku Tāluka of the East Godavari district, mentioned in the Marutura grant of Satyāśraya Pṛthivīvallabha.

Nāṭiyāgrāma Modern Navtiya near the Biruania Railway station in the Ujjain district mentioned in the Mandhata plates of Jayasimha-Jayavarman (v.s.1331). *Ep. Ind.*, XXXII.147.

Naura Modern Nowhor near Bhandup in the Thana district, Maharashtra, mentioned the Śilāhāra records. *Ind. Ant*, V.277.

Nausaripa Same as Navasārikā, modern Nausari in Surat district, Gujarat, mentioned in Ptolemy, VII.I.5 as situated on the Gulf of Barigaza.

Navalagunda Kampana Modern Navalgund Taluka in the Dharwar district mentioned in the Kalyāṇī Cālukya records. *JBBRAS.*, X.260.

Navana(ga)ra Same as modern Navanagar mentioned in the Nasik cave inscription of Vāsiṣṭhīputra Pulumāvī.

Navaṇṇaka Modern Nahma or Naina in the Raipur district, Madhya Pradesh, mentioned in the Khariar plates of Mahāsudeva. *Ep. Ind.*, IX.170.

Navasārikā Navsari in Southern Gujarat below Surat near the Gulf of Cambay. It is mentioned in the records of the Gurjaras of Nāndipurī.

Navdatoli Chalcolithic settlement on the southern bank of the Narmadā, in the Nimar district, about fifty miles to the south of Indore which formed part of the earlier settlement, Maheshwar (q.v.) or Māhismatī on the opposite bank. All the Maheshwar features including iron objects occur here.

Nehakāṣṭhi A village in the Nāvyamaṇḍala (q.v.) mentioned in the Madhyapada plate of Viśvarūpasena. It is modern Naikathi in the Barisal-Patuakhali area of Bangladesh. *IB.*, 142ff.

Nelcynda, Nelkyanda Same as modern Kottayam. It is mentioned in the *Periplus.*

Nellūrapura Same as Nellore. The name occurs frequently in the South Indian inscriptions.

Nelveli Same as Tinnevelly mentioned in the Pāṇḍya records.

Nerūra A village, modern Nerur in the Kudal division of Samantawadi,

forming part of Iridige Viṣaya (q.v.) mentioned in a spurious record of the Cālukyas of Badami, of which it was the findspot. *Ind. Ant.*, IX, 126.

Nepāla One of the fifty-six countries mentioned in the *Śaktisaṅgama* which is placed between Yoginīpura (Delhi) and Jaṭeśvara (Jalpeśvara, Jalpaiguri in North Bengal). It refers to modern Nepal. *SGAMI.*, 104.

Nesarika Modern Nesari, eleven miles NE of Chandagad, Belgaum district, Karnataka. Nesari CP of Govinda, *SMHD.*, I.15.

Nevasa Archaeological site maintaining an historical sequence from Lower Palaeolithic to Chalcolithic industries situated on the Pravara in Ahmadnagar district, Maharashtra. The Chalcolithic stage is characterised by houses built of posts and mud walls, presence of copper in the forms of flat axes, bangle-pieces, beads, rods, etc., of flax, wild silk and cotton; of beads, of a variety of semi-precious stones, terracotta, faience, steatile, copper and gold; of wares of different types; of millet and bones of cattle; of storage jars, saddle querns and ovens in the houses; and of the relics of an elaborate burial system.

Ngan-Si Chinese name of Parthia as recorded by Fan-ye.

Nibiṇḍā A village in the Ganutapāta-maṇḍala (q.v.) in Kosala-deśa mentioned in the Sonpur grant no. 2 of Mahāśivagupta Yayāti. It has been identified with Nibinna near Sonpur town in Orissa where the inscription was found. *Ep. Ind.*, XI.93ff.

Nicaea A city mentioned by Arrian without any clue to its identification. The view that Nicaea was only a name given to Ortaspana or Kabul is without authority.

Nicaih Hill mentioned in *Meghaduta*, I.26. which may be either the Bhojapura hills of Madhya Pradesh or the Udayagiri hill near Vidiśā.

Nicya An ancient tribe on the Punjab and Sind mentioned in *Ait. Br.*, VIII.14.

Nidagundage-12 Mentioned as a *Kampana* or territorial unit and also as a subdivision of Panungal-500 (q.v.) in the Kalyāṇī Cālukya records. It is modern Nidgundi, eighteen miles north by east of Hangal, in the Hangal Taluka, Dharwar district. Bankapur ins. of s.970, *Ind. Ant.*, IV.203-04.

Niggondijjhara Modern Nidhondi in the Amraoti district. *JIH*, LIV.II.

Nikama Same as Negapatam in Tamil Nadu on the sea board, about ten miles south of Karaikkal, mentioned in Ptolemy, VII.1.12 as the metropolis of the country of the Batoi.

Nīlācala A small hill or mound at Purī in Orissa on which the temple of Jagannātha is deemed to be situated. Nīlācala is also the name of a mountain on the Brahmaputra river in Gauhati on which the shrine of the goddess Kāmākhyā is situated.

Nīlagundage Niralgi, nine miles E of Konnur, Navalgunda, Dharwar, Karnataka. Konnur CP of s.782, *Ep. Ind.*, VI.29.

Nīlanāga Holy place to the south of Bring in Shahabad Pargana, Kashmir, which is popularly known as Vernag, the traditional source of Vitastā. *RT.*, I.28, *Ain*, II.361ff.

Nīlaparvata See under Nīlācala.

Nimbadika Modern Nimra, about five miles south of Harasnath, near a salt lake, in Jaipur, Rajasthan, mentioned in the Harsa stone inscription of the time of Cāhamāna Vigraharāja II. *Ep. Ind.*, II.116 30; *Ind. Ant.*, 1913, 60.

Nipānīya Modern Nipania in the Jabalpur district, Madhya Pradesh, mentioned in the Bilahri stone inscription of Yuvarāja, II. *CII.*, IV. no. 45; *ICPB*, 24.

Niralgi Site of the Siddharāmeśvara temple in Dharwar district, Karnataka.

Nirañjanā A river which has the Mohanā as tributary and after confluence it flows past Gaya. It is famed in Buddhist tradition. The stream and its tributary are called by the Greek writers respectively as Errhenysis and Magon.

Niravadyapura Venue of war between the Rāṣṭrakūṭas and the Eastern Cālukyas.

Nirguṇḍi A village in the Samagiri Viṣaya (q.v.) mentioned in the Bopagaon copper plate of Cālukya Vijayāditya. It is modern Nigada, south-east of the Purandar fort in the Poona district and is six miles from the Ganjauni river. *QBISM.*, IX.2.2.

Nirvindhyā River rising in the Vindhyas and falling into the Chambal. *Brahma*, XXVII.33; *Mārkaṇḍeya*, CXIII.33; *Matsya* CXIV.27; *Brahmāṇḍa*, II.16.32; *Meghadūta*, I.28.

Nisabha Mountain, part of the Hindukush, mentioned in *Apadāna* 67.

Niṣāda A generic term for non-Vedic tribes. The Smṛtis explain the Niṣādas as the offspring of a Brāhmaṇa father and a Śūdra mother. The epics represent the Niṣādas as having their settlements in the Vindhya and Satpura ranges. The term is frequently found in later Vedic texts. *Taitt. Sam*, IV.5.4.2; *Kath. Sam*, XVII.13; *Mait. Sam*, II.9.5; *Vāj. Sam*, XVI.27; *Ait. Br.*, VIII.11; *Pañc. Br.*, XVI.6.8). The *Pañcajanah* of the Vedas were considered by Aupamanyava (Yāska, *Nir.*, III.8) to be the four castes and the Niṣāda as the fifth, while Mahīdhara in his com. on *Vāj Sam*, XVI.27 considered the term Niṣāda as meaning a Bhilla or Bhil.

Niṣadha A people (*Śat. Br*, III.3.2.1-2) whose territory was near Vidarbha.

Niṣadha Part of the Himalayan range which is the source of the river Sarasvatī. It is mentioned by Al-Bīrūnī. *Mbh.*, III.188.112; *Vāyu*, XLVII.64; Sachau, II.142.

Nittur Lower Palaeolithic site on the right bank of the Tuṅgabhadrā in Bellary district, Karnataka where genuine pebble tools in association with the remains of *Bos* have been found.

Noḷamba A tribe also known as Noḷamba-Pāṇḍyas. They ruled mainly over Nolambavādi-32,000 or the Chitaldrug district of Karṇātaka. Their principal cities were Uccangi, Henjeru (Hemavati) and Chitaldrug.

Noḷambavāḍi-32,000 A constituent of the Kalyāṇī Cālukyan empire which comprised part of the Bellary and Chitaldrug districts. The headquarters might have been Umcagi which still survives in the same name.

Nṛpura Modern Narpur near Nalanda wherefrom the Nalanda copper plate of Samudragupta was issued.

Nuḷambapāḍi See under Noḷamba and Noḷambavāḍi 32,000.

Nule-Nāḍu The region around Nul, in the Hukeri Taluka of the Belgaum district, mentioned in the Yādava records. *Ep. Ind.*, XXI.9.

Nyāyapadra A *saptadaśaka* or group of seventeen villages mentioned in the Betma grant of Paramāra Bhojadeva. It has been identified with the modern town of Nāpaḍ in Kaira (22°45′ N, 72°45′ E) in Gujarat. *Ep. Ind.*, XVIII.320-25.

Nysa A small hill-state which lay at the foot of Mt Meros between the Kophen or Kabul river and the Indus. According to Arrian (Chinnock, 399) it was ruled by a dynasty that came to India with Dionysus.

O

Odantapurī A monastery in Magadha which was established in the Pāla period. It served as a model for the great Bsam-ya monastery in Tibet. It was in the neighbourhood of Nalanda and has been located near the modern town of Bihar (Sharif).

Oḍayaśṛṅgā Modern Odsinga in the previous native state of Athmallik in Orissa mentioned in the Patna grant no 1 of Mahābhavagupta Janamejaya. *Ep. Ind.*, XI, 101ff, 198.

Oḍḍa, Oḍra Mentioned in epigraphs as *viṣaya* (district) and *deśa* (country) it refers a portion of varying boundaries of the Orissan region.

Oḍḍa-Viṣaya Part of Orissa conquered by Rājendra Cola during his northern campaign. It is mentioned in his Tiruvalangadu plates.

Oḍḍiyāna Also found in the forms of Uḍḍiayāna, Oḍyāna and Oḍiyāna, and sometimes as O-rgyan or U-rgyana (in Tibetan texts) it stands for a Tantric centre in Orissa, probably named after the celebrated Śākta Pīṭha of the Swat valley in north-western India.

Oḍiviṣa Name of Orissa as recorded by the Tibetan writers.

Oḍra Also known as Utkala is corresponded to the lower part of modern Orissa between the eighth and eleventh century. The geographical limits of the Odra country varied from time to time.

Oghavaṭī A river in Punjab on which Pṛthudaka (modern Pehoa) was situated. The *Mbh.*, IX.38.4ff. identifies it with Sarasvatī (q.v.) *Mbh.*, VI.9.22; *Matsya*, XXII.27; *Vāmana*, XLVI.50, LVII.83, LVIII.115.

O-Hi-Chi-Ta-Lo Chinese name of Ahicchatra as recorded by Hiuen Tsang.

Oṃkāra Same as Oṃkara-Māndhātā, an island on the Narmadā, about thirty-two miles north-west of Khandwa. It is often regarded as the site

of ancient Māhiṣmatī. *Matsya*, XXII.27; CLXXXVI.2; *Padma*, II.92.32; VI.131.67.

Oṇavala A locality mentioned in the Pali grants of Gāhaḍavāla Govindacandra. It has been identified with modern Unaula, a Pargana of Gorakhpur, Uttar Pradesh. *Ep. Ind.*, V.113-15.

Oṅgā-Taṭa-Viṣaya A district on the bank of the river Onga, a small river joining the Mahānadī near Sonpur, mentioned in the Patna grant no. 1 of Mahābhavagupta Janamejaya *Ep. Ind.*, III.340-44, XI.191, 198.

Oni-Bhoga An administrative division containing a village called Vaidyapadraka mentioned in the Lodhia plates of Mahāśivagupta. It lay around Lodhia, the findspot of the inscription *Ep. Ind.*, XXVII.323.

Opasada A Brāhmaṇa village in Kosala. *Majjhima*, II.164.

Opian Tribe dwelling on the Indus as mentioned by Hecataeus. The name of the Opians is probably preserved in that of Alexandria Opiane, a city founded by Alexander at the foot of Indian Caucasus (q.v.).

Oragadam Site of Vadamalliśvara temple in the Chingleput district, Tamil Nadu.

Oroudian Mountain range, same as Vaidurya or northern part of the Western Ghats, mentioned by Ptolemy.

Orthoura Same as Uraiyur or Uragapura (q.v.) in the Cola country mentioned in Ptolemy, VII.1.91.

Orungallu Same as Warangal (17°58′ N, 79°40′ E) in Andhra Pradesh, the capital of the Kākatīyas. In the Pudukkottah inscriptions of the Colas it is mentioned as Urangai. It was also known as Ekaśilā-nagarī.

Osia A village, thirty-two miles to the north-west of Jodhpur, Rajasthan, which contains about a dozen and a half old temples of both Brahmanical and Jain affiliations, a good number of which are datable in the eighth-ninth centuries AD.

Ossadioi A tribe whose territory in Alexander's time lay on the lower course of the Chenab. The name is indicative of the Vasāti of the *Mbh*, VII.19.11; VIII.44.90, a tribe associated with the Śibis (q.v.) and Sindhu-Sauvīras (q.v.) of the lower Indus valley.

Ottorokorrha Same as Uttarakuru (q.v.) located by Ptolemy, (VI.16.8) in the country of Serike to the West of Scythia.

Ouindion Greek name of the Vindhyan range as recorded by Ptolemy.

Ouxenton Greek name of the mountain range called Ṛksavat (q.v.) as recorded by Ptolemy.

Oxydrakai A tribe of Punjab. The accounts of Curtius and Diodoros leave the impression that they lived not far from the Siboi (q.v.) and the Agalassoi, and occupied part of the territory below the confluence of the Jhelum and the Chenab. They might have occupied parts of the Jhang and Lyallpur districts. The name of the Oxydrakai or Sudracae represent the Sanskrit Kṣudraka (q.v.).

Oxykanos, Kingdom of Territory of the Praesti (cf. Prṣṭhas of *Mbh.*, VI.9.61) which in Alexander's time lay to the west of the Indus in the level country around Larkhana.

Ozene Greek name of Ujjayinī (q.v.), the capital of Tiastenes (Caṣṭana) as recorded in *Periplus* 48. Ptolemy located it to the east of the river Namados or Narmadā (VII.1.63).

P

Pācinavaṃsa (Miga) Dāya A deer park in the Cetiya or Cedi country which was visited by the Buddha. *Aṅguttara*, IV.228f; *Vinaya*, I.350; *Majjhima*, I.205ff.

Pactyice Tribe mentioned by Herodotus (III.102) having the city of Caspatyrus (q.v.) within their territory. The Pactyice or Pactyans are not mentioned by subsequent Greek writers, but they are surely to be identified with the Pakthas of the *Ṛgveda*, (VII.18.7; VIII.22.10; VIII.49,10; X.61.1), a tribe whose name still survives in that of the Pakhtuns and their territory.

Paḍaiviḍu Modern Padavedu in the Polur Taluka of the North, Arcot district, Tamil-nādu, mentioned in Tamil inscriptions as a *rājya* or kingdom. It is also mentioned as Paṭavita-*rājya* in a grant of Śaka 1460 from Sriperumbudur. The Paḍavedu inscription no. 81 mentions *Tondai-maṇḍalattu Padavittū rājyam*. According to the Kondyāta grant the Padavidu-*mahārājya* belonged to the Jayaṅkoṇḍa-toṇḍa-maṇḍala Sewell's *Lists* II, 266; *Ind. Ant.*, XIII.132; *SII.*, I.83ff.

Padaria Lower and Middle Palaeolithic site, thirteen miles east of Jabalpur on the Dindori road.

Pādi Modern Pade, eighteen miles west by south of Kankner in Madhya Pradesh, mentioned in the Tahankapar plate of Pamparājadeva (KE.965) *CII.*, IV.597.

Padmā The main course of the Ganges in Bangladesh.

Padmanāla Modern Pade, eight miles west of Ambwani, Dindori Taluka, Nasik district. Wai CP, *Ind. Ant.*,XI.157.

Padmapura Modern Padampur in the Bhandara district mentioned in a grant of Vakataka Pṛithīvisena II.

Padmapura Modern Pampar (34°01′ N, 74°59′ E) in the Kashmir valley on a stream of the Vitastā.

Padmāvatī Modern Padam Pawaya near Narwar in Gwalior which was the capital of Nāga tribes (*JNSI*, V.21ff.). A large number of Nāga coins have been discovered from this locality. It has been described as a flourishing city in the *Mālatimādhava* of Bhavabhūti which was situated on the banks of the Sindhu (modern Sind), and other rivers in its vicinity were Pārā (modern Pāra or Pārvatī), Lavana (modern Luna) and Madhumatī (modern Madhuwar). The *Bhāgavata*, XII.1 mentions the city as situated on the river Sindh.

Padnār A Cola city to the west of Tanjore referred to by Al-Bīrūnī.

Pāḍuvāliyā-Nāḍu An administrative division in the South Kanara district mentioned in Section B of the Vaddarse inscription of Aluvarasa. *Ep. Ind.*, XXXVIII.333ff.

Paduvanvā A subdivision of Varendrī mentioned in the *Rāmacarita*. It has been identified with the Pabna district, Bangladesh.

Paḍuvur-Koṭṭam A territorial division of Jayaṅkonda-Cola (Śora) maṇḍalam (q.v.) which included Karaivari-Āndi-nāḍu and Paṅgala-nāḍu. *SII.*,I.76ff.

Paethana Greek name of Pratiṣṭhāna (q.v.) or Paithan as recorded in the *Periplus*.

Pagalati Viṣaya Administrative division under the Kalyāṇī Cālukyas. Its headquarters has been identified with Hagaraṭgi in the Gulbarga district. *Ep. Ind.*,XII.309; XVII.8.

Pahapaka Modern Patpura, sixteen miles to the north of Kharod in the Janjgir Tahsil, Bilaspur district, Madhya Pradesh, mentioned in the Kharod stone inscription of Ratnadeva II, *CII.*, IV.536.

Pahlava See under Pārada.

Pahlgam Some sixty-five miles to the east of Srinagar in Kashmir on the Liddar valley where explorations have yielded tools of Lower and Middle Palaeolithic cultures.

Paiśuni-Viṣaya A district mentioned in a copper plate inscription of Paramardin which may be placed in the valley of the Paisuni river which flows through the Banda district, Uttar Pradesh, into the Yamunā. *Ep. Ind.*, XXXI.

Paiyampalli Megalithic site in North Arcot district, Tamil-Nadu. Besides traces of elaborate settlement the site is equally mportant for the enormous quantity of iron slag and ore found all over the mound.

Pajaṇī Modern Pachari, six miles to the east of Sheorinarayan in Madhya Pradesh, mentioned in the Sheorinarayan inscription of Jājalladeva II (KE.919). *CII.*,IV.521.

Paktha N.W. frontier tribe mentioned in *RV.*, VII.18.7. They lived in the hills from which the Krumu (q.v.) originated. They are generally located in eastern Afghanistan and identified with modern Pakthuns.

Palaepatme A locality on the western-coast of India, probably modern Dabhoi, mentioned in *Periplus* 53.

Palaesimundu Same as Pārasamudra or Ceylon mentioned by the writer of the *Periplus* 61 who holds that it was called by the ancients Taprobane or Tāmraparṇī.

Paḷaiyāru A Cola city also known as Muḍigondaśolapuram (q.v.) which lies now as a small village on the Muḍigondan near Kumbakonam. It contains an ancient Śiva temple of remarkable construction in the late Cola style.

Pālakka Territory in the Nellore district. It is mentioned in the Allahabad inscription of Samudragupta.

Pālāru Same as Palar, the chief river of the North Arcot district, Tamil

Nadu. It is mentioned in numerous Tamil inscriptions. *SII.*,I.87ff.

Palāśa-Kūpikā A village on the river Nandyā mentioned in the Pratabgarh stone inscription of Gurjara-Pratihāra Mahendrapāla II. It has been identified with Parasia, about fifteen miles south of Mandaser. *Ep. Ind.*, 1.9.XIV.176-88.

Palasavāḍa Modern Palaswara, sixty-nine miles north of Malegaon (20°30′ N, 74°40′ E) in Dhulia district, Maharashtra mentioned in the Piplinagar grant of Paramāra Hariścandra. *JASB.*,VII.736-41.

Palasige Mentioned with suffix Nāḍu, Viṣaya or 12,000, it is also known as Halsige in the Kalyāṇī Cālukya records, It is modern Halshi in the Khanapur Taluka of the Belgaum district. *JBBRAS*, IX. 249,278.

Pālaśikā Same as Halsi in the Belgaum district, which was a great Jain centre according to the Gaṅga and Kadamba records.

Palāśinī River near Girnar in Kathiawar. It is mentioned in Rudradāman's Junagarh inscription and Skandagupta's inscription of 457 AD (*Ep. Ind.*, VIII.36,43; *CII.*,III.64). Another river of the same name (*Mārkaṇḍeya*, LIV.30; *Vāyu*, XLV. 107) has been identified with the modern Paddair which falls into the sea near Kaliṅgapatam in Ganjam.

Palavoy Neolithic site in Kalyandurg taluk, Anantapur district, Andhra Pradesh. The deposit at the site belongs to three distinct periods. Period I is pre-Neolithic with only patinated flakes. Period II is Neolithic with polished stone tools and grey ware pots. Period III is post-Neolithic.

Paḷayaṭṭhāna-Viṣaya An administrative division mentioned in a record of Cālukya Vinayāditya dated s.609. Palayaṭṭhāna is modern Phaltan in Maharashtra. Jajuri CP, *Ep. Ind.*,XIX,1927-28,63.

Palī A territorial subdivision mentioned in the records of the Kalacuris of Ḍāhala and of the Somavamśis. Some scholars identify it with the village of Palia in the Balasore district, Orissa, but it seems more likely that it is to be identified with the village Pali situated twelve miles to the north-east of Ratanpur (22°17′ N, 82°11′ E) in the Bilaspur district, Madhya Pradesh. Cunningham visited this place in 1873-74 and found here a fine large tank and the remains of several temples on its banks in the style of Khajuraho *ASR*, VII.217-19; *Ep. Ind.*, I.25Iff; *ICPB.*, 124-25; *IHQ.*, III.408ff.

Pali(m)bothra Greek name of Pāṭaliputra.

Pallavaram Site of Pallava cave temple architecture in the Chingleput district.

Paḷḷavura Modern Harlapur in the Hangal Taluka, Dharwar district mentioned in the Kalyāṇī Cālukya records. *Ind. Ant.*, IV.204.

Pallitavaḍada Modern Palkhed, Dihdori Taluka, Nasik district. Wai CP, *Ind. Ant.*,XI.157.

Poloura One of the inland cities of Limyarike (Damirica, Dravida or Tamil country) mentioned in Ptolemy, VII.1.85.

Pa-Lu-Lo, Bolor A country on the great Snow Mountains mentioned by Hiuen Tsang. It was 4000 li or six hundred sixty-six miles in circuit and produced a large quantity of gold. Cunningham identified this country

with modern Balti or Little Tibet. Then Watters, I.239-40.

Pamahai A village mentioned in the Machhlisnahr grant of Gāhaḍavāla Hariścandra, It has been identified with Bambāhā in Machhlisnahr Tahsil, Jaunpur district, Uttar Pradesh.

Pampā River, a tributary of the Tuṅgabhadrā. *Bhāgavata*, X.79.12; *Vām*,XC.16.

Pamcaselaṇayara Prakrit form of Pañcaśilanagara which was the other name of Rājagṛha.

Pampāsaras Lake Pampā near Ṛsyamukha in the district of Bellary. *Mbh.*, III.249.44; *Rām*, III.72.12; III.73.11ff; VI.126.35; *Bhāgavata*, VII.14.31: X.79.12.

Pamvā Modern Pamgarh in the Bilaspur district. Madhya Pradesh, mentioned in the Arang plates of Mahājayarāja. *CII.*, III.191ff.

Pānāda Viṣaya Modern Pen Taluka in the Kolaba district, Maharashtra. In the records of the Śīlāhāras of North Konkan it is mentioned as a part of the Purī-Koṅkana Maṇḍala or Deśa (q.v.).

Panangudi Site of the Agastyeśvara temple in Pudukkottah, Tiruchirapalli district. The temple is a single-storeyed shrine having a transverse platform in front of the sanctum, simple mouldings and pilasters corbels with chamfered corners and elegant couchant *nandis*.

Panasa Name of two cities, one on the Indus and the other in the Sahyādri range (Ouxenton) among the Adeisathroi, mentioned in Ptolemy, VII.1.61.71.

Pāṇarāṣṭra Region represented by the South Arcot district which contained Pāṭalika or Pāṭaliputra, the centre of Jain Draviḍa-Saṁgha.

Pañca-Dramila The 'five-Draviḍas'—Dravida proper, Andhra, Karṇāṭa, Mahārāṣṭra and Gurjara.

Pañcagaṅgā Five rivers called Gaṅgā. These are Bhāgīrathī, Godāvarī, Kṛṣṇā, Pinākinī (Pennar) and Kāverī.

Pañcagarbha Modern Panj-gabbar, situated on the east of Rajapuri in the valley of the Upper Ans river in Kashmir. Jonarāja, V.138.42.

Pañcagauḍa The five Gauḍa countries mentioned in the *Skandapurāṇa*, Besides Gauḍa (q.v.) proper, the others were Sārasvata (Eastern Punjab), Kānyakubja (Gangetic doab), Mithilā (North Bihar) and Utkala (Northern Orissa).

Pañcajana Five tribes mentioned in the Vedic literature as living on the Sarasvatī. They were Anu, Druhyu, Yadu, Turvaśa and Puru.

Pañca-Kapitthaka A village in the *Viṣaya* of Sthālinagara which lay to the north of Vadrapīdharagrāma, i.e. modern Pilode in the Sirpur Taluk, Dhulia district. *Ep. Ind.*, XXXVIII.70f.

Pañcakhaṇḍa Another name of Śrīhaṭṭa or Sylhet.

Pañcāla A composite tribe of the post-Ṛgvedic period that was closely allied with the Kurus (q.v.) as is indicated by the joint name Kuru-Pañcāla. The *Śat. Br.*, XIII.5.4.7 holds that Krivi was the older name of the Pañcālas. The Kuru-Pañcālas were the upholders of Vedic culture. The territory of the Pañcālas roughly corresponded to the Bareilly,

Budaun, Farrukhabad and adjoining districts of Uttar Pradesh. The Vedic texts do not know of north Pañcāla and south Pañcāla as we come across in the *Mahābhārata* and the Purāṇas. Reference to an eastern (Prācya) Pañcala is also found (*Ved. Ind.*, I, 469). The Pañcālas probably consisted of five clans the Krivis (q.v.), the Turvaśas (q.v.), the Kesins (q.v.) the Sṛñjayas (q.v.) and the Somakas (q.v.). The Purāṇas (*Matsya*, L.3; *Brahma*, XIII.94f.,), however, refer to the Mudgalas, Sṛñjayas, Bṛhadiṣu, Yavīnara and Kṛmilāśva as constituent elements of the Pañcāla *janapada*. Among the towns of the Pañcālas we have references to Kāmpilya (q.v.) and Paricakrā (q.v.).

Pañcāladhārā Name of a Pass, about five miles due north of the lake, Nandan Sar, which was a line of communication from Kashmir to the central part of the Punjab. *Samayamātṛkā*, II. 90ff.

Pañcāla-Viṣaya A district in Uttara Tosali (q.v.) mentioned in the Neulpur grant of Śubhakara. *Ep. Ind.*,XV.1-8.

Pañcanada Five rivers in Punjab, namely, Śutudri (Śatadru, Sutlej; Zaradros and Hesydrus of the Greek writers) Vipāś (Vipāśā, Beas; Hypnasis of the Greek writers), Paruṣṇī (Irāvatī, Ravi; Hydraotes, Adris or Rhonadis of the Greek writers), Asiknī (Candrabhāgā, Chenab; Akesines, Sandabaga or Sandabal of the Greek writers) and Vitastā (Vitaṃsā Jhelum; Hydaspes, Bidaspes of the Greek writers), the constituents of the Sindhu or Indus. The entire Punjab region is also called Pañcanada after these five rivers.

Pañcanagarī A locality mentioned in the Baigram copper plate of AD 448. It was situated in the Dinajpur district of Bengal. It may be same as Ptolemy's Pentapolis and may also be identified with Pāñehabibi in Bogra district. *Ep. Ind.*,XXI.81; *Sel. Ins.*,I.356.

Pañcappaḷḷi A district in Madhya Pradesh conquered by Rājendra Cola during his northern campaign. It is mentioned in his Tiruvalangāḍu plates. It comprised a part of the present Bastar district.

Pañcaprayāga Five holy confluences, namely, Devaprayāga (of the Bhāgīrathī and the Alakanandā), Karṇaprayāga (of the Alakanandā and the Pindarāh), Rudraprayāga (of the Alakanandā and the Mandākinī), Nandaprayāga (of the Alakanandā and the Nandā) and Viṣṇuprayāga (of the Alakanandā and Viṣṇugaṅgā).

Pañcāsara Country mentioned in the Gujrat chronicles. It is represented by a village of the same name in Vadhiar to the east of Cutch. *BG*, I (1) 149.

Pañcavāsa-Maṇḍala A district in the Puṇḍravardhana-bhukti (q.v.)

Pañcavaṭī Part of Janasthāna (q.v.) in Daṇḍakāraṇya on the Godāvarī. *Rām.*,III.13.

Paṇḍaratalai Pendri or Pendria in the Chattisgarh district, Madhya Pradesh, mentioned in the Bilaigarth plates of Prthvīdeva II (KE. 896) and the Sheorinarayan inscription of Āmanadeva (KE. 919). *CII.*, IV.460.

Paṇḍarībhūmi A part of Puṇḍravardhana (q.v.) mentioned in the Guakuchi grant of the Kāmarūpa king Indrapāla. *KS.*, 130-45.

Paṇḍionoi People, same as the Pāṇḍvas having their royal city at Modoura (Dakṣiṇa Mathura or Medurai), mentioned in Ptolemy VII.1.89.

Pāṇḍipura Ancient name of Adur in the Dharwar district, Karnataka. *Ind. Ant.*, XI.69

Pandrethan Buddhist centre (34°03'N, 74°51' E) on the bank of the Jhelum, three miles southeast of Srinagar in Kashmir. It represents the ancient capital Purāṇādhiṣṭhāna, (meaning 'Old Capital, because Pravarasena II shifted the capital to the present town of Srinagar) believed to have been founded by Aśoka under the name Śrīnagarī. Here excavations have revealed to dilapidated Stūpas, besides a rubble enclosure, evidently the remains of a monastery.

Pāṇḍu, Pāṇḍya One of the fifty-six countries placed in the *Śaktisaṅgama* to the south of Kamboja and to the west of Indraprastha or Delhi region. The existence of an ancient Pāṇḍu country in Punjab is testified by Ptolemy's (VII.1.46) reference to the country of Pandionoi (q.v.) about the Bidaspes or Vitastā. *SGAMI.*, 101.

Pāṇḍu Rājār Dhibi A proto-historic settlement in West Bengal between the rivers Ajay and Kunoor in the Burdwan district where excavations have revealed a sequence of successive cultures, the first two being purely Chalcolithic while the third, an early Iron Age culture having an overlap with the preceding one.

Pāṇḍya People of Dakṣiṇāpatha according to the Puraṇic lists of Janapadas. They lived in the Madurai-Rāmanathapuram-Tirunelveli region of South India and had their capital at Mathurā or Dakṣiṇa Mathurā, modern Madurai.

Paṅgala-Nāḍu A district in Paḍuvur-Koṭṭam (q.v.) mentioned in Tamil inscriptions. *SII.*, I.76ff.

Paṇi A commercial people mentioned in *RV* whose identify has not yet been settled. The words *panik* or *vanik*, *paṇya* and *vipaṇi* found in Sanskrit suggest that the Paṇis were merchants. They have been variously identified with the Babylonians, Parnians, Dahae and other Iranian tribes and also with some non-Vedic traders.

Paṇitabhūmi Capital of Vajrabhūmi (q.v.) according to the *Ācāraṅga* I.8.3.

Paṇiyabhumi Locality in Lāḍha or West Bengal where Lord Mahāvīra had spent a year of his missionary career according to the *Kalpasūtra*.

Paniuli A *viṣaya*, identified with modern Panna district (24°43' N, 80°16' E) in the Rewa division, Madhya Pradesh, mentioned in the Garra grant of the Candella Trailokyavarman, *Ep. Ind.* XVI.272-77.

Pañjayāvar A variant reading of Tañjāvūr or Tanjore as recorded by Al-Bīrūnī.

Paṇkadhā A township in Kosala. *Aṅguttara* I.236.

Paṇmā-Nāḍu "The country of the Varman", i.e. of the Pallava kings whose names ended in *varman*. It is mentioned in the Kuram Pallava grant and other Tamil charters. *SII.*, I.120, 147, 156.

Pantiganage Modern Hatkanangale, two miles southwest of Alta, Kolhapur. Alta CP, *Ind. Ant.*, VII.211.

Panungal Mentioned with suffix Viṣaya, Deśa and Nāḍu-500 in the Kalyāṇī Cālukya records. As an administrative division (*viṣaya*) it is mentioned in the Vakkaleri copper plate of the time of Cālukya Kīrtivarman II. It is identified with Hangal in the Hangal Taluka of the Dharwar district, Karnataka. *Ind. Ant.* IV.203., *Ep. Ind.*, V.202,XVI.37,68.

Pan-Nu-Tso, Parnotsa Modern Punach or Punch. According to Hiuen Tsang it was a hilly country, 1000 li in circuit. There were five monasteries to the north of the town and a stupa of stone to the north of a monastery. Watters, I,283.

Pantiganage Modern Hatkanangale near Kolhapur in Maharashtra mentioned in the spurious Alta copper plate of Pulakeśī. *Ind. Ant.*, VIII.219.

Papāta A hill in the country of Avantī, *Saṁyutta*, III 9ff, IV.15ff.

Papica A promontory same as the Goaphat or Gopinath point mentioned in the *Periplus* 41.

Pānuṅgal Modern Panugal in the Nalgonda district, mentioned in the Kākatīya and Yādava records.

Pārā River, modern Pārā or Pārvatī, rising in Pāriyātra and falling into the Sindhu in Malwa. D.C. Sircar identifies the Pārā of the Purāṇas with Pārvatī, a tributary of the Chambal *Vāyu* XLV.98, *Matsya* XIII.44, CXIV. 24, *Mārkaṇḍeya* LIV.20, *BṛS* XIV.10.

Pārada Same as the Pahlavas or the Parthians whose original area was on the left bank of the Tigris, not far from modern Baghdad. Subsequently they came to Iran and pushed themselves further to India. The Pahlavas (from old Persian *Pārthava*) were originally regarded as the Parthians. But when the Pāradas (apparently the Parthians) are separately mentioned, the term Pahlava came to indicate the Sassanians or Persians in general.

Pāradā River, same as Par in Surat district.

Paradi Middle Palaeolithic site on the river Par in South Gujarat.

Pāragāvā Pargaon in Walave Taluka, Satara district, Maharashtra Samangad CP of Dantidurga, *Ind. Ant.*, XI.111.

Paralia A territory, identified with Purali or Travancore. It is mentined in Ptolemy VII.1.13 and *Periplus* 58.

Parameśvara Maṅgalam Same as Vellore in North Arcot district, said to have belonged to the Paṇmā-nāḍu, and named after the Pallava king Parameśvaravarman I, mentioned in the Kurman Pallava grant and other south Indian records. *SII.*, I.130, 147, 154-55.

Parañchika A village in the Palayatthāna viṣaya (q.v.) mentioned in the Jejuri copper plate of Cālukya Vinayāditya dated s.609. It has been identified with Paranche in Phaltan, Maharashtra; where remains of apsidal brick temples of the Cālukya period have been found *Ep. Ind*, XIX.63.

Paranti A village in the Belvala-viṣaya (q.v.) mentioned in the spurious Kurtakoti copper plate of Cālukya Vikramāditya dated s.532. It is identified with Harati in the Gadag Taluka of the Dharwar district. *Ind. Ant.*, VII.1878, 219.

Paraspora Site of Buddhist establishment (34°08'N, 74°38'E) containing Stūpa and other antiquities, at a distance of fourteen miles to the northwest of Srinagar in Kashmir. It is also the site of the ancient Parihāsapura, the capital of Lalitāditya.

Pārāvata Ṛgvedic tribe whose territory probably lay between the Yamunā and the Sarasvatī. *RV*,VIII.34.18; *Pañc. Br.* IX.4.11.

Paricakrā A town of the Pañcālas mentioned in *Śat. Br.* XIII.5.4.7. It may be identified with the later Ekacakrā which was near Kampila. It is also known as Parivakrā.

Parihāsapura Modern Parospara (34°08'N, 74°38'E) in Kashmir situated at a distance of fourteen miles from Srinagar on the Baramula road. A great quadrangle chapel in this place was built by Lalitāditya Muktāpīḍa which came to be known as Rājavihāra. See under Paraspora.

Parileyyaka A town in the Cedi country which lay on the route from Allahabad to Bundelkhand, *Vinaya* I.352, *Saṃyutta* III.95; *Majjhima* I.320.

Pāripātra. Pāriyātra One of the seven main mountain ranges in India. It must be deemed to be western part of the Vindhyas, as the rivers Chambal, Betwa and Śiprā are said to rise from it. It is mentioned in the Nasik inscriptions of Gautamīputra Sātakarṇī. The *Mahābhāṣya* (Kielhorn I.475, on Pāṇ II.4.10) mentions it as the southern boundary of Āryāvarta. *Baudh D.S.* I.1.27, *Kūrma* I. 47.24, *Bhāgavata*, V.19.26, *Vāyu*, XLV.88,98, *Brahma* XXVII.29.

Pārivāta Corrupted form of Pāripātra mentioned in certain inscriptions. Lüders *List.* no. 1123.

Parivi Capital of the Bāṇas, identified with Parigi in the Hindupur Taluka of the Anantapur district, Andhra Pradesh.

Pariyayā Modern Pariya in the Olpad Taluka of the Surat district, Gujarat. *CII.*, III.189.

Parṇāśā, Varṇāśā River, same as Banas in Rajasthan, which rising in Udaipur falls into the Chambal (*Mbh.* II.65.6; *Vāyu*, XLV.97; *Varāha*, CCXIV.48; *Matsya*, CXIV.23). It is also name of a river in Western India which falls in the Rann of Cutch. The name occurs in inscriptions from Nasik and Karle. *Ep. Ind.*, VII.57; *BG*, V.283, XVI. 569,577,633.

Parṇotsa Modern hilly region of Punch in Kashmir. It is Pan-nu-ts'o of Hiuen Tsang.

Paropanisadai Greek name of the Kabul region. The Hindukush was likewise called Paropanisene and Paropanises.

Parśu Ṛgvedic tribe mentioned with the Yadus (VIII.6.40). Some scholars identify them with the Persians.

Paruṣṇī River, same as modern Ravi or Irāvatī. It is the Hydraotes, Adris or Rhonadis of the Greek writers. *RV*, IV.22.2, V.52.9, VII. 18.8-9, VIII.74.15, X.75.5; *Nir*, IX.26. *AV*, VI.12.3. A tributary of the Godāvarī was also known by this name. *Brahma*, CXLIV.1,23.

Parvatāśraya The Himalayan region according to the Purāṇas.

Pārvatikā River rising in the Vindhyas and falling into the Chambal. *Matsya*, XXII.56.

Paścād-Deśa Western division of the Indian subcontinent. It lay to the west of Devasabhā or Dewas near Ujjayinī according to Rājaśekhara. The Purāṇas often identify it with Aparānta (q.v.).

Paścima-Khāṭika See under Khāḍi.

Paścima Laṅkā The Sonpur tract of Orissa mentioned in the Sonpur grant of Someśvaradeva of the line of the Somavaṃśīs. B.C. Mazumdar pointed out that according to popular tradition Sonpur was once known by that name. A small rock in the bed of the Mahānadī is still called Laṅkeśvarī. *Ep. Ind.*, XII.239.

Pāsitalā A village in the Potā-*viṣaya* (q.v.) mentioned in the Patna grant no. 2 of Mahābhavagupta Janamejaya. It is modern Pointala, two miles east of Bolangir. *JASB.*, 1905, I.4-6, 12-13.

Pāsuṇḍi A village in the Belvala-viṣaya (q.v.) mentioned in the spurious Kurtakoti copper plate of Cālukya Vikramāditya dated s.532. It is identified with Asundi in the Gadag Taluka of the Dharwar district. *Ind. Ant.*, VII.1878,219.

Patala Situated on the Indus delta, it was the capital of the province watered by the lower Indus, whence its Greek designation of Patalene. See under Prasthala.

Patala Middle Palaeolithic site near Nagpur, Maharashtra.

Patalene The Indus delta which in Alexander's time took its name from the capital city Patala lying near Bahmanabad, six miles to the west of Mansuria in Sind.

Pāṭalavatī River, a branch of the Chambal, mentioned in the *Mālatimādhava* IX.

Pāṭaligrāma Same as Pāṭaliputra (q.v.). This name frequently occurs in the Buddhist texts.

Pāṭalikā, Pāṭaliputra Jain centre in South Arcot district.

Pāṭaliputra Capital of the Magadhan empire. Archaeological remains found in the villages of Kumrahar, Bulandibagh and other outskirts of the city of Patna in Bihar help us in the exact location of the ancient city which was otherwise known as Puṣpapura or Kusumapura. The Greeks called it Palibothra or Palimbothra and the Chinese Palien-fu. Fa-hian coming from Vaiśālī crossed the Ganges and walked southwards for a *yojana* along the river and reached Pāṭaliputra (Beal, *BR*, pref). Hiuen Tsang had given a detailed account of this city (Watters, II.91ff). Ou-kong who came after Hiuen Tsang found Buddhism in a flourishing condition in this city. The fame of Pāṭaliputra lasted even at the time of Al-Bīrūnī in the tenth or at the commencement of the eleventh century A.D. (Sachau I.200).

Pāṭaliputra A Jain centre at Cuddalore, South Arcot district, mentioned in the Trichinopoly record of the Pallava Mehendravarvan I.

Patawan Jor Middle Palaeolithic site in Rewa district, Uttar Pradesh.

Pathari Temple-site in Gwalior.

Patharia Surviving in the same name in the district of Bilaspur, this village is mentioned in the Sheorinarayan inscription (KE.919) *CII.*, IV.521.

Pāṭiṅkar A village in Jaulipatam or Jabalpur mentioned in an inscription of the Kalacuri Yaśaḥkarṇadeva *Ep. Ind.*, II.1ff.

Patne Upper Palaeolithic and Mesolithic site, in Chalisgaon Taluk of Jalgaon district, Maharashtra. thirteen km. south of Chalisgaon railway station of the Central Railway, it is situated on the left bank of the Ādnala, a feder stream of the river Tittur.

Paṭṭabaddhaka A *visaya*, same as modern Patoda in Sikar-Shekhawati region of Jaipur in Rajasthan mentioned in the Harṣa stone inscription of the time of Cāhamāna Vigraharāja II. *Ep. Ind.*, II.116-30; *Ind. Ant.*, 1913, 60.

Paṭṭadakal Site of the Calukyan temples like Vijayeśvara, Virūpākṣa, Trailokeśvara or Mallikārjuna, etc. in the Badami district.

Paṭṭada Kisivoḷal Modern Pattadkal in the Badami Taluka of the Bijapur district mentioned in the Telgund inscription of the time of Kalyāṇi Cālukyas.

Paṭṭanā Modern village of Patna, about three miles southwest of Set (Sāhet-Māhet or Śrāvastī on the borders of the Gonda and Bahraich districts, Uttar Pradesh) mentioned in the Set-Mahet grant of Gāhaḍavāla Govindacandra. *Ep. Ind.*, XI.21-22.

Paṭṭavāḍapāṭaka An administrative division in the district of Kontarāvaṅga (q.v.) mentioned in the Antirigam grant of Yaśabhañja. It has been identified with Patatupuram in the Chatrapur Taluk of the Ganjam district, Orissa. *Ep. Ind.*, XVIII.302.

Paṭṭikerā A principality in Tippera district, Bangladesh, the earliest reference to which occurs in a MS. of *Aṣṭasāhasrika-Prajñāpāramitā* (Cambridge MS. Add. 1643). It is also mentioned in the Burmese and Arakanese chronicles. It is on the Mainamati-Lalmai Ridge, five miles to the West of Comilla (23°25′ N 91°07′ E). It was a famous Buddhist establishment which has been proved by the discovery of an overwhelmingly large number of valuable antiquities like the bronze images of Buddha, silver coins with the legend Paṭṭikera, sculptures, ornamental bricks and terracotta plaques. Not less than twenty conspicuous mounds were located on the range. Some of these mounds were excavated by the archaeology department of Pakistan during 1955-57. The mound known as Sālbanrāja's place has yielded an exceptionally large monastery with 150 cells disposed around a central courtyard. The political boundary varied from time to time.

Pauṇḍarīka Pandharpur in Maharashtra. *Padma*, VI.280.18-19.

Paudanya Modern Bodhan (18°39′ N, 77°50′ E) in Andhra Pradesh which was the capital of ancient Aśmaka.

Pauṇḍravardhana Bhukti, Pura, Nagara See under Puṇḍravardhana.

Paurika People of Dakṣiṇāpatha according to the Puranic lists of Janapadas. They lived around Purika, the capital of Southern Koṅkaṇa under kings of the Maurya dynasty as mentioned in the Aihole inscription of Pulakeśin II.

Pāvā Town of the Mallas which was connected with Kusinara by road

It is mentioned frequently in the Buddhist and Jain texts.

Pāvanī The Ghaggar in the Kurukṣetra district, Haryana. *Rām*, I.43.13.

Paviddhaka Probably same as Pavithage or Pavittage of the Salot pillar inscription, it is mentioned in the Pandarangapalli grant of Rāṣṭrakūṭa Avidheva. It may be identified with Salotgi in the Indi Taluka of the Bijapur district. *Ep. Ind.*, XXXVII.9-24.

Pāvittage Village in the Karṇapuri-Viṣaya (q.v.). It is modern Salotagi in the Indi Taluka of the Bijapur district, Karnataka Salotgi ins. of S.867. *Ep. Ind.*, IV.60.

Pavvaiya Capital of Toramāṇa which was situated on the Candrabhāgā. According to the *Kuvalayamāla* it was a Jain centre in the Gupta period.

Payāga, Prayāga A place in the Vaṃsa country which was situated in the junction of the Ganges and the Yamunā. It has been identified on modern Allahabad. Watters I.361f.

Payasviṇī River, probably same as the Puranic Pippalaśroṇī or Pippaliśroṇī, which has been identified with modern Paisuni or Parsaroni, a tributary of the Yamunā running between the Ken and the Tons.

Payoṣṇi River in Central India which may either be the Pain-Gaṅgā that joins the Wardhā or the Pūrṇā rising in the Gavilgadh hills and falling into the Tāpī. *Mbh.* III.85.40, 88.4.7-9 etc.

Pedhamli Lower Palaeolithic site in Gujarat on the Sābarmatī to the direct north of Ahmedabad.

Peṇbassaru A village in the Velvola (Belvala) Viṣaya (q.v.) mentioned in the Kendur Copper plate of Cālukya Kīrtivarman II dated s.672. It is modern Hebsur in the Lakshmesvar division of the Dharwar district. *Ep. Ind.*, IX, 1907-08, 202.

Pendaragrāma Modern Pendri, about eight miles east of Sarangarh in Madhya Pradesh mentioned in the Pujaripali stone inscription of Gopāladeva. *CII.*, IV.579ff.

Peṇkapaṛa Village near Tumulaguḍa in the Ramanapeta Taluka, Nalgonda district, Andhra Pradesh, mentioned in the Tumulgada grant of Viṣṇukuṇḍin Mahāraja Govindavarman. *ARIE.*, 1968-69, 2.

Peṇṇagadam Locality near Tanjore, on the southern bank of the Kāverī, mentioned in the Velvikudi grant of the Pāṇḍya Neduñjaḍaian (AD 765-815). It is also mentioned in the larger Sinnamanur plates of the Pāṇḍya Māravarman Rājasiṃha II (AD 900-920).

Perāṛu A variant reading of the name of the river Pālārū (q.v.). *SII.*, I.134.

Perbaḷḷi A village in the Velvola (Belvala) Viṣaya (q.v.) mentioned in the Kendur copper plate of Cālukya Kīrtivarman II dated s.672. It is modern Hebballi in the Lakshmesvar division of the Dharwar district. *Ep. Ind.*, IX, 1907-08, 202.

Periano Ghundai Protohistoric settlement on the right bank of the river Zhob, Northern Baluchistan, situated at a distance of about ninety miles north-east of Quetta, and about four miles from Fort Sandeman, characterised by painted pottery, stone blades and copper-bronze implements belonging to the chalcolithic period. The whole deposit has been

divided into phase I (the lower) and Phase II (the upper). The discovery of a few Periano II sherds in the lowest levels of Harappa points to some contact between the Harappans and Periano people.

Perumbāṇappāḍi 'Big Bāṇa country'. This was the area to the north of the Palar, between Punganūr in the west and Kalahasti in the east, just below Nellore. *Ep. Ind.*, XI.229-40 XVII.1-7.

Perumugai A village, same as modern Perumai near Vellore, mentioned in Tamil records. *SII.*, I.75.

Peruvaḷanallur A place near Lālgudi in Trichinopolly district where the Pallava king Parameśvaravarman claimed victory over the Cālukyas.

Peṭha-Paṅgaraka Modern Pagara about four miles north of Pachmarhi in Hoshangabad district, Madhya Pradesh mentioned in the Uṇḍivāṭika grant of the Rāṣṭrakūṭa Abhimanyu of Mānapura. *Ep. Ind.*, VIII.163-66.

Peukelaotis Same as Puṣkarāvatī (q.v.) in the Peshawar district which lay on the road from Kabul to the Indus. It formed the western part of the old kingdom of Gandhāra. The capital is represented by modern. Mir Ziyarat and Charsadda, about seventeen miles north-east of Peshawar, on the Swat river, the Soastus of Arrian and the Suvāstu of the Vedic texts.

Phalgu River which flows past the town of Gayā and ultimately joins a branch of the Punpun. *Agni*, CXV.27; *Vāyu.* CXI.16.

Phalgugrāma A royal residence in East Bengal where from a few later grants of the Sena kings were issued.

Phalakīvana Modern Pharal, about seventeen miles to the south-east of Thaneswar, Haryana. *Mbh.* III.83.86.

Phegelas, Kingdom of A territory in the Bari Doab which during the time of Alexander's invasion lay between the Hydraotes (Ravi) and Hyphasis (Beas).

Phulasara Modern Phulsar, south of Talaja on the Setramji river in the south-east of Kathiawar, mentioned in the Timana grant of the time of Caulukya Bhīma II. *Ind. Ant.*, XI.337-40.

Piklihal Archaeological site in the Raichur Doab, Andhra Pradesh. showing traces of neolithic-chalcolithic and iron age cultures.

Pilakkhaguhā A cave near Kosambi. *Majjhima* I.518.

Pi-Lo-Mo-Lo City, same as Bhillamāla, modern Bhinmal in Jodhpur division, Rajasthan, mentioned by Hiuen Tsang.

Pimparma Capital of the Adraistai dwelling on the eastern side of Hydraotes, i.e. Ravi or Irāvatī, mentioned by the classical writers.

Piṇḍāraka Holy place in Khambhalia Mahal of Kathiawar. *Mbh.*, III.82. 65-67; *Matsya.* XIII.48, XXII.69; *Viṣṇu*, V.37-6; *Bhāgavata*, XI.1.11.

Piṇḍāraka Holy place situated at a distance of sixteen miles from Dvārakā. *SP.*, 93.

Pipalahā A village, modern Pipal in Teonthar Tahsil of Rewa, mentioned in the Bharat Kala Bhawan plates of Madanavarman (vs. 1192). It is also mentioned in the Alhaghat stone inscription. The Ajaygarh rock inscription of the time of Bhojavarman records the grant of a village

named Pipalāhika near about Kālañjara. *Ep. Ind*, I.333ff; *Ind. Ant*, XVIII. 213-14.

Piparia Lower Palaeolithic site on the river Kopra, Damoh district, Madhya Pradesh.

Pippalanagara Modern Pimpalner in West Khandesh region mentioned in the spurious Pimpalner copper plate of Satyāśraya, s.310. *Ind. Ant.*, IX.297.

Pippalaśṛonī See under Payasvinī.

Pippaliguhā A cave in the Ṛṣigiri (Isigili) mountain at Rājagṛha. *Samyutta*, V.II, *Udāna*; III.7.

Pippari-Maṇḍalaka Region around Pimpari on the Bori river, about four miles to the south of Dhulia mentioned in the Thalner charter (set B) of Bhānusena, year 30. *Ep. Ind.*, XXXVIII.71.

Piprahwa Site of Buddhist establishment (27°26'N, 83°07'E) in Basti district, Uttar Pradesh, characterised by Stūpa of the Maurya period, numerous Buddhist antiquities and a significant inscription on the lid of a steatite vase.

Pirisingi Shirsangi, sixteen miles west of Konnur, Navalgunda, Dharwar, Karnataka. Konnur CP of s. 782. *Ep. Ind.*, VI.29.

Piṣṭapura Modern Pithapuram in East Godavari district mentioned in the Allahabad Praśasti of Samudragupta. Later it became the chief city of the Māṭharas and the Vāsiṣṭhas of Kaliṅga and also of the Eastern Cālukyas. *CII.*, III.7.

Pitalkhora Site of early Buddhist caves (20°20'N, 75°00'E) in the Aurangabad district, Maharashtra.

Pītaśaila Name of a hill and its adjoining district mentioned in the Candella and Kalacuri records. It has been identified with Pet in the Baldeobagh Tahsil in the former Orcha state, now in the Rewa division of Madhya Pradesh.

Piṭhī A kingdom in Magadha region ruled by the family of kings with names ending in *Sena*. It corresponded roughly to the present district of Gaya, as is indicated from an inscription found at Janibigha near Bodhgaya. S.N.Majumdar identified it with Pirpainti in the region between the railway stations of Colgong and Sakrigali junction. But from the evidence of the *Rāmacarita* in which Bhimayaśas is described as Piṭhī-pati and Magadhādhipati K.P. Jayaswal and N.G. Majumdar held that Piṭhī and Magadha were practically identical. *IC*, V.379ff; *JBORS*, IV.266ff, 273ff; *Ind. Ant.*, XLVIII.43ff.

Pithuḍa Probably same as Pṛthuda, Ptolemy's Pitundra, metropolis in the land of the Maisoli, mentioned in Khāravela's Hāthigumpha inscription. In Jain *Uttarādhyana* it is mentioned as Pithunda. The country comprised parts of the present Krishna district and its chief city was near Masulipatam.

Pithuṃda Pṛthudaka near Kurukṣetra. The name which is found in the Hathigumpha inscription of Kharavela recalls Ptolemy's Pihunda. *Sel. Ins.*, 217n; *Ep. Ind.*, XX.72ff.

Plaki-Rāṣṭra A territory comprising parts of modern Vizagapatam district mentioned in the Ramatirtham copper plate of the Viṣṇukuṇḍin king Indrabhaṭṭārakavarman (A.D. 590-620). Plaki-viṣaya mentioned in the Eastern Cālukya inscriptions, corresponded to the region round the ancient town of Cherupura (q.v.) modern Chipurupalle.

Podana, Potana Capital of the Aśmaka (q.v.) country which is often mentioned as Potali in the Jātakas and probably same as Pādana of inscriptions (Lüders, *List*, no. 616). The *Mbh.* refers to it as Paudanya which seems to be a late corruption. The older MSS. give the name as Potana or Podana. The name reminds one of Bodhan which lies to the south of the confluence of the Mañjirā and the Godāvarī.

Poduca, Poduke Locality near Pondichery mentioned in the *Periplus* as well as in Ptolemy.

Pokhari Modern Pohari in the Chalisgaon Taluka of Jalgaon district mentioned in the Yādava records as belonging to the Kanhairi-Kampana, a subdivision of Kanhairi-deśa. *Ep. Ind.*,XXV.209.

Polāvāsa-Deśa Modern Polas in the Yelgandal district mentioned in the Kākatīya records.

Po-Lo-Tu-Lo, Śālātura A city which according to Hiuen Tsang was 20 li to the northwest of Wu-to-ka-han-tu (modern Ohind) which was 200 li or thirty-three miles to the southeast of Po-lu-sha. It was the native city of the grammarian Pāṇini. It has been identified with the modern city of Lahore.

Po-l u-Sha, Varuṣā A city visited by Hiuen Tsang which was about 200 li or forty miles to the southeast of Puṣkalāvatī. It has been identified with Palodheri.

Pondī A village mentioned in the records of the Kalacuris of Ḍāhala. Cunningham identified it with Ponde situated four miles to the northwest of Bilhari (23°48'N, 80°19' E) in the Jabalpore district, Madhya Pradesh. *ASR.*, IX.104.

Ponni Name of the Cola country as recorded in the Pāṇḍya inscriptions. It is named after the Panni or the Kāverī.

Porus, Kingdom of A territory which lay between the Jhelum and the Chenab, and roughly corresponded to parts of the modern districts of Guzrat and Shahpur. This area apparently included the old territory of the Kekayas.

Po-Ta Territory near Kabul mentioned by the Chinese historian Fan-yi.

Potā-Viṣaya Probably same as the Povā-viṣaya of the Cuttack grant, it may be identified with Pow in Sonpur, nineteen miles south of Binka. It is mentioned in the Patna grant no. 2 of Mahābhavagupta Janamejaya. *Ep. Ind.*, XI.199-200.

Pothaya A people mentioned in a Jain inscription from Mathura. They have been identified with the Proṣṭhas mentioned in *Mbh.*, VI.9.61 who were the neighbours of the Trigartas and other Punjab peoples. *Ep. Ind.*, I. 396, Lūders, *List* no. 94.

Poṭhivāra-Sambaddha-Payāsi Modern Bayasi about two miles to the

north of Set-Mahet on the borders of the Gonda and Bahraich districts, Uttar Pradesh, mentioned in the Set-Mahet grant of Gāhaḍavāla Govindacandra.

Pottapi Town of the Telugu-Coḍas, now represented by modern Pottapi in the Pullampet Taluka of the Cuddapah district. *Ep. Ind.*, VII.121; *ARE*, II.64.

Povā-Viṣaya Modern Pow, eight miles north of Bolangir, mentioned in a Cuttack grant of Mahābhavagupta Janamejaya. *Ep. Ind.*, III.345-57.

Prabhāsa Also called Somanāthapattana, it is a holy place in Saurāṣṭra near the sea which had the famous temple of Somanātha destroyed by Mahamud of Ghazni. It is mentioned as a holy place in Uṣavadāta's inscription at Nasik and in the Cintra Prasasti of Sāraṅgadeva dated AD 1287. It is styled Devapattana and has been located in the Purāṇas at the confluence of the Sarasvatī and the sea. The *Skandapurāṇa* has a section on Prabhāsa. *Ep. Ind.*, I.271 283; *BG*, XVI.699.

Prabhas Patan Chalcolithic site in district Sorath, near Somnath, which has yielded a six-fold sequence. "Period I has the late Harappan pottery, microlithic beads. Period II shows a commingling of the late Harappan and the central Chalcolithic rounded bowls with panelled designs. Some sherds with brown paint on cream base recall Ahar (q.v.). In Period II A the lustrous-red ware, new sophisticated motifs on black-on-red ware, and two sherds with antelope appear. A rubble pavement also. Period II B shows decline of the lustrous-red ware and emergence of plain slipped red wares. Period III has the black-and-red ware with iron."

Prācya 'Dwellers in the East' mentioned in the list of peoples in the *Ait. Br.*, VIII.14. It is very probable that in the Vedic age the term denoted the Kāśis, Kosalas, Videhas and Magadhas.

Pradyumnagiri Same as Hariparvata in Srinagar. *RT.*, III.460, VII.1616; *Vik* XVIII.15.

Prāgbodhi A hill corresponding to the present Mora Pahar, about three miles to the north-east of Bodhgaya, where the Buddha is said to have meditated in a cave.

Prāgjyotiṣa See under Kāmarūpa. It is the Gauhati region of Assam. It may be noted that the *Mbh.* and the *Raghu* locate Prāgjyotiṣa in the northern division and not in the east.

Prakash Chalcolithic site situated in the Shahada Taluk, Dhulia district, Maharashtra, on the confluence of the Gomati and the Tapti. Period IA has blades, microliths, hammerstones, lump of copper, beads of jasper, carnelian, paste, terracotta toycart, four types of ware while Period I B is distinguished by the intrusion of two more wares, Jorwe and lustrous-red. Period II is marked by iron, black-and-red ware, NBP as also 21 objects of copper. Iron objects comprise tangled arrow-heads, axes, knife blades, fragments of a sickle, nails and clamps. The pre-NPB-ware iron using culture emerged on the site subsequent to the protohistoric chalcolithic culture, and was separated from it by an intervening accumulation of gravel.

Prārjuna People mentioned in the Allahabad inscription of Samudragupta. Their territory lay near Bhilsa in Madhya Pradesh.

Prasannā A village, same as modern Pasana seven miles north-west of Bamanghati in the Mayurbhanj district, Orissa, mentioned in the Bamanghati grant of Paṇabhañja issued from Khijjiṅga (q.v.). *JASB.*, XL.165-67; *Ep. Ind.*, XVIII.300.

Prasioi, Prasii People and their territory, recalling Sanskrit Prācya, mentioned by the classical writers along with Gangaridae (q.v.). It is not easy to determine precisely the boundary line between the Gangaridae proper and the people styled Prasioi who had their capital at Pāṭaliputra. From the statements of Curtius, Diodorus and Plutarch it appears that about the time of Alexander's invasion the Gangaridae were a powerful nation and that they either formed a dual monarchy with the Prasioi or were otherwise closely associated with them on equal terms in a common cause against the foreign invader.

Prasravana Giri A hill in Janasthāna (q.v.) *Rām*, III.49.31.

Prastaravāṭaka Modern Patpara near Bilahri in Jabalpur district mentioned in the Betul plates of Saṃkṣobha. *Ep. Ind.*, VII.284ff.

Prasthala People of Uttarāpatha according to the Puranic lists of Janapadas. They lived in the Puṣkalāvatī region.

Pratiṣṭhāna Modern Paithan on the left bank of the Godāvarī. Ptolemy mentions it as Baithan and the *Periplus* as Pithana. *Brahma*, CXII.23; *Varāha*, CLXV.1; *Padma*, VI.172.20, VI.176.2-6.

Pratiṣṭhāna-Bhukti District around the city of Pratiṣṭhāna, modern Paithan on the Godāvarī which was once the capital of the Sātavāhana empire. About the eighth century AD it became the headquarters of a territorial unit. Paithan CP, *Ep. Ind.*, III.105.

Pravarā River that joins the Godāvarī at Toka in the Ahmadnagar district on which is situated the archaeological site of Nivāsapura, modern Nevasa, *Brahma*, CIV.46-54; *BG*, XVII.6.

Pravarapura City founded by the Vākāṭaka Pravarsena II. It was near Nandivardhana (q.v.) and may be identified with Paonar in the Wardha district, Maharashtra.

Pravarapura City adjacent to Śrīnagar in Kashmir. *RT.*, III.336-49.

Prayāga The confluence of the Ganges and Yamuna near Allahabad.

Preharā River forming boundary of the Pallava kingdom mentioned in the Talgunda inscription of Sāntivarman. It was either the Malapraharā or the Ghaṭapraharā. *Sel. Ins.* I.477.

Pṛṣṭhicampā A suburb of Campā, capital of Aṅga, where Lord Mahāvīra passed a few rainy seasons.

Pṛthudaka The western boundary of Uttarāpatha or northern India according to the *Kāvyamīmāṃsā* of Rājaśekhara. It is modern Pehoa on the south bank of the Sarasvatī in the Karnal district, Haryana.

Pseudostomon One of the mouths of Ganges styled *pseudo* or false by Ptolemy. It was so called as it lay concealed behind numerous islands. It is taken to correspond to the estuary of the Padmā and the Meghnā.

Pubbajira A village in the Vajjian territory. *Majjhima*, III.266; *Saṃyutta* IV.59.

Pujāripali Temple site in the Sambal district, Orissa.

Puhār Same as Kāvirippumpaṭṭinam (q.v.), a celebrated market town on the Kāverī. A vivid description of this city, its port area, markets, roads and buildings is given in *Puṟam* XXX.11.11-14. A general plan of the town is described in considerable detail in the *Śilappadikāram*, Canto V. The *Paṭṭinappālai* says that the city of Puhar had a large colony of foreign merchants.

Pukkaḷappuram Modern Tellur (Tellaiyur) near Vellore mentioned in Tamil inscriptions. *SII.*, I.79-80.

Puligere, Purigere Modern Lakshmeshwar in the Dharwar district, Karnataka, which occurs for the first time in the Rāṣṭrakūṭa records as a *Viṣaya* or division of 300. The Cālukyan epigraphs mention simply the place Purigere but not as an administrative division. *JBBRAS.*, X.194.

Pulikara Also known as Puligere (q.v.) it was the ancient name of Lakshmeswar famous for Jain temples.

Pulinda Tribe mentioned in the *Ait. Br.* VII.18. They are found along with the Andhras (q.v.) at the time of Aśoka. Their capital according to the *Meghaduta* probably lay to the south-east of Bhilsa. *Mbh.*, XII.207.42; *Matsya*, CXIV.46-48 and *Vāyu*, XLV 126 locate them in the Deccan.

Pulinda Name of a river, modern Unanda in Nasik district, Wai CP. *Ind. Ant.*, XI.157.

Puliyūr Same as Chidambaram. *SII.*, I.112.

Puḷḷalūr Modern Pallur near Conjeeveram mentioned in the records of the Pallavas of Kāñci.

Punaḥpunā River, same as the modern Punpun in Bihar. *Vāyu*, CVIII.73.

Puṇaka, Puṇya-Viṣaya Same as Poona or Pune district mentioned in the Rāṣṭrakūṭa records.

Puñavadhana Prakrit name of Puṇḍravardhana (q.v.) mentioned in a Sanchi Stūpa inscription.

Puṇḍra A people mentioned in the *Ait. Br.*, VII.13-18. The *digvijaya* section of the *Mbh.* places them to the east of Monghyr and associates them with the prince who ruled on the banks of the Kosi. This accords well with the evidence of Gupta epigraphs and the records of the Chinese writers which agree in placing the territory of the Puṇḍras—then styled Puṇḍravardhana—in North Bengal. Place names associated with the Puṇḍras are often mentioned in its derivative form **Pauṇḍra**, e.g. Pauṇḍraka, Pauṇḍra-bhukti, Pauṇḍra-nagara, Pauṇḍravardhana-Pura, etc.

Puṇḍranagara The capital city of the Puṇḍras which was situated in the Bogra district of North Bengal. precisely in Mahasthangarh seven miles to the north of Bogra town on the river Karatoyā. A Brahmi record found at this place, which is usually assigned to the Maurya period, refers to Puṇḍranagara as a prosperous city. The discovery of terracotta figurines of the Śuṅga period at Mahasthangarh proves that the city of Puṇḍravardhana continued to flourish even after the fall of the imperial Mauryas.

Puṇḍravardhana A country comprising North Bengal and its adjoining regions, a *bhukti* (q.v.) or province and a city (see under Puṇḍranagara) named after the Puṇḍra people. Varendrī or Varendrī-maṇḍala was a metropolitan district of the Puṇḍravardhana country, as the city of Puṇḍravardhanapura—the Puṇḍranagara of an old Brahmi inscription—was situated within its area.

Puṇḍravardhana-Bhukti A province of the Gupta empire in north Bengal and its adjoining regions mentioned in the Gupta epigraphs ranging between the years 444 and 554 A.D. It was divided into the following *viṣayas* and *maṇḍalas* Vyāghrataṭī-*maṇḍala* (to which was attached the Mahāntāprakāśa-*viṣaya*), Sthālīkkata-*viṣaya* (to which was attached the Amrasaṇḍika-*maṇḍala* near the Udragrāma-*maṇḍala*), Kuddālakhāta-*viṣaya*, Koṭivarṣa-*viṣaya* (in which were included the Gokalikā and Halāvarta *maṇḍalas*), Brāhmanigrāma-*maṇḍala*, Khediravalli-*viṣaya* (which included the Vallimunda-*maṇḍala*), Nānya-*maṇḍala*, Ikkaḍāsī-*viṣaya* (which included the Yolā-*maṇḍala*), Sataṭapadmāvati-*viṣaya* (in which was included the Kumāratālaka-*maṇḍala*), Pañcavāsa-*maṇḍala*, Adhaḥpattana-*maṇḍala*, Khāḍī *viṣaya* or *maṇḍala*, Varendrī *maṇḍala* and Vaṅga (which included the Vikramapura-Bhāga and Nāvya).

Puṇḍūr A city on the left bank of the Krishna which was sacked by Cola Rājādhirāja according to the Cola inscriptions.

Puraji A *viṣaya* inhabited by the tribals mentioned in the Khonamukhi grant of the Kāmarūpa king Dharmapāla. *JRAS.*, VIII. 113-26.

Pūrṇā Name of several rivers. The *Ain.*, II.225 refers to Pūrṇā in Berar falling into the Tāpī on its left bank. A second river of the same name is in the Surat district (*BG.*, II.26) while a third falls into the Godāvarī in the Parbhani district.

Purana Qila Considered to be the site of Indraprastha this site at New Delhi has revealed the evidence of the use of iron in association with the NBP ware, dating back to the sixth century B.C. The site has also yielded PGW in its earliest levels.

Puri Capital of the Śilāhāras of North Konkan from about the 8th to the 10th century A.D. It seems to be modern Gharapurī, an island, a few miles from Bombay, the site of the Elephanta Caves.

Purikā City of the Paurikas of the Māhiṣmatī region mentioned in one of the Bharhut inscriptions. *CII.*, III.206.

Purimatal Region visited by Mahāvīra during his long penance. It has been identified with modern Purulia district of West Bengal.

Purī-Koṅkaṇa-Maṇḍala Also mentioned as Purī-Koṅkaṇa-Deśa, or Mahādeśa or 1400 in the North Konkan Śilāhāra records it comprised parts of modern Thana, Kolaba and Ratanagiri districts of Maharashtra and the Salsette island.

Puru People mentioned with the Anus, Druhyus, Turvaśas and Yadus in *RV*, I.108.8. They also occur as enemies of the Tṛtsus and Bharatas in *RV*, VII.8.4, VIII.18.13. They are expressly mentioned as residing on the Sarasvatī in *RV*, VII.96.2. In post-Ṛgvedic period they coalesced with

their erstwhile enemies, the Tṛtsu-Bharatas to form the Kuru people of later times.

Puruṣapura Peshawar, mentioned as capital of Gandhāra by Hiuen Tsang (Pu-lu-sha-pu-lo) where Kaṇiṣka is said to have erected a Stūpa. This tradition is also recorded by Al-Bīrūnī

Puruṣottama Same as Jagannātha or Purī in Orissa.

Pūrva-Khāṭikā See under Khāḍi-viṣaya.

Pusauli Same as the modern Pusauli, situated two miles to the south of Basahi in Etawah district, Uttar Pradesh, mentioned in the Basahi grant of Gāhaḍavāla Madanapāla. *Ind, Ant.*, XIV.102.

Puṣkara Town, lake and place of pilgrimage in Rajasthan, six miles from Ajmer. One of the few temples of Brahmā exists here. Uṣavadāta's Nasik inscription no 10 mentions gifts made by him at three pools of Puṣkara (*BG*, XVI.570). Its earliest mention is found in Pāṇini IV.2.82. Legends centring round this place are given in Purāṇas like *Vāyu*, LXXVII. 40; *Kūrma* II.20.34; *Padma*, V.15, 63, 82, 150; *Vāmana*. XXII.19, LXV.31; *Brahmāṇḍā*, III.34.7ff, etc. According to Al-Bīrūnī (Sachau, II.147), "outside the town in three places they have constructed ponds which stand in high veneration and are places of worship."

Puṣkarāvati, Puṣkalāvatī City of Gandhāra (q.v.) represented by modern Prang and Charsadda, seventeen miles north-east of Peshawar. In Prakrit it is known as Pukkalaoti which is the source of the Greek name of the town Peukelaotis (q.v.).

Puṣkaraṇa Modern Pokharna on the south bank of the Damodar in the Bankura district, West Bengal, mentioned in the Susunia inscription of the fourth century AD.

Puṣkarī Capital of the Nala kings of north-eastern Deccan mentioned in one of their inscriptions discovered at Podagadh in Koraput district. The city was probably identical with the findspot of the inscription. *Ep. Ind.*, XXI.155f.

Puṣpapura Name of Pāṭaliputra. According to the *Gārgī Saṃhitā* it was besieged by the Yavanas.

Q

Qandābil A city in northern Sind not far from the western bank of the Indus. It is mentioned in the Arab records. *KFB.*, II.230-31.

Qanīl City on the Makran coast in Baluchistan represented by modern Qanbali. According to the Arab writer Balādhuri it was a part of Sind (q.v.).

Qannazbur Also known as Fannazbur, it is modern Pañj-gur in Baluchistan. According to Balādhuri it was a part of as-Sind (q.v.). *KFB.* II.216 ff.

Qānuj Name of Kanauj as recorded by Masudi in his *Murārj ul-Zahab.* According to him the kingdom of Qānuj included in the tenth century some portions of the Punjab and Sind and bordered on the dominions of the Rāṣṭrakūṭas of the Deccan.

Qaṣṣah Arabic name of Cutch.

Qunduhar City said to have been occupied by Hisham ibn Amr in the eighth century according to the Arabic writers. It is identified with Kandhahar in the peninsula of Kathiawar.

Quzdār An Arab principality in Sind mentioned by Ibn Hauqal. Also known as Kuzdar, the territory comprised the region around Kabākānān or Kizkānan, i.e. Kikan or modern Kelat in Baluchistan. It was subsequently conquered by Sabuktigīn. Elliot, I.38-39.

R

Rāḍhā The Burdwan division of West Bengal comprising the districts of Burdwan, Hooghly, Howrah, Birbhum, Bankura, Midnapur and Purulia. The Rāḍhā people and their country are mentioned in ancient texts. The Jain works mention it as Lāḍha-deśa, divided into two segments, Vajjabhūmi (q.v.) and Subbhabhūmī (q.v.). This far-famed territory was divided into two parts, *viz.* Dakṣiṇa-Rādḥā (q.v.) and Uttara-Rāḍhā-Maṇḍala (q.v.).

Rahavirapura A town near Mathura celebrated in Jain tradition.

Rai Name of the Rāḍhā country as recorded in the *TN*, I.584-86.

Raigirvagu Middle Palaeolithic site on the river of the same name in Nalgonda district, Andhra Pradesh.

Rairh Site in district Jaipur, Rajasthan, where excavations in the habitation area have yielded iron objects belonging to the third century BC.

Raivataka Hill at Junagarh opposite to Girnar. The *Mbh.*, (I.218.8, I.219, II.14.50) and the Purāṇas (*Varāha*, CXL.66; *Skanda*, VII.2.1.68; *Matsya*, XXII.74, etc.) locate it near Prabhāsa and the western part of Udavanta hill near Somanātha. Raivataka, i.e. present Girnar, is very sacred to Jains. *Uttarādhyana, SBE*, XLV, 115.

Rājādittapuram Also known as Tirunavalur, it was a town between the rivers Pennar and Vellar named after the Cola prince Rājāditya.

Rājagāha, Rājagṛha Ancient capital of Magadha (25°02′ N, 85°26′ E) and one of the six main cities of India (*Dīgha*, II.147). Its other names were Kuśāgrapura, Girivraja and Bārhadrathapura. It has been identified with

Rajgir in the Nalanda district of Bihar about thirteen miles southwest of Bihar-Sarif. The southern portion of the city was hill-girt, encircled with five hills, namely, Vebhāra (Vaibhāra), Vepulla (Vaipulya) Isigili (Ṛṣigiri), Pāṇḍava and Gijjhakuṭa (Gṛdhrakūṭa). It was an important centre of the Buddhists for several centuries. The relics of the Buddha's body were enshrined in a stūpa at this place. During the region of Ajātaśatru, the first Buddhist council was held in the Saptaparṇi cave of Rājagṛha. Aśoka constructed here a stūpa and pillar with an elephant capital. Archaeological remains belonging to the Guptas and later ages have been found at Rājagṛha. During the visits of Fa-hian and Hiuen Tsang, Rājagṛha was almost deserted. Here excavations have yielded a few iron objects apparently associated with the NBP ware which should be dated to the sixth century AD, *Majjhima*, II.68; *Vimāna A*, 82, *Suttani A*, II.383, Ghosh and Qureshi, *Rajgir* 2 ff.

Rājamahendrapura Same as Rajamahendri in Andhra Pradesh founded by Amma, II, AD 945-70. It probably became capital or a secondary capital of the later Eastern Cālukyas.

Rājanya People whose coins with legends either in Brahmi or in Kharosthi may be assigned to the latter half of the first century BC. They lived somewhere in northern or north-western Rajasthan. The *BrS* XIV.28 places them in the north along with the Yaudheyas and Trigartas.

Rājapura Modern Rajpur in the Kawarda Tahsil of the Raipur district, Madhya Pradesh, mentioned in the Mandava-mahal inscription at Chaura. *ICPB*, I.164ff.

Rājapura Capital of Kaliṅga (q.v.) mentioned in *Mbh*, XII.4.3.

Rājapurī Modern Rajaori district in Kashmir, bounded on the north by the Pirpanchal, on the west by Poonch, on the south by Bhimbar, and on the west by Rihāsi and Akhnur. *RT*, VI. 286, 348-49, 351, VII.105, 267, 533, 539, 541, 556.

Rājyapura Modern Rajorgarh or Rajorgaḍh in the Rajgarh district of the former Alwar state, about twenty-eight miles south-west of the town of Alwar, mentioned in the Jaina inscriptions and later Gurjara-Pratihāra inscriptions, *ARIE*, 1961-62, B. 128; *Ep. Ind.*, III.273-67.

Rakkhula A village, modern Lakhalgaon in the Nasik district, Maharashtra, mentioned in the Dhulia copper plate of the time of the Rāṣṭrakūṭas in which it is placed in the Nāsikka *Viṣaya*. *Ep. Ind.*, VIII.185.

Raktapura A city in the vicinity of Pulikara (Puligere of other inscriptions), the present Lakshmeswar, mentioned in the Jain epigraphs of the time of the Cālukyas (7th-8th century AD) *Ind. Ant.*, VII. 103ff.

Rāmagāma See under Koliya.

Rāmagaṅgā Tributary which joins the Ganges between Farrukhabad and Hardoi, having its origin in the Kumaon range above Almora.

Rāmagiri Modern Ramtek, twenty-eight miles north-east of Nagpur. *Meghaduta*, I, 12.

Ramla Middle Palaeolithic site on the Vaitaraṇī, district Keonjhar, Orissa.

Ramalavva A *viṣaya* or district which included the village called Tuṇḍurāva (q.v.) mentioned in the Orissa grant of Vidyādharabhañja. It is modern Revulavado in the Aska Taluka of the Ganjam district. *JASB*, LVI.154-60; *Ep. Ind.*, IX.271-77.

Rāmanyadeśa Indian name applied to Lower Burma. *SGAMI*, 319.

Rāmapura Indian name applied to Moulmein in Burma. *SGAMI*, 319.

Romaka People belonging to the Roman empire, mentioned as non-Aryans in the Jain *Prajñāpanā* 37 along with the Śakas, Yavanas, Cīnas, Hūṇas, Pārasikas, etc.

Rāmasainya Modern Ramsen in Rajasthan mentioned in the records of the Cāhamānas of Nadol. *Ep. Ind.*, XI.73-79.

Rāmasiddhi-Pāṭaka A village in the Nāvya (q.v.) region mentioned in the Madhyapāḍā inscription of Viśvarūpasena. It has been identified with a village in the Gaurnadi area of the Bakarganj-Barisal region of Bangladesh. *IB*, 146, 194.

Rāmaṭha People and their territory to the north-west of the Gurjara-Pratihāra kingdom.

Rāmatirtham Holy place in Śurpāraka or Sopara in Maharashtra. It is mentioned in a Nasik inscription of Uṣavadāta (*BG*, XVI.570). The second Ramatirtham (19°10′ N, 83°30′ E), celebrated for the ruins of a grand Buddhist establishment, is in the Visakhapatnam district in Andhra Pradesh, about ten miles north-east of Vizianagram.

Rāmatirthampava Middle Palaeolithic site, five miles north of Yeleswaram on the Krishna in Nalgonda district, Andhra Pradesh.

Rāmāvatī A city founded by Rāmapāla, the Pāla king of Bengal, which is mentioned in the Manahali record of Madanapāla and the *Rāmacarita* (III.29-31). It is same as the Ramauti of the *Ain*.

Rāmeśvara Situated in the island of Pamban it is one of the most venerated shrines in India. *Matsya*, XXII,50; *Kūrma*, L.23; *Garuḍa*, I.81.9, *IGI*, XXI.173-75.

Ramyaka-Varṣa One of the divisions of Jambudvīpa according to the Purāṇas.

Rana Ghundai Chalcolithic site in the Zhob Loralai in Baluchistan, which shows a fairly reliable sequence divisible into five periods from bottom upwards. Period I have no structures. It is characterised by hand-made unpainted pottery, flint blades, bonepoints, etc. Period II is marked by a wheelmade painted pottery and houses with boulder footings. Period III which is a long period marked by three phases shows the continuity and progressive refinement of the cultures of the preceding periods. But Period IV and V show complete break from the earlier tradition. At this stage the site appears to have been burnt and sacked and a new settlement appeared on the debris. The pottery of this period is entirely different from that of the earlier levels and is marked by a coarse ware.

Rāṇapallikā Modern Ranoli, seven miles east of Haras, in the Sikar region of Shekhawati, Jaipur, Rajasthan, mentioned in the Harsa stone inscription of the time of Cāhamāna Vigraharāja II. *Ep. Ind.*, II.119.

Raṇḍā Modern Renda, six miles from Bolangir, mentioned in a Cuttack grant of Mahābhavagupta Janamejaya. *Ep. Ind.*, III.345-51.

Rangpur Chalcolithic settlement in north-eastern Saurāshtra where excavations have revealed the features of pre-Harappan. Harappan and post-Harappan cultures. Rangpur is about thirty miles south-west of Lothal, on the river Bhadar, on the immediate plains below the foothills. Period I is microlithic and without pottery. Period II A is mature Harappan marked by micaceous red-on-black ware, chocolate-on-buff and coarse grey wares. Period II B reveals a decadent phase probably owing to the shifting of the site for flood reason. In Period II C we have profusion in paintings of pottery black-and-red ware and also lustrous-red ware which becomes the chief ware in Period III. In Periods II and III we have a good number of copper implements.

Ranipur-Jharial Site of a temple complex at Patna in Orissa, celebrated for the circular Yoginī temples.

Rantipura Same as Rintambur or Rintipur on the Gomati, a branch of the Chambal in the Malwa region. *Megha*, II.47.

Rasā Stream mentioned in *RV*, I.112.12, V.53.9, X.75.5. It may be the Araxes or Jaxartes, because the *Vendidād* mentions the Raŋha, the Avestan form of Rasā.

Rāsiyāṇa-Bhukti Territorial unit which has been identified with Rasin in the Karjat Taluk of the Ahmadnagar district. It is mentioned in the Radhanpur CP of Govinda III dated S.730. *Ep. Ind.*, VI.242.

Rātaṇga A village in the Vāsudevakhaṇḍa-*visaya* (q.v.) mentioned in the Ganjam grant no. 2 of Netrbhañja. It is modern Rottongo in the Gumsur Taluk of the Ganjam district, Orissa. *Ep. Ind.*, VIII.301.

Ratnagiri Site of the ruins of a great Buddhist establishment (20°38′ N, 86°20′ E) in Cuttack district, Orissa.

Ratnapura Capital of the Kalacuris of South Kosala. It is modern Ratanpur, sixteen miles north of Bilaspur, Madhya Pradesh. It was also known as Manipura and Māṇikapura.

Ratanwadi Site of the Amṛteśvara temple in the Ahmadnagar district.

Rathaspā River between the Ganges, the Yamunā and the Sarasvatī on the one hand and before the Sarayu and the Gomati on the other. Pāṇini VI.1.157 (*Mahābhāsya* III.96), *Mbh*, III.170.20.

Rattajuna Modern Ratanjan on the river Sina in the Karjat Taluka, Ahmadnagar district. Radhanpur CP of Govinda III, S.730. *Ep. Ind.*, VI.242.

Rau Middle Palaeolithic site near Indore, Madhya Pradesh.

Renāṇḍu Southern country comprising the Cuddapah, Anantapur and Kurnool districts which was ruled in the seventh century by the Colas. Hiuen Tsang called this country Chu-li-ya and placed it about a distance of 1000 li (two hundred miles) to the south-west of Dhanyakataka (q.v.). In the ninth century it was in the possession of the Vaidumbas (q.v.). Inscriptions refer to Renandu-7000. *Ep. Ind.*, XI.343; XXVII.268.

Renigunta Upper Palaeolithic site, near the Rallakalava, one of the

tributaries of the Swarnamukhi. in the Chittoor district, Andhra Pradesh.

Reṇukāsthāna Modern Parasuram in the Ratnagiri district, Maharashtra. *Devi Bh.*, VII.38.5.

Reṇukātīrtha Holy place, about sixteen miles to the north of Nahan in Sirmur, Punjab. *Mbh.*, III 82.83, *Padma*, I.24.30, 27.47.

Revā See under Narmadā. It was also known as Indujā, Pūrvagaṅgā and Mekalādrijā.

Revā-Pattalā Territory around the modern town of Rewa. *CII*, IV.366.

Revatikā Modern Revoi-Teturia to the West of Bishunpur near Gaya mentioned in the Gaya charter of Samudragupta. *CII*, III.208; *JBRS.*, LII.25-26.

Ṛkṣa, Ṛkṣavat Meaning 'abounding in bears', it is one of the seven *Kula*-mountains of India. Rivers like the Śoṇa, Narmadā, Mahānadī, etc. are said to rise from it. Hence it is the eastern part of the Vindhyas from Bengal to the sources of Narmadā and Śoṇa. It is mentioned in the Nasik cave inscription no. 2 (*BG*, I 550) along with the Vindhya. It is the Ouxention of Ptolemy.

Rohitagiri The Lalmai Hills near Comilla in Bangladesh. Rohtasgarh in the Sahabad district of Bihar is also identified with Rohitagiri, though the latter should be. on linguistic grounds, derived from Rohitāśvagiri. *IHQ*, II.317ff, III. 217ff, *JASB*, NS, V.347-50; *Ep. Ind.*, XXII.116ff.

Rojadi (Shrinathgadh) A Harappan site on the Bhadar in Saurashtra situated at a distance of thirty-four miles from Rajkot, and twelve miles east of Gondal.

Rongram Palaeolithic site (25°36′ N, 90°15′ E) situated on the river of the same name, about nine miles towards the north of Tura in Meghalaya. Neolithic tools were also discovered from the place.

Royāra A *viṣaya* in the Khiñjali-*maṇḍala* (q.v.) mentioned in the Sonpur grant of Śatrubhañja. It is modern Royra near Sonpur in Orissa. *Ep. Ind.*, XI.98-101, XVIII.300.

Ṛsabha Mountain in the Pāṇḍya country, same as the Palni hills in Madura. *Mbh.*, V.85, 21; *Bhāgavata*, V.19.16, X.79.15; *Matsya*, CXXI.72; CLXIII.78.

Ṛṣabhatīrtha Holy place in South Kosala mentioned in the Gunji rock inscription of Kumāravaradatta. It may be identified around the site of a pool called Daman Dhara near the village Gunji in the Chhatisgarh district of Madhya Pradesh. *Mbh.*, III.85. 10; *Padma*, I.39.10; *Ep. Ind.*, XXVII.48.

Ṛṣideśa The Ṛṣīka country in the Vindhyan range mentioned in the Nagarjunikonda inscription of the Ābhīra Vasusena. *CII*, III.43.

Ṛṣikanagara Capital of the Ṛṣikas in the region watered by the Narmadā (*Mbh*, V.4.18; *Rām*, IV.41.10). The Ṛṣikas were connected with the Anupas and Mahiṣakas. Some regard the Ṛṣikas as being the same as Asika of the Nasik inscription of Gautami Balaśrī (*Ep. Ind.*, VIII.61). Asikanagara is mentioned in the Hathigumpha inscription. D.C. Sircar locates it on the river Krishna. *Sel. Ins.*, 215.

Ṛṣikulyā River in the Ganjam district rising from the Mahendra range. The Koel in Chotanagpur has this name which is also an appellation of the Gaṅgā. *Mbh.*, III.84.49; *Padma*, I.32.12; *Matsya*, CXIV.31; *Brahma*, XXVII.77.

Ṛṣyamukha Mountain on the borders of the lake Pampā in the district of Bellary. *Rām*, III.72.12, III.75.7, 25.

Rudraprayāga Holy place on the confluence of the Mandākinī and Alakanandā in Garhwal district. *IGI*,XXI, 338.

Rukhkhaj A city near Kandahar to the west of the Toba and Kakar range on the Dori river, a branch of the Helmund, which in the ninth and tenth centuries belonged to the country of Sijistan (q.v.).

Rupar Chalcolithic site on the Sutlej which marks the northern boundary of Harappa culture. The site is on the junction of the Himalayan foothills and the plains, characterised by structures of baked and unbaked bricks, variety of pottery and a cemetery showing relics of pot-burial. The 1952-55 excavations have shown ample occurrence of iron objects in Period III.

Ruvika Modern Rui, eight miles south of Alta, Kolhapur. Alta CP, *Ind. Ant.*, VII.211.

S

Śabara A generic term for non-Vedic tribes mentioned in *Ait. Br.*, VII.18. This term may have something to do with the Suari of Pliny and the Sabarae of Ptolemy. The Sabaras were probably ancestors of the Savaralu or Sauras of the Vizagapatam hills, the Savaris of the area around Gwalior, and certain frontier tribes of Orissa. The Śabaras are found also in the south-east portion of the district of Raipur, in Sambalpur and Ganjam, the western part of the Cuttack district as well as in the north western portion of Vizagapatam. The *Mbh.*, XII.207.42; *Matsya*, CXIV.46-48, and *Vāyu*, XLV.126 locates them in the Deccan together with the Vaidarbhas and Daṇḍakas.

Sabbisayira-1000 A territorial unit that seems to be identical with Sabbināṇḍu, which is located in the Karimnagar district, Andhra Pradesh. It is mentioned in the inscriptions of Beta II's reign who was a feudatory of the Kalyānī Cālukyas.

Sābhramatī River, same as modern Sābarmatī that rises in the Mewar hills and falls into the gulf of Cambay. The holy places on this river are extensively dealt with in the *Padma*, VI.131-70. It speaks of seven streams of this river, viz. Sābhramatī, Seṭikā (Śvetakā), Bakulā, Hiraṇmayī, Hastimatī (modern Hathimati), Vetravatī (modern Vatrak)

and Bhadramukhī. It was also known as Śabhravatī and Candanā. *IGI*, XXI. 344.

Sacae Saraucae People same as the Śakas.

Sadānīrā River serving as the boundary of Kosala and Videha according to *Śat. Br.*, I.4.1.17. Sāyana explains it is Karatoyā and this is retained in the *Amarakoṣa*. The *Mbh.*, II.20.27, VI.9.24, 35 keeps the two distinct and indicates that it was between the Gaṇḍakī and the Sarayu. Pargiter identifies Sadānīrā with the Rāptī.

Ṣaḍarhadvana Buddhist establishment in Kashmir identified with the modern village of Harwan, two miles from the Shalimar garden on the Dal Lake (*RT.*, I.174). Archaeological excavations in this site have yielded numerous Buddhist relics.

Sādhukā A village in Kosala. *Samyutta*, V.348.

Sagadhā Vāsaka An encampment and headquarters of the district of Sagadhāhāra mentioned in the Balasore copper plate inscription of Śrī Bhānu. *IHQ*, XI. 611-18; *Ep. Ind.*, XXVI. 239-40.

Sāgala, Sākala Capital of the Madras (q.v.) mentioned in the *Mbh.*, (II.32.14) and the Jātakas (*Kaliṅgabodhi* no. 479 and *Kusa* no. 531). It stood on the bank of Āpagā. It came under the sway of Alexander in 326 B.C. The Greeks destroyed it, but it was rebuilt by Demitrios who in honour of his father Euthydemos called it Euthydemia (*Ind. Ant.*, 1884, 350). A nice description of the city of Sāgala is found in *Milinda* Iff. The *Divyāvadāna* 434 also refers to this city. Hiuen Tsang visited She-kie-lo (Sākala) in 630 A.D. Then it was about 20 li in circuit, and contained a Hīnayāna monastery. He also saw a large Aśokan Stūpa situated to the north-west of the monastery. Sākala has been identified with modern Sialkot (32°31′ N, 74°36′ E).

Sagapa The westernmost mouth of the river Indus according to Ptolemy VII. 1.2.

Sāgara-300 Region around modern Suggur in the Shorahpur Taluka, Gulbarga district, mentioned in Kalyānī Cālukya records as a territorial unit. *Ep. Ind.*, XII. 274.

Sāgarasaṃvṛta Division of Bhāratavarṣa, also called Kumāri or Kumāra.

Sahajaji A township in the Cedi country situated on the route which passed through Kānyakubja, Udumbara and Argalapura. Aṇguttara III. 355. V. 41,157 *Samyutta*, V. 436; *Cullavagga*, XII.

Sahya, Sahyādri One of the seven *Kula*-mountains of India. It is the Western Ghats above the Coimbatore gap running almost parallel to the west coast from the Cape Comorin to the Tapti valley. Ptolemy divides it into two parts, the northern part being called the Oroudian (identified with the Vaidurya Pravata) and the southern, the Adeisathorn, *Brahma*, CLXI.2; *Matsya*, XIII. 40; *Brahmāṇḍa*, III. 56.22; *Agni*, CIX. 21.

Sai Chinese name of the Śakas.

Śaivaya A mountainous district mentioned in the records of the Kalacuris of Gorakhpur. Kielhorn identified it was Seweya situated in the

vicinity of Kasia. But Seweya is not a mountainous region. Sahni suggested that Śaivaya was a mistake for Śaivya, the country of the Śibis. *Ep. Ind.*, XVI. 15.

Sajjahali Modern Sajhara in the Murwara Tahsil, Madhya Pradesh, mentioned in the Bilahri stone inscription of Yuvarāja II. *CII.*, IV.209.

Śākadvīpa One of the seven island-continents constituting the world according to the Purāṇas. It was same as modern Seistan in Eastern Iran which was known as Śakastan in the ancient and Sigistan in the medieval times. Seistan was called Scythia by the Greeks.

Śakaladvīpa See under Sāgala. It stood on the bank of the Āpagā (q.v.) in a tongue of land between two rivers styled the Śākaladvīpa (*Mbh*, II.26.5) apparently corresponding to a part of the Rachna Doab.

Śākambharī Same as the Sambhara lake in Western Rajasthan between Jajpur and Jodhpur. Near the south-eastern extremity of the lake there is Sambhar town which was once the capital of the Chauhan Rajputs. It is mentioned in the *Viṣṇu, D.S.* [BG, I(1)158].

Śakaprada A Śaka settlement near Kanheri, Maharashtra, mentioned in the Lake inscription from Kanheri.

Śakasthāna Drangiana in the Helmund valley, the land of the Śakas. Its medieval name was Sijistan and modern Seistan. It is interesting to note that the name of Sakastan in Iran and of its capital Min, which are mentioned by Isidor of Charax about the beginning of the first century A.D. are both found also in India. See under Indo-Scythia.

Sakatī A river in Varendrī separating Bālagrāma from Tarkāri.

Sāketa Sageda of Ptolemy, a city of Kosala, which has been treated in the *Raghu*, XIII.79, XIV.132, XV.38 and other texts as identical with Ayodhyā. But there was a difference. The two cities were like London and Westminster, or Old and New Delhi, situated on the same urban site with functional differences. The *Mahābhāṣya* on *Pāṇ* I.3.25 and III.2.III (Kielhorn I.281, II.119) refers to the town as besieged by the Yavanas and the road leading to the city while the *Kāśikā* on *Pāṇ*, (V.1.116 refers to a wide ditch around it. The *Suttanipāta* (*SBE*, X.2,188) mentions it as a flourishing town in the time of the Buddha. which lay on the route from Pratiṣṭhāna to Rājagṛha. Fa-hian refers to it as Sha-chi and Hiuen Tsang as Viśākha. Some scholars identify Śaketa with the ruins of Sujankot on the Sail river in the Unao district of Uttar Pradesh. According to *Vinaya*, I.253 it was 7 *Yojanas* distant from Śrāvastī.

Sakkhara A township in the Śākya country, which was 45 Yojanas from Jetavana. *Saṁyutta*, V.2; *Jāt*, I.348.

Śakkarakoṭṭam Territory conquered by Rājendra Cola during his northern campaign, mentioned in his Tiruvalaṅgadu plates. It has been identified with Cakrakoṭyā which finds mention in a Nāgavaṃsī copper plate grant dated A.D. 1065, and its modern representative is probably Citrakūṭa or Citrakoṭa, eight miles from Rajapura in Bastar, Madhya Pradesh. *Ep. Ind.*, IX.178-79.

Śakuli River, same as modern Sakri which flows into the Seonath, a

tributary of the Mahānadī, mentioned in the Puranic lists of rivers.

Śākya Tribe to which the Buddha belonged whose territory lay to the east of Kosala and due south of the Himalayas with Kapilavatthu, (Kapilavāstu) as capital.

Sālā, Sālavātikā A Brāhmaṇa village in Kosala. *Dīgha*, I.224.

Śālagrāma Śāligrāma A sacred place near the source of the Gaṇḍakī river. *Mbh.*, III.48.123-28; *Viṣṇu*, II.1.24, II.13.4; *Mastya*, XIII.33; *Kūrma*, II.36.37; *Padma*, I.38-41; *Varāha*, CXLIV.3ff.

Salakenoi A people mentioned in Ptolemy's *Geography* who inhabited the land to the north of Maisolia or the modern Masulipatam area. They appear to be none other than the Sālaṅkāyanas who are known to have lived in the land between the mouths of the Krishna and the Godāvarī with their capital at the city of Veṅgī, modern Pedda-Vegi near Ellore in the Godavari district. According to Ptolemy an important city of the Salakenoi was Benagouran which may be a Greek corruption of Veṅgapura or Veṅgīpura.

Salaprāka Modern Salpak near Malad in the Thana district, Maharashtra, mentioned in the records of the Śilāhāras of north Konkan. *ASIWC*, 1919.20,55.

Sali River, same as modern Sāliā in Orissa, mentioned in the Kanas plate of Lokavigraha. *IO*, I.120.23.

Salihundam Site of ancient Sālipetā (18°20'N, 84°03'E), district Srikakulam, Andhra Pradesh, which was a grand Buddhist establishment, exhibiting relics of Stūpas. The site has yielded a good number of Mahāyānic images.

Sālindiya A village in Magadha to the north-east of Rājagṛha (q.v.).

Śālmali Dvīpa One of the seven island continents constituting the world according to the Purāṇas.

Sālmalīya Village near modern Rohanā in the Maha Samund Tahsil, Madhya Pradesh, mentioned in the Rajjim stone inscription of the time of Pṛthvīdeva II (K.E. 896). *CII.*,IV.453; *Ind. Ant.*, XVII.135ff.

Śālva A people mentioned in the *Śat. Br.*, X.4.1.10. The Mantrapāṭha indicates their location near the Yamuna. The epic associates them with the Kuru-Pañcālas. The Śālvas occupied the modern Alwar district. Also known as the Karakutsiyas, the Śālvas were divided into six clans, viz. Audumbara, Tilakhala, Madrakāra (Bhadrakāra), Yugandhara, Huliṅga (Bhuliṅga) and Śaradaṇḍa.

Salvadgi Middle and Upper Palaeolithic and Mesolithic site in the Krishna-Bhīmā basin, district Bijapur, Karnataka.

Sāmagāma A village in the Śākya country. *Majjhima*, II.243.

Samagiri Viṣaya An administrative division mentioned in the Bopagaon copper plate of Cālukya Vikramāditya. It comprised the area around, modern Puranadar in the Poona district, Maharashtra. *QBISM*, IX.2.2.

Śamālā Modern Hamal near Sardi on a route crossing the Kajnag range in Kashmir. *RT*, VIII.127ff., 2492.

Sāmanta-Maṇḍala An administrative division which comprised parts of

the Raipur district, Madhya Pradesh. *CII*.IV.475.

Samantapañcaka Same as Kurukṣetra. *Mbh*., I.2.1-5, IX.37.95, IX.44.52, IX.53.1-2; *Padma*, IV.1.74; *Brahmāṇḍa*, III.47.11-14; *Vāmana*, XXII.16ff.

Samāpā See under Kaliṅga.

Sāmarivāda Modern Savarda near Kolhapur in Mahārashtra mentioned in the spurious Alta copper plate of Pulakeśī. *Ind. Ant*., VII.211.

Samataṭa The region to the east of the river Bhāgīrathī or Hooghly, more precisely the south-eastern portion of the present Bangladesh covering a bulk of the Chittagong division. This territory finds mention in the Allahabad Pillar inscription of Samudragupta and later records. The *BṛS* XIV.6-8 distinguishes it from Vaṅga. Hiuen Tsang described it as a low and moist country on the sea-side that lay to the south of Kāmarūpa. It was more than 3000 li in circuit. Its royal residence Karmānta has been identified with Badkamta near Comilla. In Gupta epigraphs Samataṭa-*maṇḍala* is mentioned which included the Paraṇāyi-*viṣaya*.

Sambala-Pattalā An administrative division which comprised the Jabalpur region of Madhya Pradesh.

Sāmbalūra Modern Arvalem in Goa mentioned in an Arvalem cave inscription *Ep. Ind*., XXXVII.282.

Sāmbapura Modern Multan. The *Bhaviṣaya*, Br. CXL.3 locates it on the bank of Candrabhāgā.

Śambhalagrāma Modern Sambhal in the Moradabad district, Uttar Pradesh. *Brahma*, CCXIII.164; *Padma*, VI.269.10.12; *Garuḍa*, I.81.6, *Bhāgavata*, XII.2.18; *Vāyu*, XCVIII.104-09; *Matsya*, CXLIV.51; *Bradmāṇḍa*, II.31,76; *Viṣṇu*, IV.24.98; *IGI*, XXII.18.

Sambhar Site in district Jaipur, Rajasthan, which has yielded iron objects belonging to the third century B.C.

Sambos (Kingdom of) A state in Alexander's time with capital at Sindimana which may be identified with Sahwan, a city on the Indus.

Saṃgama Sangam, eighteen miles E of Konnur, Navalgunda, Dharwar, Karnataka. Konnur CP of S.782. *Ep. Ind*., VI.29.

Saṃgamanera-80 Modern Sangmner Taluka of the Ahmadnagar district. In the Yādava records it is mentioned as situated in Śrīnagara 2500 (q.v.) which was a part of Seuna-deśa (q.v.).

Samjayapuri Modern Sanjan in the Thana district of Maharashtra. *Sel. Ins*., I.525.

Saṃkakoṭa A locality mentioned in the *Ballālacarita*, II.4. It is same as Saṅkṭagrāma mentioned in the *Rāmacarita*, the ruler of which (Caṇḍārjuna) joined Rāmapāla in his expedition against Varendrī. It is also same as Sankanat referred to in the *TN*, The *Ain* mentions it as Sakot and locates it in the *sarkar* of Satgaon.

Saṃkarī Modern Sankari flowing about Chaura (about eleven miles from Kawardha) in Madhya Pradesh mentioned in the Mandava Mahal inscription found at Chaura. *ICPB*., 175-77.

Samudrapāṭa Modern Samand Pipatia, about four miles south of

Jabalpur, mentioned in the Jabalpur stone inscription of Jayasiṃha *CII*, IV.333.

Sāmuī Also called Sai, Samūva or Sammanagar, it was the capital of the Sammas of Sind, the ruins of which have been found near Thatta. Elliot, III, 272-73. 401-02.

Samvīpaṭī Modern Sevadi in Bali-Godwar region of Marwar or Jodhpur in Rajasthan mentioned in the records of the Cahamānas of Nadol. *Ep. Ind.*, XI.28-30.

Saṃyana Maṇḍala An administrative division of the Rāṣṭrakūṭas mentioned in the Chinchani inscription of S.848. It was the area around Sanjan in the Thana district, Maharashtra. *Ep. Ind.*, XXXII.45.

Sana Site of Buddhist caves and monasteries (20°56′ N, 71°10′ E) in Junagarh district, Gujarat.

Sanakanika People mentioned in the Allahabad inscription of Samudragupta. Their territory lay near Bhilsa in Madhya Pradesh.

Sanchi One of the oldest Buddhist establishment (23°29′ N, 77°45′ E) district Raisen, Madhya Pradesh, which has singular distinction of having specimens of almost all kinds of Buddhist architectural forms. The Stūpa of Aśoka underwent enlargement with an encasing of dressed stones in the Śuṅga period which also saw additional constructions. The four gateways were added in the first century. The surface of the gateways is replete with bas-reliefs depicting Jātaka tales. Subsequently many Stūpas, temples and monasteries were constructed. The establishment continued to flourish till the twelfth century A.D.

Sandānā-Viṣaya Probably modern Sonda, eleven miles east of Sonpur, mentioned in a Cuttack grant of Mahābhavagupta Janamejaya. *Ep. Ind.*, III.345-51.

Sandabal Greek name of the river Candrabhaga or Chenab as recorded in Ptolemy VII.1.26-27.

Ṣanderaka Modern Sanderav in the Bali-Godwar region of Marwar or Jodhpur mentioned in the Sevadi stone inscription of the Cāhamānas of Nadol. *Ep. Ind.*, XI.30-32.

Sandhyā The river Sindh in Malwa which falls into the Yamunā. Another river of the same name is in Kashmir. *Mbh.*, II 9.23; *Padma*, I.39.1; *RT*, I.33.

Sandhiyara Modern Sandhiyar, two miles to the west of Pariya in Olpad Taluka of Surat district, mentioned in the Kaira grant of Vijayarāja. *Ind. Ant.*, VII.243.

Saṅgama-Kheṭaka Modern Sankheda on the confluence of the Orsaṅga and other small rivers.

Sanganakallu Neolithic site in the Bellary district.

Sanghao Lower and Middle Palaeolithic site, near Peshawar, about twenty one miles north-northeast of Mardan, Pakistan.

Śaṅkarapura Modern Patan in the middle of the Kashmir valley (34°10′ N, 74°34′ E).

Saṅkāssa, Śaṅkāsya A city in Pañcāla, thirty leagues from Sāvatthi, a

halting place on the route from Verañja to Sahajati. It has been identified with Sankissa, a small village in the Farrukkhabad district of Uttar Pradesh, about four miles north-east of Mota, a small station on the Shikohabad-Farrukkhabad branch-line of the Northern Railway. *Vinaya*, II.299f; *Dhamma A*, III.224f; *Thera A*, I.212; Watters I.330-34.

Sāṅkāsya Indian name applied to Tagaung on the upper Irawadi in Burma. *SGAMI*, 319.

Saṅkatagrāma See under Saṃka-koṭa.

Śaṅkhatīrtha A Jain holy place in the vicinity of Pulikara (Puligere of other inscriptions), present Lakshmeswar, mentioned in an inscription of the time of Cālukya Vikramāditya II, dated 654. *Ind. Ant.*, VII, 106-07.

Śaṅkhoddhāra The island of Bati (Beyt) at the south western extremity of the Gulf of Cutch. *SP*, 95.

Śaṅkhinī A small river in Bastar district mentioned in the Dantewara inscription of Kākatīya Dikpāladeva. *Ep. Ind.*, IX.165ff, XII.242ff.

Śaṅkhoddhāra An island situated at the south-western extremity of the Gulf of Cutch. *Bhāgavata*, XI.30.6; *Matsya*, XIII.48, XXII.69; *IGI*, VIII.18.

San-Mo-To-Ch'a Chinese name of Samataṭa (q.v.) as recorded by Hiuen Tsang.

Sannihitā, Sannihatī Another name of Kurukṣetra. *Mbh.*, III.83.190-95, *Brahmāṇḍa*, III.13.68; *Padma*, I.27.77-78; *Agni*, CIX.15; *Vāmana*, XLI.9, XLV.29.

Santalige-1000 Territorial unit of the Kālyaṇī Cālukya period which seems to have been the south-western part of Karnataka.

Santhey-Bagevāḍi Modern Bagewadi in the Belgaum district mentioned as situated in the Kuṇḍi-viṣaya (q.v.) in the Yādava records. *Ind. Ant.*, VII.304.

Śāntipāṭaka A village in the Bāḍā-*viṣaya* (q.v.) mentioned in the Kamauli grant of Vaidyadeva *Ep. Ind.*, II.347-58.

Sanūlā (Sanṛtā) An administrative division in Kosala-deśa mentioned in the Patna grant of Mahāśivagupta Yayāti. It is modern Soinnula in Patna, Bolangir district. *Ep. Ind.*, XI.200.

Sanur Burial site comprising mere than 300 graves in Chingleput district, Tamil Nadu.

Sapādalakṣa Name of the Siwalik range of hills. *BG.* I(1)157.

Saptagaṅgā Collective name of seven rivers Gaṅga, Godāvarī, Kāverī, Tāmraparnī, Sindhu, Sarayu and Narmadā. According to another list Bhāgīrathī, Pāvanī, Hrādinī, Hlādinī, Sītā, Sindhu and Vaṃkṣu.

Saptagodāvara Holy place, seven mouths of the Godāvarī, about sixteen miles from Pithapuram in Godavari district. They are mentioned in the Khairha plate of king Yaśaḥkarṇa dated 1071-72 A.D. *Ep. Ind.*, XII.205ff; *SP.* 95.

Saptagrāma Medieval capital of south-western Bengal. The famous city is now represented by Satgaon, a small village on the left bank of the Sarasvatī in the Hooghly district, West Bengal. It should be mentioned in this connection that in earlier times the major waterload of the Bhāgī-

rathī (Hooghly river) flowed through the Sarasvatī which accounts for the growth of a great port and market-town on its bank. Owing to the silting of Sarasvatī the waterload subsequently began to flow through the present course of the Hooghly river which contributed to the decline of Saptagrāma.

Saptapuṣkariṇī Also known as Stana-kuṇḍa, it is a collective name of seven springs at Thid in Kashmir. *Ain*, II.361.

Saptārci Holy place, possibly the same as Guptārci at Viṣṇupada or Saptārṣa (Satara) in Maharashtra. *SP.*, 95.

Saptasindhavaḥ A definite country according to *RV*, VIII.24.27, whereas in other places of the same text seven streams themselves are intended. According to Max Müller, the seven rivers are the five rivers of the Punjab along with Indus and Sarasvatī. Ludwig, Lassen and Whitney substituted Kubhā for the Sarasvatī and think that originally the Oxus also must have been one of the seven. Max Müller's view seems to be more reasonable.

Sarabhapura Name of a kingdom comprising Raipur, Arang, Khariar and Sarangarh, all situated in the Raipur district of Madhya Pradesh. Hiralal thinks that Śarabhapura may be another name of Sripur in the district of Raipur. *ICPB*, 90.

Sarabos Greek name of the river Sarayu or Ghogra as recorded in Ptolemy VII.1.28.

Śāradātīrtha Modern Sardi on the right bank of the river Kisangaṅgā in Kashmir. *Ain.*, II.365-66.

Saraharāgaḍh modern Sarangarh to the east of Raipur mentioned in the Rajim inscription of the time of Kalacuri Pṛthvīdeva II. *Ind. Ant.*, XVII.137,140.

Saraṅkoṭṭa A *viṣaya*, same as modern Sargot in Marot, Jodhpur, Rajasthan, mentioned in the Harsa stone inscription of Cāhamāna Vigraharāja II. *Ep. Ind.*, II.116-30; *Ind. Ant.*. 1913.60.

Sarai Nahar Rai Mesolithic site in the Ganges valley, Uttar Pradesh, situated on the bank of a horse-shoe lake, about 15 km from Pratapgarh. It has yielded two dozen burials in a country.

Sāranātha Site of the Buddha's first sermon, represented by modern Sarnath (25°22'N, 83°01'E), district Varanasi, Uttar Pradesh. The modern name seems to be a derivative of Sāraṅganātha meaning 'lord of deer'. The earliest remains of Sarnath date from the days of Aśoka who erected here an inscribed pillar. The Dharmarājikā stūpa was also built by Aśoka. In the Suṅga, Kuṣāṇa and Gupta period Sarnath became a great monastic establishment. The Dhamekh Stūpa is the most imposing monument, a cylindrical tower, 93 feet in basal diameter and 143 ft. in height including the foundation. The monasteries of Sarnath were built and rebuilt in successive periods. A few images of the Mahāyāna-Vajrayāna pantheon have been discovered here.

Saraostos Saurastra, i.e. Kathiawar or South Kathiawar. This name was used by Strabo.

Sārasadollaka Modern Sarsi, a village two miles south of the Śoṇa and thirty-four miles southwest of Chandrehe in Madhya Pradesh mentioned in the Gurgi stone inscription of Kokalladeva II.*CII.*, IV.227.

Sārasvata Eastern Punjab named after the traditional river Sarasvatī. In the lexical works Sārasvata has been identified with Vikarṇika, Haihayapura and Māhiṣmatī. In the Puranic lists of Janapadas the Sārasvatas are located in the Aparānta division and as such they may also be identified with the people of the Sarasvatī valley in Gujarat.

Sarasvatī The best of rivers (*nadītamā*, *RV*, II.41.16) most frequently mentioned in the *RV*. In the *nadīstuti* (*RV*, X.75.5) Sarasvatī comes between the Yamunā and the Śutudri, and is generally identified with modern Sarsuti, which is lost at the desert at Bhatnair. It is possible that the Sarasvatī was as large as the Sutlej in the Vedic age and actually reached the sea, as the *RV*, VI.61.2.8; VII.95.2 describes it as going to the ocean.

Saraṭavura Village in Puligere Viṣaya (q.v.), it is modern Sortur, sixteen miles east of Lakshmeshvar in the Dharwar district, Karnataka. Sortur Stone ins. *Ep. Ind.*, XXI.208.

Śarāvatī Probably same as the river Rāptī. (*Pāṇ*, VI.3.120; *Mbh*, VI.9.20). In *Raghu*, XV.97 Śarāvatī is mentioned as a city which was the capital of Lava, son of Rāma.

Sarayū Celebrated river on which stood the city of Ayodhyā. It is the Sarabos of Ptolemy. *RV*, IV.30.18, V.33.9, X.64.9; *Pāṇ*, VI.4.174; *Rām*, II.49.15; *Raghu*, XV.95, 100; *Cullav.* (*SBE*, XX.302), *Milinda* (*SBE*, XXXV. 171); *Matsya*, XXII.19. CXXI.16-17; *Vāyu*, XLV.94; *Brahmāṇḍa* II.18.70.

Sardonyx Mountain, same as the Satpura range, mentioned in Ptolemy VII.1.20.

Sāregrāma Modern Sirsi in North Kanara district mentioned in the Sirsi plates of Ravivarman. *Ep. Ind.*, XXVI.264-72.

Sarnal Site of the Galteśvara temple in the Kaira district.

Sarveśa-Kerala One of the fifty-six countries mentioned in the *Śaktisaṅgama* which is said to have extended from Anantaśaila to the city called Uḍupa. The Anata hill may refer to Trivandrum which is known as Anantaśayana or Anantapura. Uḍupa-pura is possibly Udipi, headquarters of the Udipi Taluka of the South Kanara district. *SGAMI*, 92.

Śaryaṇāvant A lake in the district of Kurukṣetra mentioned in the Vedic texts. Its other name was probably Anyataḥplakṣā. *RV*, I.84.14, VIII.6.39, XI.65.22, X.352 etc.; *Jaim. Br.*, III.64.

Sāsaimaua A village in the Koṭi-*pattalā* mentioned in the Chhatarpur grant of Gāhaḍavāla Govindacandra. It has been identified with Sisamau which is now a part of the Kanpur city. *Ep. Ind.*, XVIII.225.

Śatadru Śutudri of the *RV*, which is the same as modern Sutlej, Zaradros and Hesydrus of the Greek writers. *Mbh.*, I.177.8-9; *Matsya*, XXII.12; *Bhāgavata*, V.19.18.

Satajuṇā Modern Satājana, about thirteen miles south-west of Mandhata in Nimar district, Madhya Pradesh, mentioned in the Mandhata grant of the time of Paramāra Devapāla. It lay in the Mahuada-*pratijāgaranaka*

(q.v.). *Ep. Ind.*, IX.103-17.

Satallamā Modern Satalma in Barpali, Sambalpur district, mentioned in the Nagpur Museum grant of Mahābhavagupta Janamejaya. *Ep. Ind.*, VIII.138-43, XI.101ff,201.

Sa-t'a-ni-ssu-fa-lo Chinese name of Sthāṇvīśvara or Thanesar as recorded by Hiuen Tsang.

Satatapadmāvāṭī A *viṣaya* in the Puṇḍravardhana-*bhukti* in which was included the Kumāratālaka-maṇḍala. It was apparently situated on the banks of the river Padmā. The name of the *viṣaya* is important as furnishing evidence of the early use of the name Padmā for the main eastern branch of the Ganges.

Sat Deuliya Site of an interesting *nāgara* temple with *ratha* plan and curvilinear tower in Burdwan district, West Bengal.

Sātimāla-Bhoga A subdivision of the Palayaṭṭhāna-viṣaya (q.v.) mentioned in the Jejuri copper plate of Vinayāditya, dated S.609. It is to be located some where in Phaltan region, Maharashtra. *Ep. Ind.*, XIX.63.

Śatruñjaya A hill at Palitana in Gujarat celebrated for Jain temple complexes.

Saṭṣaṣṭhī-viṣaya Modern Salsette island mentioned in the Yādava records as part of Koṅkana-deśa (q.v.). In the records of the Śīlāhāras of North Koṅkan it is mentioned as a part of Puri-Koṅkana-Maṇḍala (q.v.). *JBBAS*. V. 183, XII.333; *Ind. Ant.*, V. 277; *ZDMG*, XC.265.

Sātvant, Sātvat (A) A northern people, originally living near the Gaṅgā and Yamunā (*Śat Br.*, VIII. 5.4.11; XIII.5.4.21), but subsequently pushed southwards beyond the river Cambal (*Ait. Br.*, VIII.14). They had close relation with the Bhojas (q.v.) and are spoken of as an offshoot of the Yadus (*Matsya*, XLIII.48, 46-48; *Vāyu*, XCIV.52; XCV.18,XCVI.1-2; *Viṣṇu* IV.13.1-6).

Satyapura Modern Sanchor region in Rajasthan mentioned in the records of the Cāhamānas of Nadol. It was the political centre of a branch of the Cāhamānas as is known from the *Khyāta* of Muhanota Nainsi as also from epigraphs. *Ep. Ind.* XI.64-67,73-79.

Saubhāgyapura Modern Sohagpur in the Sahdol district, Madhya Pradesh, mentioned in Bilhari stone inscription of the time of the Kalacuri Yuvarāja II. It is said to be the Vairāṭapura, capital of king Virāṭa of the Mbh., *Ep. Ind.*, I.251-70; *ASR*, VII.245-46.

Saurasa-Vihāra A Buddhist monastery which lay in the modern village of Sowur on the bank of the Anchar Lake to the north of Srinagar in Kashmir.

Saurāṣṭra See under Surāṣṭra.

Sauvīra People whose territory lay in the lower Sindhu valley, to the east of the river.

Sāvabhada Modern Sabhad, about three miles to the north by west of Basahi in the Etawah district, Uttar Pradesh, mentioned in the Basahi grant of Gāhaḍavāla Madanapāla. *Ep. Ind.*, XIV.102.

Śāvathi An ancient locality in North Bengal lying in the present

Dinajpur district which was for some time under the Kāmarupa rulers. Also mentioned in its Sanskrit form Śrāvastī, named after the celebrated Buddhist city of Madhyadeśa, it occurs in the inscriptions from Assam. *JRAS*, II.82-84; *Ep. Ind.* XIII.289-95; *Ind. Ant.*, XLVIII.209-31, LX.14-18.

Sāvitrī River serving as the boundary between the Ratnagiri and Kolaba districts of Maharashtra.

Sawalda Chalcolithic site, on the south bank of the Tapi, opposite Prakash, (q.v.), in Maharashtra.

Seḍagiri, Seṭagiri The range of the Nallamalais mentioned in the Nasik *praśasti* of Gautamīputra Sātakarṇi. It may also stand for Śriśaila or Srīparvala, its western-wing. *CII.*, III.254.

Seṇāḍu Modern Sonada, fifteen miles to the east of Kharod in the Baloda Bazar Tahsil of the Raipur district, Madhya Pradesh, mentioned in the Kharod stone inscription of Ratnadevā II (K.E.933) *CII.*, IV.536.

Śendalai Headquarters of the Muttaraiyars, feudatories of the Pallavas and the Pāṇḍyas, near Tanjore.

Sendraka-Rājya Kingdom of the Sendrakas which included parts of North Kanara, Shimoga and Chikmagalur districts of Karnataka *CII.* III.49.61, *Ep. Ind.*, XXXVIII.99ff; *ARIE*, 1966-67, 2; *MAR*, 1936, 72ff.

Seng-Ha-Pu-Lo Siṃhapura Country mentioned by Hiuen Tsang which was 700 li or one hundred seventeen miles south-east of Taxila. It was then a dependency of Kashmir and was about 3500 li or six hundred miles in circuit with the Indus on its west frontier. The capital was fourteen or fifteen li in circuit which was identified by Cunningham (*AGI*, 142f) with Ketas situated on the north side of the Salt Range sixteen miles from Pind-dadan-khan and eighteenth miles from Chakowal. but not more than eighty-five miles from Shah-dheri or Taxila. Hiuen Tsang mentioned the existence of one *Aśoka* tope and a deserted monastery near the south of the capital. Watters, I.248.

Seres Land of the Chinese and Tibetans in Central Asia, according to Strabo.

Se Sāyi A village in Vikaura-viṣaya (q.v.) mentioned in the Semra grant of the Candella Paramardi. It is modern Sajee near Madanpura in the Jhansi district, Uttar Pradesh. *Ep. Ind.*, IV.153ff.

Setaka The chief town of the Sumbhas (Sumhas, q.v.). A Svetakādhiṣṭhāna is often referred to in the inscriptions of the Eastern Gaṅgas.

Setu, Setubandha The supposed bridge, called Adam's Bridge, between Rāmeśvara and Srīlaṅkā, said to have been built by Rāma. The Brahmakhaṇḍa of *Skanda* III.1-52 deals with the efficacy of pilgrimage to this place. *Rām*, VI.22.45-53, VI.126.15; *Padma*, v.35.62; *Bhāgavata*, VII.14.31, X.79.15; *Garuḍa*, I.28.1.

Seuna Deśa A big administrative division of the Yādavas which included the northern part of the Ahmednagar district, Sinnar Taluka of the Nasik district and the Western part of the Aurangabad district, Seunapura, the chief place of the Deśa, is perhaps Sinnar in the Nasik district.

Shahi Tump Protohistoric settlement situated on the Kej river at a

distance of six km from the Turbat Fort in Western Makran, Baluchistan, with distinctive burials and painted grey ware culture which is proved to be earlier than the Harappan. The latter element in the forms of red ware, chert blades and mud-brick structures and numerous terracotta bulls is however found in subsequent strata. Again the distinctive post-Harappan cultural trait is represented by the finds of the cemetery.

Shah-Ji-Ki-Dheri Site of Buddhist establishment in Peshawar (34°00'N, 71°37'E). It was visited by the Chinese pilgrims, Fa-hian, Hiuen Tsang and Sung-yun. Excavations have yielded here Buddhist remains of the Kuṣāṇa period.

Sharibahlol Buddhist establishment (34°15'N, 71°58'E) in Peshawar district where remains of ancient Stūpas and rich collection of stone and stucco sculptures have been found.

Sihgao Lower Palaeolithic site on the Dudhasagar, Goa.

Shikrapur Middle Palaeolithic, site on the river Vel in the Poona district, Maharashtra.

Śibi Śibipura See under Siboi.

Siboi A people of the lower part of the Rechna Doab whose territory during Alexander's invasion lay in the Shorkot region in the Jhang district below the junction of the Jhelum and the Chenab. They were probably identical with the Śivas of the *RV*, VII, 18.7. The *Ummadanti* (no. 527) and *Vessantara* (no. 547) Jātakas mention a Śibi country and its cities, Aritthapura and Jetuttara. A place called Śivapura is mentioned by Patañjali on Pāṇini, IV.2.2 which is identical with Śibipura mentioned in a Shorkot inscription (*EI*, 1921, 16). The *Mbh*, III.130-31 refers to a Śibi state near Yamunā ruled by king Uśīnara. It appears that the Śibis had migrated in different parts of the country because evidence is not lacking that they had settlements in Sind, Madhyamikā (near Chitor, Rajasthan) and even on the banks of Kāverī in the South.

Siddhalagrāma Modern Siddhangram in the Birbhum district, West Bengal. *JRAS*, 1935, 99; *IB*, 71.

Siddha Patha Modern Sidau or Budil, lying on a route which in an almost straight line connects Srinagar with Aknur and Sialkot in the Punjab plain. *RT*, VIII.557.

Siddhapura Either Siddhaur near Barabanki in Uttar Pradesh, or Sidpur about sixty-four miles from Ahmedabad. *SP*, 95.

Siddhārthagrāma A village in the suburb of Rājagṛha which was visited by Lord Mahāvīra.

Siddhi-Kerala One of the fifty-six countries mentioned in the *Śaktisaṅgama* as a part of the Kerala country which is said to have extended from Subrahmanya (a village existing in the same name in the South Kanara district) up to Janārdana (temple site at Varkkalai or Varkala between Quilon and Trivandrum). *SGAMI*, 91-92.

Siddhapura Holy place about sixty-four miles to the north of Ahmedabad. *Matsya*, XXII.46.

Sidhi Palaeolithic site, headquarters of the district of the same name,

on the Sukha river, Madhya Pradesh.

Sigerdis Probably Sāgaradvīva, meaning Cutch, mentioned by Strabo.

Śigru Eastern tribe mentioned in *RV*, VII.18.19. They are mentioned along with the Ajas and Yakṣus.

Sīhapura A locality mentioned in the Ceylonese chronicles. It stands either for Siṅgur in the Hooghly district or for Sihor in Kathiawar. Its Sanskrit form is Siṃhapura (q.v.) a name which has been attributed to many cities of India.

Sīhapura Town mentioned in Jain texts. The name is a Prakrit form of Siṃhapura. It was either Simhapurī near Benares or modern Ketas in the Salt Range, Punjab (Pakistan).

Sihora Middle Palaeolithic site on the Dhasan, sixteen miles west of Sagar, in the same district, Madhya Pradesh.

Sijistan Arabic name of Śakasthāna (Sagastan in Persian, Sistan) which was the lowland lying round and to the eastward of the Zarah Lake, which more specifically included the deltas of the Helmund and other rivers which drained into this inland sea. The capital was Zaranj on Lake Zarah. *LEC*, 314ff.

Sikha Same as modern Sikhā four miles north-west of Jabalpur, mentioned in the Tewar inscription of Jayasiṃha (K.E. 928). *CII.*, IV.345.

Śīlabhadra A monastery visited by Hiuen Tsang which lay on an isolated hill in the Gaya district, about 20 li on three and half miles south-west of the Guṇamati (q.v.) monastery. Watters II.108.

Śīlāgrāma A village which was donated to the Jain monks. It lay near Mānyapura (q.v.) according to the Rāṣṭrakūṭa records. *Ep. Ind.*, IV.332ff; *Ind. Ant.*, XII, iiff.

Siṃha Same as Siṃhāchalam about six miles north-west of Vizagapattam *IGI*, XXII.375.

Simhaghoṣṭha Modern Simhot in Ajmer mentioned in the Harsa stone inscription of the time of Cāhamāna Vigraharāja II, *Ep. Ind.*, II.116-30.

Simhapalli A village in the Hissar district in Haryana.

Siṃhapura Name attributed to a number of cities in India (I) Hiuen Tsang's Seng-ha-pu-lo (q.v.) to the north of the Salt Range in Punjab (Watters, I.248-49; cf. *Ep. Ind.*, I.10-15), (11) modern Singupuram between Srikakulam and Narasannapeṭa (*Ep. Ind.*, IV.143), (111) Siṃhapura in the Malwa region (*JASB*, NS, X.124) and (IV) Siṅgur in Rāḍhā (q.v.) that is in the Hooghly district West Bengal.

Simhapura Modern Singupuram in Visakhapatnam district mentioned in the Tumburu grant of Umāvarman. *Ep. Ind.*, XXXVII.337ff.

Siṃhapura Birthplace of the 14th Tīrthaṅkara Śreyāṃśa which has been identified by the Jain writers with Siṃhapurī near Benares.

Simylla, Semylla Modern Chaul to the south of Bombay, a cape and mart, mentioned in *Periplus* 53 and Ptolemy VII.1.6.

Sindān A city in Cutch occupied by the Arabs at the beginning of the ninth century.

Sindavāḍi Land of the Siṇḍās which comprised parts of northern

Mysore, Bellary, Dharwar and Bijapur districts of Karnataka. The Sindā families ruled from Bagalkot and Yelburga in Bijapur and Hollavur and Belagutti in Mysore.

Sindhu Territory watered by the Indus, now represented by modern Sind. The Hindu geographers probably included the lower Indus valley in the term Sindhu-Sauvīra. When Hiuen Tsang visited Sind, the whole region from Shikarpur down to the sea was politically subject to Sind, but of this area Sin-tu (Sind) appears to have formed only a small portion. To the Arab writers, however, as-Sind (q.v.) meant a much bigger area which comprised the whole of the lower Sindhu valley from Multan down to the sea, including nearly the whole of modern Baluchistan. *LEC.*, 329-31; *KFB*, II.210ff; Watters II.252 ff.; *AGI*, 285ff., 690.

Sindhu River, same as the modern Indus which rises in Tibet, passes through Kashmir, the Punjab and Sind and discharges its waters into the Arabian Sea. It finds mention in the Vedic, epico-puranic, religious and secular literature of ancient India.

Sindhu River rising from the Pāriyātra and falling into the Yamunā. It is the same as the Kālisindhu between the Chambal and the Betwa. The *Mālatīmādhava* (acts IV and IX) refers to its confluence with the Pārā and the Madhumatī. Padmāvatī, the scene of the drama was situated on the confluence of the Pārā and the Sindhu. *Vāyu*, XLV.98; *Matsya*, CXIV.23; *Brahma*, XXVII.28.

Śiṅgapura-Nāḍu Territory comprising part of North Arcot district, Tamil Nadu, mentioned in a Cola inscription of Āditya I (871-907 A.D.) found at Vedal in Arkonam Taluka. *SII*, III (3) no. 92.

Siṅgoāgrāma A village in the Devībhoga-*viṣaya* (q.v.) mentioned in the Cuttack grant of Mahābhavagupta II Bhīmaratha (*Ep. Ind.*, III 355-59). It is modern Singar near Khariar in the south of the Raipur district, Madhya Pradesh. *Ep. Ind.*, XI.200.

Sindimana Capital of the principality of Sambos, mentioned by classical writers, which has been identified with modern Sehwan on the Indus.

Sinnar Site of the Gondeśvara temple, about twenty miles to the south of Nasik.

Sinthon The third mouth of the Indus from the west according to Ptolemy VII.1.2.

Sinthus Greek name of the river Indus according to the writer of the *Periplus*.

Śiprā River which issues from the Pāriyātra range and flows past Ujjayinī. *Matsya*, XXII.24, CXIV.24; *Vāyu*, XLV.98; *Ain.*, II.196.

Śiraleṛi A village within the boundaries of ancient Kāvanūr in the Guḍiyatam Taluka of the North Arcot district, Tamil-nadu, mentioned in Tamil inscriptions from Varinchipuram. *SII.*, I.132-33.

Siripaṭṭi Modern Shirhatti near Kolhapur mentioned in the spurious Alta copper plate of Pulakeśī. *Ind. Ant.*, VII.211.

Sirkap City in Taxila which flourished under the Bactrian Greeks in the early years of the second century B.C. It was situated in the extreme

western part of the Hathial ridge bounded by Tāmra-nālā on its western side and by the smaller Gan-nālā on the northern and eastern. It originally included the area called Babar-khana or the Kaccha Kot. Several Stūpa sites are found in different blocks where Buddhist relics have been discovered. Remains of a great apsidal temple are found in Block D. An Aśokan inscription in Aramaic has been found here. Marshall, *T*, I.142ff.

Sirpur Ancient Śrīpura (q.v.) in Madhya Pradesh which is the site of the Lakṣmaṇa temple regarded as a lineal descendant of the early *śikhara* style.

Sirrambalam Same as Chidambaram. *SII*, I.82.

Śirreri A village in Arugūr, i.e. modern Ariyur near Vellore in North Arcot district. *SII*.I.71.

Sirsukh City in Taxila which was built during the Kuṣāṇa period. It was situated about a mile north-northeast from the northern wall of Sirkap (q.v.) in the Hathial ridge. Marshall, *T*, I.217.

Sirulī, Siralā Modern Sirala near Junjgir in Madhya Pradesh mentioned in the Ratanpur stone inscription of Jājalladeva I, (K.E. 866) and in Bilaigarh plates of Pratāpamalla. *CII*.IV.546ff.

Sisavai Village in Māṇaka-viṣaya (q.v.) mentioned in the Sirso CP of Govinda III, S.729. It is modern Sirso in the Murtizapur Tehsil in the Akola district. *Ep. Ind.*, XXIII.206.

Sisupalgarh Site near Bhuvaneswar, district Puri, Orissa, where excavations have yielded iron objects in Periods II A and II B, dated to *c.*200 B.C. to A.D. 200.

Sītā A branch of the Ganges. *Vāyu*, XLVII,27, 39; *Bhāgavata*, v. 17.5. The Tagdumbash branch of the Yarkand river was also known as Sītā.

Śīṭpuḷi-Nāḍu A southern district of the eastern Cālukya kingdom which was extended between Veṅkaṭagiri and Gūdūr in Rapur Taluka, Nellore district, Andhra Pradesh.

Śiva A people mentioned in *RV*, VII.18.7 whose original territory in the Ṛgvedic age lay between the Sindhu and the Vitastā. Subsequently they inhabited the Shorkot region in Jhang in the Punjab lying between the Ravi and the Chenab. See under Śibi.

Śivā Modern Śivā flowing through the Drug district, Madhya Pradesh, mentioned in the *Garuḍa Purāṇa*, I.55-8.

Śivapura A city, the central place of the Drug district of Madhya Pradesh, mentioned as the capital with fort, (Śivadurga) in the Drug inscription of Śivadeva. *ICPB*, 136.

Skanda Bhavana Vihāra A Buddhist monastery in Kashmir, the site of which has been identified with Khandabhavan near Srinagar. *RT*, III.380, 464.

Śleṣmatakavana Holy place mentioned in *Varāha*, CCXIV.24-26, CCXV. 12ff. It is Uttara Gokarṇa, about two miles to the north-east of Pasupatinātha in Nepal.

Soa Greek name of the river Soṇa as recorded by Ptolemy.

Sodāmandala A district mentioned in the records of the Eastern Gaṅgas.

It is modern Soda in Parlakimedi, Ganjam district, Orissa.

Sodra Town identified with modern Wazirabad, fifty miles north of Lahore on the left bank of the Chenab. *TF*, I.41.

Sodrai A tribe whose territory in Alexander's time lay in Northern Sind with contiguous portions of the Punjab.

Sodaranāga Modern Sudarbal situated on a deep inlet of the Dal lake in Kashmir *RT*, I.123-26, II.169.

Sogdiani People of Sogdiana or the Bukhara region to the north of the Oxus.

Sohagpur Site of the temple of Virāteśvara Śiva in Rewa, Madhya Pradesh.

Somaka A people regarded as one of the constituents of the Pañcālas (q.v.). According to *Mbh*, I.185.31, I.193.1; II.77.10 they occupied Kāmpilya (q.v.) and its neighbourhood.

Somapura Site of a gigantic Buddhist monastery of the Pāla period at Paharpur (25°02'N, 89°03'E), Rajshahi district, Bangladesh. The vast monastic complex consists of the usual residential cells of monks, places of worships and other ancillary structures. A good number of Vajrayānic images have been found here. The establishment acquired a great sanctity especially among the Tibetan Buddhists, many of whom undertook a pilgrimage to this spot from the ninth to twelfth century A.D.

Somnath About two miles from Prabhas Patan (q.v.) in Southern Saurashtra, it is representative of Harappan and later settlements where excavations have yielded four sequencer of cultures. Periods I and II are characterised by lustrous-red ware while Period III by the dominance of finely burnished black-and-red ware. Ten thousands of minute steatite beads, a copper celt, blades, flakes and cores are the other finds. Subsequently the area became famous for its great temple which was built over and over again. *Agni*, CIX.10; *Padma*, VI.176.37.

Śoṇa River, also called Hiraṇyavāha, rising in mount Ṛkṣa in Gondwana according to the Purāṇas and falling into the Ganges near Bankipore. It is the Soa of Ptolemy and Sonas of Arrian. It rises near where the Narmadā rises in the Amerakantaka hills. *Matsya*, XXII.35, CXIV.25; *Brahma*, XXVII.30; *Vāyu*, XLV.99; *Brahmāṇḍa*, II.16.29.

Sonegaon Chalcolithic site in Poona district, Maharashtra.

Śoṇitapura Capital of Bāṇāsura. According to Hemacandra's *Abhidhānacintāmaṇi* 977 is was same as Koṭivarṣa. There is a place of the same name in the Kumaon district. *Brahma*, CCVI.1; *Hariv*, III.121.92-93.

Sonpur About twenty-four km east of Gaya in Bihar. In the level of the Chalcolithic period (*IB*) two burials—an urn burial and a post-cremation pit burial—have been discovered. Occurrence of iron in Period III, characterised by the NBP ware, has been noticed.

Soṇṭhiva Modern Sonthi in the Bilaspur district, mentioned in the Sheorinarayan inscription of Jājalladeva II (K.E.919). *CII*.IV.521.

Sopara Site of Buddhist establishment (19°25'N, 72°47'E) in the Thana district, Maharashtra. It is same as ancient Surpāraka, the Sopara of the

Periplus. Fragments of the eighth and ninth rock edicts of Aśoka have been found here.

Sopatma A locality near Madras mentioned in the *Periplus* 60.

Śo-Pattinam A coastal town, now called Markanam, mentioned in early Tamil literature. It may be the same as Sopatma of the *Periplus*. Pattinam means 'port-town'.

Sophytes (Kingdom of) A territory which during the time of Alexander's invasion lay on the east of Jhelum.

Soremaḍi Soremati A site of battlefield in the Anantapur district where the Western Gaṅgas and the Nolambas were defeated by the Bāṇas and the Vaidumbas in A.D. 878.

Soretai Soringoi Greek name of the Colas as recorded by Ptolemy.

Sotka-Koh Harappan site, about nine miles north of Pasni in the Shadi Kaur valley in Makran region.

Souastos Greek name of the river Suvāstu or Swat.

Śrāvastī Sāvatthi Capital of Kosala which has been identified with the site of Sāhet-Māhet 27°30'N, 82°02'E) situated on both the banks of the river Rāptī near the border of Gonda and Baharaich districts in the Uttar Pradesh. Here was situated the famous Jetavana-vihāra, remains of which lie within an irregular enclosure wall. It was visited by Fa-hian and Hiuen-Tsang. The latter saw at the eastern gate of the Jetavana Vihāra two pillars of Aśoka, the left one crowned by a wheel and the right one by an ox, and a stūpa of Aśoka enshrining the relics of Buddha. At a short distance from Jetavana, to the north-east, was erected the Purvarama monastery. In the Māhet side remains of a fortified city have been found.

Śrāvastī Sāvatthi A territory in North Bengal which comprised a major part of Varendrī. It included Baigram near Hili in the Dinajpur district, Kroḍāñja Kolāñca (in Dinajpur or Bogra) and a place called Tarkāri, (q.v.) an important Brahmanical settlement. It is mentioned in the Pāla records. *Ep. Ind.*, XIII.292; *IB*,24,67,157.

Śreṣṭhapura Capital of Kambuja (Campuchia) built by Śreṣṭhavarman. It was in the vicinity of Vat Phu hill near Bassac in Laos, which bore the Sanskrit name Liṅga Parvata. *SGAMI*, 320.

Śrī Indian name applied to Bhamo or Tagaung in Burma. *SGAMI*, 319.

Śrīkṣetra Indian name applied to a city located at Hmawza near Prome in Burma. *SGAMI*, 319.

Śrīkuntala One of the 56 countries mentioned in the *Śaktisaṅgama* which is placed between Kāmagiri and Dvārakā. Pargiter (*MP*, 308) refers to three Kuntalas—one in the Deccan, the second near Chunar in U.P. and the third in the west. Here the third one is probably indicated. A Kāma country between the Siwalik-Kumaon range is mentioned in an inscription (*Ind. Ant.*, X.342). Śrīkuntala may thus be placed between this region and Dvārakā. Again, Śrīkuntala may be a mistake for Śrīkṇṭhika. In such case it may indicate the Thanesar region. *SGAMI*, 107-08.

Śrībhavana Modern Sarbhon in Broach district, Gujarat. It is mentioned in the Rāṣṭrakūṭa records.

Śrīkaṇṭha District round Thaneswar.

Śrīkṣetra Same as Jagannātha-Puri.

Śrimāla Modern Bhinmal in Rajasthan mentioned in the records of the Cāhamānas of Nadol. *Ep. Ind.*, XI.73-79.

Śrīmāla Viṣaya Administrative division under the Raṣṭrakūṭas which corresponds to Shirwal in Bhor in Poona district, Maharashtra. Bhor CP of S.702. *ASIAR*, 1934-35,61.

Śrīnagara Capital of Kashmir. The *RT*, I.104. states that Aśoka built Śrīnagarī with 96 lakhs of houses. Stein located Śrīnagarī of Aśoka at the site of the present village Pandrethan (Kalhaṇa's Purāṇādhiṣṭhāna) on the right bank of Vitastā, three miles above modern Srinagar. Pravarasena I erected the shrine of Pravareśvara and Pravarasena II built the new capital Pravarapura in the vicinity of Srinagara which was visited by Hiuen Tsang. The *Ain*, II.355 states that Śrīnagara was to the west of Koh-i-Sulaiman. Al-Bīrūnī (I.207) identified it with Addisthan (Adhiṣṭhāna) on the bank of Jhelum. *AGI*, 93-96; *IGI*, XI.124-25.

Śrīnagara Town in Garhwal district on the left bank of the Alakanandā *UP Gaz.*, XXXVI.200.

Śrīnagara-2500 Part of the Seuna-deśa which comprised Koṅkaṇegrāma (q.v.) under a bigger unit Saṃgamanera-84 (q.v.). It included at least part of modern Sinnar Taluka in Nasik district and Sangamner Taluka of the Ahmadnagar district.

Śrīnagarī Modern Pandrethan (Sanskrit Punarādhiṣṭhāna) at the outskirts of Srinagar, capital of Kashmir. According to Kalhaṇa, Aśoka built the city of Śrīnagarī and made it the capital of the country. King Pravarasena II shifted the capital to the present site of Srinagar. *RT*, I.104-05.

Śrīnilaya Bhoga An administrative subdivision mentioned in a Satara copper plate of the time of the Cālukyas of Badami. It comprised the area around Shirwal in Bhor in Poona district, Maharashtra. *Ind. Ant.* XIX.309.

Śrīnivāsanallūr Site of the Koranganātha temple in the Tiruchirapalli district. The temple is large in which the pattern of the ground floor is repeated in the first floor. Above this there are *koṣṭhas śālās* and *pañjaras*. It is characterised by a square *śikhara* on the summit with arched niches on its sides, and a *maṇḍapa* attached in front.

Śrīparvata Śrīśaila Hill situated in Markapur Taluka in Karnal district on the south side of the Krishna river, about fifty miles from Krishna station. It is a celebrated holy site which has been frequently mentioned in literary and epigraphic records. *Mbh.*, III.85.18-20; *Vāyu*, LXXVII.28; *Matsya*, XIII.31; *Padma*, I.15.68-69; *Agni*, CXIII.4; *Kūrma*, II.20.35; *Ep. Ind.*, IV.193, XX.1, 9.23. etc.

Śrīpatha Ancient name of Bayana (26°55′ N, 77°21′ E) on the river Gambhir in Bharatpur, Rajasthan. *Int. Ant.*, XIV.10.

Śrīpura Sirpur in Raipur district, Madhya Pradesh, whence numerous copper plate grants of the Śarabhapurīya and Pāṇḍuvaṃśī kings of South Kosala were issued.

Śrīpura Modern Siripuram in the Vizagapatam district mentioned in the

Koroshanda grant of the Vāsiṣṭha king Viśākhavarman of Kaliṅga.

Śrīpura Modern Shirola, fifteen miles east of Alta, Kolhapur. Alta CP, *Ind. Ant.*, VII.211.

Śrīpura Jain site near Gudalur to the west of the Nilgiris.

Śrīpuṟāmbiyam Also known as Tirupuṟṟambiyam, it was a site of battle-field near Kumbakonam in the Tanjore district, Tamil Nadu, where the Pallava Aparājita exterminated the Pāṇḍyas as is recorded in the Udayendiram grant. *SII*, II.382.

Śrīraṅga Modern Srirangam, an island between the Kāverī about two miles north of Trichinopoly and the Coleroom. *Śilappa* X; *Matsya* XXII. 44; *Bhāgavata*, X.79.14; *Padma*, VI.280.99; *IGI*, XXIII.107-08.

Śrīvijaya Indian name attributed to one of the capitals of the kings of the Sailendra dynasty of Indonesia and Malayasia. It has been identified with Palembang. *SGAMI*, 322.

Śrī-Sāhikā Modern Sirsahi in the Baloda Bazar Tahsil of the Raipur district, Madhya Pradesh, mentioned in the Raipur plates of Mahāsudevarāja *CII*.III.196ff; *ICPB*, 106.

Śṛṅgaverapura Modern Sringraur or Singor on the left bank of the Ganges about twenty-two miles north-west of Prayāga where Rāma crossed the Ganges while going from Ayodhyā into exile. *Rām*, II·113.22, VI.126.49; *Agni*, CIX.23; *Padma*, I.39-61; *Mbh.*, III.85.65.

Sṛñjaya People who settled in the Ṛgvedic age in or around Pañcāla (q.v.). Hillebrandt located them to the west of the Indus and Zimmer on upper Indus. Their alliance with the Kurus in post-Ṛgvedic age is indicated in *Śat. Br*, II.4.4.5; *Mbh*, I.138.37, V.48,41, VIII.11.31, VIII.75.9 and the Purāṇas (*Brahma*, XIII,94f; *Mārkaṇḍeya*, Pargiter,353). They lived probably on the Yamunā in epic times (*Mbh*, III.90.7 with com.).

Stambha Modern Cambay in Gujarat mentioned in the records of the Eastern Cālukyas of the Deccan. Some scholars identify it with modern Cunbum in the Kurnool district.

Stambhapura Another name of Tāmralipta (q.v.) mentioned in the *Abhidhānacintāmaṇi*.

Stambhatīrtha Modern Khambayat situated on the gulf of Cambay. *Kūrma*, II.41.51; *Padma*, I.18.93.

Sthalaka-Nagara Modern Thalner in Sirpur Taluk, Dhulia district, Maharashtra, Thalner plates of Bhānusena. *Ep. Ind.*, XXXVIII.69ff.

Sthālīkkaṭa A *viṣaya* of Puṇḍravardhanabhukti (q.v.).

Sthānaka Viṣaya Modern Thānā district in Maharashtra. It is mentioned in the records of the Śilāhāras of North Koṅkan as a part of Puri-Koṅkana Maṇḍala or Deśa (q.v.).

Sthāneśvara, Sthānvīśvara Modern Thaneswar in Harivana about twenty-five miles south of Ambala. Description of this country is found in the *Harṣacarita* which calls it Sthānvīśvara. *Matsya*, XIII.3; *AGI*, 329.32.

Subbha (Suhma)-Bhūmi One of the two divisions of the Lāḍha on Rāḍhā country mentioned in the Jain texts (*Ācāraṅga*, I.8.3) named after the Subbha or Suhma people described in the *Mbh.*, and Buddhist texts

(*Samyutta*, V.89, Jat, I.96) whose capital was Setaka or Desaka. The *Daśakumāracarita*, VI includes Dāmalipta (Tāmralipta) in the Suhma territory. The *Pavanadūta* 27ff. places the Suhma country on the Ganges. Nīlakaṇṭha in his com. on *Mbh.*, II.30.16 equtes Suhma with Rāḍhā. The heart of the Subbha or Suhma (Sumbha of certain Buddhist texts) was the Trivenī-Saptagrāma-Paṇḍuā area of the Hooghly district, West Bengal. *JASB*, 1909, 245ff.; *JDL*, XVI.23, 57.

Sudarśana A lake near the city of Girinagara (modern Junagarh) mentioned in the Junagarh inscription of Rudradāman. It was created by the storing of waters of streams like the Suvarṇasikatā (q.v.) and Palāsinī (q.v.) running from Urjayat (modern Girnar) hill (q.v.).

Sugandhā Modern Sikarpur on the Sondha (Sugandhā) near Barisal in Bangladesh. There is also a Sugandhā in the Hooghly district of West Bengal. *SP*, 96.

Suguda Same as Sogdiana, modern Bukhara region.

Śūkarakhatalena A cave in the Gṛdharakūṭa (q.v.) mountain where the Buddha stayed. *Majjhima*, I.479; *Samyutta*, V.233f.

Śukaratīrtha Modern Soron in U.P. on the west bank of the Ganges between Bareli and Mathura. *Varāha*, CXXXVII-CXXXIX; *AGI* 364-65; *IGI*, XXIII.88-89.

Śuklatīrtha Holy place on the north bank of the Narmadā about ten miles north-east of Broach. *Kūrma*, II.41.67-82; *Matsya*, CXCII.14; *Skanda*, I.2.3.5; *Padma*, I.9.2-35; *BG*, XI.568-69; *IGI*, XXIII.128.

Śuktimat One of the seven great mountains of India, being a portion of the Vindhya.

Śuktimatī Also known as Śukti-Sahvava it was the capital of the Cedī-viṣaya on the river Śuktimatī (Ken, a tributary of Yamunā, flowing through Bundelkhand) to be located somewhere in the neighbourhood of Banda, Uttar Pradesh (*Mbh.*, II.20.50, XIV.83.2), The city is mentioned as Sotthivati in Pali literature. *Jāt.*, III.271.

Suktimatī River obstructed by mount Kolāhala in Cedī (*Mbh.*, VI.9.35). The *Brahma*, XXVII.32 and *Matsya*, CXIV.101 say that it rises in Ṛkṣa mountain while *Mārkaṇḍeya*, LVII.23 says that it flows from Vindhya.

Sullam A village in the Velvola (Belvala) Viṣaya (q.v.) mentioned in the Kendur copper plate of Cālukya Kīrtivarman II dated S.672. It is modern Sulla in the Lakshmesvar division of the Dharwar district. *Ep. Ind.*, IX, 1907-08, 202.

Suḷḷiyūr A village in the Panungal-Viṣaya (q.v.) mentioned in the Vakkaleri copper plate of the time of the Cālukya Kīrtiverman II. It is modern Sullabail in Haṅgal, Dharwar district, Karṇātaka. *Ep. Ind.*, V.202.

Sūnaka A village same as modern Sunak about fifteen miles east-south-east from Patan, North Gujarat, and about five miles west of Unjha railway station, mentioned in the Sunak grant of Caulukya Karṇa. *Ep. Ind.*, I.316-18.

Śūrācaṇḍa Modern Surcand in Rajasthan mentioned in the records of the Cāhamānas of Nadol. *Ep. Ind.*, XI.73-79.

Surambī Modern Suradevī in Nagpur district mentioned in the Mahurzari plates of Pṛthīvisena II. *ABORI*, LIII.183ff.

Śūrapura Modern Hurpor at the end of the Pir Pantsal route in Kashmir, a town originally established by Śūra, minister of Avantivarman.

Śūrasena One of the sixteen Mahājanapadas according to the *Aṅguttara* list. Although not mentioned in the Vedic literature, the Śūrasenas occur in the epics and Purāṇas. Manu II.19 locates them in the Brahma-rsi-deśa (q.v.). The Śūrasena-Janapada, with capital at Mathura (Pali Madhura), corresponds to the present Agra division of Uttar Pradesh.

Surāṣṭra Same as modern Saurashtra. Its earlier mention is found in the epigraphic records of the Kārdamaka Śakas and the Sātavāhanas. A Surāṣṭra-maṇḍala is mentioned in an epigraph dated 738 A.D. which had its capital at Bhumilika, modern Bhumli in Porbandar.

Suregaon Middle Palaeolithic site on the Godavari in the Ahmednagar district, Maharashtra.

Sureśvarī-Kṣetra Modern village of Isabar in Kashmir, two miles north of Dal lake shore. The chief attraction here is a sacred spring known as Gupta-Gaṅgā. *RT*, V.37.

Surjangal Chalcolithic settlement in the Loralai valley, Baluchistan. The site is situated about twenty km north-west of Tor Dherai (q.v.).

Surkotada Harappan settlement in Kutch having three cultural sequences, with citadel and residential area, drain system, script painted on potsherds, and other Harappan characteristics.

Śūrpāraka-Tīrtha Modern Sopara near Bassein on the western sea-coast of Maharashtra mentioned in the *Periplus* under the same name as a port and a market town. In the Purāṇas it is said to have been reclaimed from the sea by Paraśurāma, and described as the first of the Aparānta countries. It is mentioned in numerous epigraphs especially in those from Nasik and Nanaghat. Buddhist Jātaka is known after this territory. *Mbh.*, III.85.43, III.88.12, III.118.8-10, XII.49.67, XIII.25.50; *Hariv.*, III.39.29-31; *Brahmāṇḍa*, III.58.17-18, 32-33; *Bhāgavata*, X.79-20; *Bramha.* XXVII.58; *Jāt*, no. 463, IV.86; *ASWI*, V.64; *BG*, XVI.569; *JBBRAS*, XV.273.

Śuskaletra Site of Buddhist establishment in Kashmir which has been identified with modern Hukhalitar, eighteen miles from Srinagar and about nine miles from the village Badgam. *RT*, I.170.

Suṣomā River mentioned in *RV*, VIII.64.11, X.75.5. It is modern Sohan flowing through the Rawalpindi district and reaching the Indus to the north of the Salt Range.

Sutkagen-Dor Chalcolithic site which might have been a port on the Makran coast on the Arabian Sea or very near it. The site is located on the river Dasht in western Makran, Baluchistan. It is at present situated in the middle of a bay about fifty km from the sea-port of Gwadar. Stratigraphically, the lower levels of the mound go back to the Harappan period and the upper levels to the Shahi Tump culture.

Sutrapada Site of Sun temple in Kathiawar.

Sutudri River, same as the modern Sutlej, the Zaradros of Ptolemy and

Arrian, mentioned in *RV*, III.33.1, X.75,5 and *Nir*, IX.26.

Suvarṇagrāma Same as Sonargaon in the eastern part of the Dacca district, Bangladesh, between the Lakhmiyā and the Meghnā.

Suvarṇa-Nadī River, probably the Son, mentioned in the copper plate grant of Bhīmasena II discovered at Arang in Raipur district, Madhya Pradesh.

Suvarṇapura Modern Sonpur in Orissa mentioned in a record of the Somavaṁśī king Janamejaya Mahābhavagupta I. It is also mentioned in a Kalacuri inscription from Kharod. *Ind. Ant.*, XXII.82-83.

Suvarṇarekhā, Śikatā River, now called Sonrekha in Kathiawad mentioned in the Junagarh inscription of Rudradāman (*Ep. Ind.*, VIII.36 42) The *Skanda*, VII.2.1.1-3 mentions it as a holy river of the same name in West Bengal. *IGI*, XXIII.114.

Suvarṇavīthi A provincial headquarters mentioned in the Ghugrahati copper plate of Samācāradeva. It was associated with another administrative unit named Navyāvakāsikā, the suggested identification of the latter being the ruins of Sabhar in the Dacca district. R.G. Basak holds that Suvarṇavīthi was the name of the headquarters and Navyāvakāsikā was of the province. But the use of the term *vīthi* as an administrative area does not support this view. Suvarṇavīthi which apparently included Navyāvakāsikā reminds one of Suvarṇagrāma or Sonargaon. Suvarṇavīthi may have reference to the entire area in the south-eastern part of the Dacca district which includes besides Suvarṇagrāma, such places as Soṇakandi and Sonārang. *Ep. Ind.*, XVIII.74ff.

Suvāstu River, same as modern Swat that falls into the Kabul river. It is the Soastos of Arrian. *RV*, VIII.19.37; *Nir*, IV.15; *Pāṇ*, IV.8.77; *Ep. Ind.*, II.133.

Śvetikā Capital of the half-Kekaya country mentioned in Jain *Prajñāpanā* 37ff.

Suvvuṅga A *viṣaya* which included a forest subdivision (*atavī-khaṇḍa*) mentioned in the Tippera grant of Lokanātha. *Ep. Ind.*, XV.303ff.

Suyyapura Modern Sopur in Kashmir situated on the bank of the Vitastā near the Wular lake. *RT*, V.81-111.

Śvabhara The Sabarmati valley. It is mentioned in the Junagarh inscription of Rudradāman.

Svalpa-Maṅgoka A *maṇḍala* or district in the Uttarakula-deśa (q.v.) in the Upper Brahmaputra valley in Assam. *Ep. Ind.* XXIX.145-49.

Svargadvāra A holy place at the confluence of the Sarayu and Gharghārā in Uttara Kosala or Ayodhyā. *Ep. Ind.*, XIV.193.

Svarṇarekhā River in Girnar and surrounding territory. *Skanda*, VII.2.3.8, VII.2.10.209.

Svayambhū-Tīrtha Modern Suyam in the Machipur Pargana of Kashmir. *RT*, I.34.

Śveta, Śvetaka A city in Kaliṅga mentioned in the grants of a minor branch of the Eastern Gaṅgas found at Parlakimedi, Chidivalasa and Vishamagiri. It is identified with modern Chikati in the Sompeta Taluk of

the Ganjam district. This region was ruled by a collateral branch of the Eastern Gaṅgas.

Śvetapada Country mentioned in a Kalacuri grant from Kalha in Gorakhpur. It is identified with the northern part of the Nasik district in Maharashtra. It is also mentioned in the Paramāra records. *Ep. Ind*, VII.85-93, XIX,69-75.

Śvetabālikā Village (*grāma*) and subdivision (*vīthi*) in Daṇḍabhukti mentioned in the Jayrampur copper plate inscription. It was in the southern portion of the Midnapur district, West Bengal, and may be represented by the villages Sialia and Bela, not far from Jayrampur, the findspot of the inscription. *Sel. Ins.* I.531, *OHRJ*, XI.222.

Śvetyā A tributary of the Indus mentioned in *RV*, X.75.6

Syandika River, same as modern Sai, seven miles south of Jaunpur. *Rām*, II.49.12.

Śyenī River, same as modern Ken in Bundelkhand. *Matsya*, CXIV.25.

T

Ta-Cha-Shi lo, Takṣaśilā Modern Texila in the Rawalpindi district in West Punjab, Pakistan. According to Hiuen-Tsang. it was above 2000 li in circuit, its capital being more than 10 li. Extensive archaeological excavations carried on at Taxila testify that the place was for a long period of time a great centre of the Buddhists. See under Bhir, Sirkap, Kalwan, Sirsukh, Jandial, Jaulian, Lalchak and Badalpur.

Taḍisama A *viṣaya* mentioned in the Ganjam grant of Vidyādharabhañja. It is probably represented by Taḍasiṅga in the Gumsur Taluk of the Ganjam district, Orissa. *Ep. Ind.*, XVIII.301.

Tagadur Dharmapurī in the Salem district, Tamil Nadu. It is mentioned in the Madras Museum plates of the Pāṇḍya Neduñjaḍaiyan (A.D. 765-815).

Tagaḍuru Ancient name of Dharmapuri which is the headquarters of the district of the same name in Tamil Nadu. The name is found in the Jain texts as well as in the epigraphs of the Nolamba Pallavas. *Ep. Ind.* X.54ff.

Tagara Modern Ter in the Osmanabad district. Several inscriptions dating from the 11th to 14th century have been found here. The name Tagara occurs on a coin of the second century found at Akola. Excavations at this place have yielded several pieces of pottery, coins and terracotta figurines. According to the *Periplus* 51 it was 10 day's journey from Paithan and was a great mart of cotton products. In Ptolemy VII.1.82 it is mentioned as belonging to the country of the Ariake. *CII.*III.111; *JIH*, LI.316; *JNSI*, XXXIII.37-4.

Ta-Hia Chinese name of Bactria. See under Tukhāra.

Tailakampa A country mentioned in the *Rāmacarita*. Its king Rudraśikhara joined Rāmapāla in his expedition against Varendrī. It is modern Telkupi in the Manbhum district. This region is still known as Sikharbhum, perhaps after the royal family.

Tailaṅga One of the fifty-six countries mentioned in the *Śaktisaṅgama* which is said to have existed between Śrīśaila and Coleśa (site of the Bṛhadīśvara temple at Tanjore). Tailaṅga is the same as Telengana. *SGAMI*,95.

Tajjika Same as the Arabs mentioned in the Valabhī records.

Ṭakka-Deśa The region between the upper waters of the Chenab and the Ravi. It has been identified with the Tseh-kia of Hiuen Tsang, the capital of which was close to the old city of She-kie-lo (Sākala or Sialkot). Al-Bīrūnī mentioned is as Tākeshar. According to the *Abhidhānacintamaṇi* it was same as Bāhīka.

Takaṇalāḍam Same as Dakṣiṇa Rāḍhā (q.v.) mentioned in the Tiruvalaṅgādu plates of Rājendra Cola as one of his conquered territories.

Takkārikheṭaka-grāma A village on the banks of the river Buravi (Bori) in the district of Sthālī-nagara-viṣaya-bhoga. It is represented by Tākarakheḍa situated about six miles to the east of Amalner, the headquarters of the Amalner Taluk in the Jalgaon district. *Ep. Ind.*, XXXVIII.71.

Takkolam The venue of war between the Colas and the Rāṣṭrakūṭas which lay six miles to the south-east of Arkoṇam in the North Arcot district. *Ep. Ind.*, IV.331.

Takṣakanāga Sacred spring near Jayavana, modern Zevan in Kashmir. *Mbh.*, III.82.90; *Padma*, I.25.2; *RT*. I.200.

Takṣaśilā City of ancient Gandhāra (q.v.) represented by modern Taxila (33°40'N, 72°50'E). The remains of the great city are situated immediately to the east and north-east of Sarai-Kala, a junction on the railway, twenty miles north-west of Rawalpindi. The valley in which they lie is watered by the Haro river. Within the valley and within five km of each other are the remains of three distinct cities. The southernmost and oldest of these occupies an elevated plateau, known locally as the Bhir mound. Others are known as Sirkap and Sirsukh.

Talahāri-Maṇḍala An administrative division probably same as the Taradaṃśaka bhukti, which comprised the southern portions of the Bilaspur and Janjgir Tahsils and northern portion of the Raipur district, Madhya Pradesh. *CII*.IV.411,453, 466-67,503.

Talahaṭṭikā A town at the foot of the hill of Chitor, Rajasthan, mentioned in the records of the Guhilaputras. *JASB*, LV(1), 46-47; *Ep. Ind.*, XX. App.81, no.570.

Talaja Buddhist cave site (21°21' N, 72°02' E) in Bhavnagar district, Gujarat.

Talājhā Modern Talaja or Tilajha on the Setramji (Śutruñjaya) river near Palitana in the south-east of Kathiawar, mentioned in the Timana grant of the time of Chaulukya Bhīma II. *Ind. Ant.*, XI.337-40.

Taḷakād Capital of the Western Gaṅgas in South Karṇāṭaka. It is same

as Puranic Tālikaṭa.

Talakajja A village in Sānulā or Sanṭtā *viṣaya* (q.v.) belonging to Kosala-deśa mentioned in the Patna grant of Mahāśivagupta Yayāti. It is modern Talagaja, ten miles south-east of Bolangir, Orissa. *JASB*, 1005, I.6-7.

Talapāṭaka Modern Talvade, Malagaon Taluka, Nasik district. Pimpari CP. *Ep. Ind.* X.85.

Taleyur Modern Talemoral in Navalgunda subdivision, Dharwar district, Karnataka. Konnur CP of S 782. *Ep. Ind.*, VI.29.

Tālikaṭa Same as Talakad in southern Karnataka mentioned in the Puranic lists of Janapadas.

Tāḷikheḍa Talakad, sixteen miles south by east of Konnur, Navalgunda, Dharwar, Karnataka. Konnur CP of S.782. *Ep. Ind.*, VI.29.

Ta-Lo-Pi-Ch'a Chinese name of the Draviḍa country as recorded by Hiuen Tsang.

Tamalites Greek name of Tāmralipta as recorded by Ptolemy.

Tamanāla Northern region of the former Raigarh state mentioned in a stone inscription from Rajim dated K.E.896. *CII.* IV.450ff.

Tamaṇur-Nāḍu A division of Jayankoṇḍa-Śoṛa-maṇḍalam (q.v.) mentioned in Tirumalai Tamil Cola inscriptions. It was the area around the villages Tammanur in Chingleput district, Tamil Nadu *SII.*I.105.

Tamaramuge A village in the Penungal viṣaya (q.v.) mentioned in the Vakkaleri copper plate of the time of Cālukya Kīrtivarman II. It is modern Tavarkop in Hangal, Dharwar district, Karnataka. *Ep. Ind.*, V.202.

Tamasā Modern Tonse, flowing twelve miles west of the Sarayu and falling on the Ganges. An inscription dated 512-13 A.D. refers to the grant of a village called Āśramika which was situated on this river. *Rām*, I.2.3, II.45.32; *Raghu*, IX.20, XIV.76; *CII*, III.128.

Tambaḍa-Grāma A village in the Alkuka Viṣaya (q.v.) mentioned in the Elapur copper plate of the time of the Cālukyas of Badami. It is modern Tambur, two miles west of Bammigati (q.v.) and about twenty miles south of Dharwar. *IHQ.*, IV.428.

Tāmbrapuri Modern Tamgaon in the Belgaum Taluka, Belgaum district. It is mentioned in the Yādava records as situated in Venugrāma Viṣaya (q.v.). *Ind. Ant.*, XIV. 69.

Taminhal Middle Palaeolithic site in North Karnataka.

Tāmralipta, Tāmralipti Port city and country. The *Abhidhānacintāmaṇi* mentions Dāmalipta (q.v.), Tāmalipta, Tamālinī, Stambapura and Viṣṇugṛha as synonyms of Tāmralipti. The *Trikāṇḍaśeṣa* adds Velākula and Tamālika (Tamluk). It is mentioned by Ptolemy as Tamalities and is placed on the Ganges in a way which suggests its connection with the country of the Mandalai. The town of Tamluk in Midnapur, West Bengal, to which it is taken to correspond, is on the right bank of the river Rupnarayan about twelve miles from its junction with the Hooghly. The course of these rivers have shifted frequently, and it is possible that in early times the port of Tāmralipti might have been situated on the Sarasvatī or another branch of the Ganges. In the days of the Chinese pilgrims Fa-hian, Hiuen

Tsang and I-tsing and of Daṇḍin, the author of the *Daśakumāracarita*, it was the place for embarkation for Ceylon, Java and China in the east and the land of the Yavanas in the west. The *Kathasaritsāgara* preserves traditions about people embarking on ships at Tāmralipti and going to Katāha, possibly, the Malay Peninsula. The decline of this famous port commenced after the eighth century A.D. The *BṛS* XIV. 6-8 refers to the country of the Tāmraliptakas and distinguishes it from other regions of Bengal. The Jain *Prajñāpanā* mentions Tāmralipti as city of the Vaṅgas. In the digvijaya section of the Sabhāparvan of the *Mbh* Tāmralipta is distinguished from Suhma (q.v.) and other parts of Bengal. In the days of Hiuen Tsang it lay over 900 li, that is about 150 miles, from Samataṭa (q.v.) and was about 1400 li (two hundred thirty-three miles) in circuit.

Tāmraparṇa, Tāmraparṇī One of the nine subdivisions of India found in the Purāṇas. It is Taprobane of the classical writers and identified with Ceylon. The region around the southern river of the same name (q.v.) is suggestive of Tāmra-rāṣtra mentioned by Anuruddha.

Tāmrarāṣṭra A kingdom in South India mentioned in the *Nāmarūpapariccheda* of Anuruddha. The only geographical name associated with the word *tāmra* in South India seems to be that of the river Tāmraparṇī flowing through the Tirunelveli district into the Gulf of Mannar, a second stream of the same name flowing through the old Travancore state. There is also a Tāmrapura in Kambuja, a Tāmrapattana in Arakan and a Tāmraliṅga in Malayasia. The island of Ceylon is called Tāmradvīpa, Tāmraparṇa or Tamraparṇī in Indian literature and Taprobane (also Palaesimundu i.e. Pārasamudra) by the Classical writers. *SGAMI*, 317.

Tāmraparṇī River in the Pāṇḍya country rising from Malaya mountain and falling into the gulf of Mannar through the Tirunelveli district. Pearls were found here according to the *Raghu*, IV. 49-50 and *Brahmāṇḍa*, III. 13.24. A second stream of the same name flows through the old Travancore state. *Rām*, IV.41. 17-18; *Brahma*, XXVII.36; *Matsya*, CXIV.30; *Vāyu*, XLV.105; *Bhāgavata*, X.79.16; *Ep. Ind.*, XX.23.

Taṇḍabuṭṭi Same as Daṇḍabhukti (q.v.) mentioned in the Tiruvalangadu plates of Rājendra Cola as one of his conquered territories.

Taṇḍaralavalu Also read as Tundilavāluja, this village belonged to Dakṣiṇa Tosali. It was somewhere near Patiakella, the findspot of the inscription in which it is mentioned, in the Cuttack district, Orissa. *CII.* III.221; *IO*, I(II), 124-27.

Taṇḍikuppaka Village near Anjeri in Kroṣṭukavarttani (modern Srikakulam district, Andhra Pradesh) mentioned in the Urjam plates of Indravarman II. *Ep. Ind.*, XXXVII, 159ff.

Taṇgana Himalayan people settling around Ṭaṅganapura near Joshimath in the Garhwal district, Uttar Pradesh, mentioned in the Purānic lists of Janapadas.

Tañja A city where the Buddhist author Anuruddha of Ceylon resided in South India. It may be either Thanjavur or Tanjore, situated on a

branch of the Kāverī, or Tañjai, otherwise called Tanjakkur, near Madurai.

Tañjai Name of Tanjjakkur as mentioned in certain Pāṇḍya inscriptions. (see above).

Tañjāvūr Also known as Tañjapuri, it is modern Tanjore, the headquarters of the district of the same name in Tamil Nadu. It was chosen as capital city by Vijayālaya. Here the great Bṛhadīśvara temple was constructed about 1010 A.D. during the time of Rājarāja. In the pavilion of the temple in the foreground is the big nandi, the second largest in India. It has a single *prākāra* with closed verandah lining the interior. It has two entrances with stunted *gopuras*.

Tañjāvūr-Paṭnam Same as the Tanjore district, mentioned in the Cola records.

Tan-mo li-ti Chinese equivalent of Tāmralipti as recorded by Hiuen Tsang.

Tanwat Same as Tīrabhukti or Tirhut mentioned by Al-Bīrūnī.

Tapatī River, same as the Tāpī (q.v.). *Matsya*, XXII.32-33.

Tāpī River rising from the Vindhya and falling into the Arabian Sea at Surat. It is mentioned in the Purāṇas and in Uṣavadāta's Nasik inscription no. 10. *Matsya*, CXIV.27; *Brahma*, XXVII.33; *Vayu*, XLV.102; *Agni*, CIX. 22; *BG*, XVI.509.

Tapodārāma A grove near a large lake called Tapodā from which a stream of the same name (now known as Sarasvatī in the vicinity of Rājagṛha) flowed out. *Vinaya*, II.76; *Dīgha*, II.116; *Aṅguttara*, v. 196; *Majjhima*, II.192; *Jāt*, II.56.

Taprobane Greek name of Śrīlaṅkā or Ceylon. In the time of *Periplus* the island was still known as Taprobane (Tambapanni or Tāmraparṇī) and Palaesimundu. It is only in the *Geography* of Ptolemy that we come across the new name Sālike along with the older designations (Taprobane and Simounden). The inhabitants of Salike were known to Ptolemy as Salai, doubtless the *Sīhalas* of Ceylonese tradition. The name Sīhala (Siṃhala) is also met with in the Nagarjunikonda inscription of about the third century A.D.

Tārā Holy place identified with Tarapur near Nalhati in the Birbhum district of West Bengal. *SP*, 97.

Taraḍaṃśaka-Bhukti An administrative division, probably same as Talahāri-maṇḍala (q.v.) mentioned in the Mallar plates of Mahāśivagupta. It comprised the southern portions of the Bilāspur and Janjgir Tahsils and the northern portion of the Raipur district, Madhya Pradesh. *Ep. Ind.*, XXIII. 120; *CII*.IV.503.

Tārakeśvara Village in the Hooghly district of West Bengal famous for its shrine of Śiva. *IGI*, XXIII.249.

Taraori, Talawari Same as Tarain, the venue of the fateful war between the Cāhamānas and the Turks, situated on the route from Karnal to Thaneswar, Haryana.

Tarddevāḍi Viṣaya (1000) Region around the village Tadewadi on the south bank of the river Bhimā in the Indi Taluka of the Bijapur district

mentioned in the Kalyāṇi Cālukya, the Kalacuri and the Yādava records. It is also mentioned as Tarddavadi and Tadevadi. *Ind. Ant.*, XIX.272; *Ep. Ind.*, XV.3, 27, 29, 34; XXI.9.

Tardehi Lower Palaeolithic site on the Bearma, Damoh district, Madhya Pradesh.

Tarkāri A Brahmanical settlement in Śrāvastī of North Bengal, also known by such names as Tarkārikā, Tarkāra, Takkāra, Ṭakārī Ṭakkārikā, etc. mentioned in the Pāla records. There is much controversy in regard to its identification. In all probability it lay in the Bogra district of North Bengal. *Ep. Ind.*, I.336, III.348, 353, IX.107, XIII.283, XXIII.103; *Ind. Ant.*, XVI.204, 208, XVII.118, 121; *IC.*, II.358-59.

Tāsapaikerā A village in the Uttarapallī on the river Mahānadī mentioned in a grant of Raṇabhañja found at the village of the same name in Binka to the north of the river. *Ep. Ind.*, XVIII.302.

Tauṣī River, probably the Tohi of Prunts (Parṇotsa : Punch) flowing into the Vitasā above the town of Jhelum. See Stein on *RT*, VII.4-69.

Taxila Site in district Rawalpindi (33°40 N, 72°50 E) which yielded large number of iron objects, the earliest of which goes back to the 6th and 5th centurics BC. The succeeding Mauryan period was quite rich in iron finds. The iron objects found at Sirkap were available throughout all levels ranging from the mid-first century BC to the second century AD. The kingdom of Taxila formed the eastern part of the old kingdom of Gandhāra (q.v.). Strabo located the city between the Indus and the Hydaspes (Jhelum).

Teeṇūr A village in the Chingleput district mentioned in the Mamantur Brahmi inscription. It may be same as the Temutukunrum of the Tamil works. *AO*, XXXIV.188.

Tekabhara Modern Tikhari, about five miles southwest of Jabalpur, mentioned in the Jabalpur stone inscription of Jayasiṃha (KE 926) as belonging to the *viṣaya* of Navapattalā. *CII.*, IV.no.64.

Tekkalakota Neolithic site in Bellary district, Andhra Pradesh, situated on an irregular ground over a granitic hill. It is a single culture site with two phases of occupation.

Tekwada Chalcolithic site, near Bahal (q.v.) across the river Girna in Maharastra. The site has yielded four burials assigned to the period IB.

Tela-Nadī Modern Tel which joins the Mahānadī in the Baudh-Khondmals district, Orissa. It is mentioned in the Baudh grant to the Kaṇakabhañja. *JBORS*, II.356ff.

Tellaiyur Modern Tellur near Vellore in North Arcot district, Tamil Nadu, mentioned in Tamil inscriptions from that region. *SII.*, I.79-80.

Temarā A village in Bastar district, Madhya Pradesh, mentioned in the Temara Sati stone inscription of vs 1246 also in a Kuruspal tank inscription. *Ep. Ind.*, X.39-40; *ICPB*, 162-63.

Telātaṭṭa A *viṣaya* in Kosaladeśa mentioned in the Patna grant no. 2 of Mahāśivagupta Yayāti. It was a district on the bank of the modern Tel, a tributary of the Mahānadī. *Ep. Ind.*, XI.189, 201.

Telkupi Temple site in the Manbhum district.

Teḷḷāru Site of a battlefield in North Arcot district where Pallava Nandivarman III defeated the Pāṇḍyas.

Teluṅga Name of the Andhra country. See under Tailaṅga.

Terapura City mentioned in the Jain *Bṛhatkathākośa* 56, as situated in the Ābhira country. Some scholars are inclined to identify it with the Tagara of the *Periplus* represented by modern Ter.

Terdal Megalithic site located about three km from the village of the same name in Bijapur district, Karnataka.

Teridala-12 Region around modern Terdal in Sangli, Maharastra, mentioned in an inscription of the Kalyāṇī Cālukyas found at Terdal. It belonged to Kuṇḍi 3000 (q.v.). *Ind. Ant.*, XIV.15.

Tha-Li-Lo A valley where was situated the older capital of Udyāna (q.v.), above 1000 li (about 167 miles) to the northeast of Mangkil. It was called To-leih by Fa-hian. Tha-li-lo is identified with Darel, the area of the Daradas (q.v.).

Thakka Locality in Punjab mentioned in a Jain text called *Ārādhanā*.

Than Site of an old Jain temple in Kathiawar.

Thari The 'little desert' separating Sind from Cutch. The region was dominated in the eleventh century by the Sumars.

Thihāra A *viṣaya* mentioned in the Antirigam grant of Yaśabhañja. It has been identified with Tikkarapada in the Gumsur Taluk of the Ganjam district, Orissa. *Ep. Ind.*, XVIII.303.

Thullakotthita A township in the Kuru country. *Majjhima* II.54; *Thera A* II.30.

Thuna Sanskrit Sithuna, a Brahmana village on the western boundary of the Middle country. It is generally identified with Thaneswar. *Vinaya* I.197; *Jāt*, I.49; *Vimāna* 1.8; *Udāna*, II.9.

Thuṇā Same as Thaneswar. The name occurs in the Jain texts.

Tiauri Tripuri in Jabalpur district as mentioned by Al-Bīrūni.

Tien-Chou Chinese name of India proper as recorded by Fan-ye. It has been identified by most writers with the Punjab region watered by the Sindhu.

Tikkarikā Modern Tikari, four miles due south of Benares, mentioned in the Bengal Asiatic Society's plate of Gurjara-Pratihāra Mahīpāla Vināyakapāla. *JBBRAS.*, XXI.405ff.

Tiladhaka A monastery mentioned by Hiuen Tsang as Ti-lo-tse-kia which lay about twenty-one miles west of Nalanda. Cunningham identified it with the modern town Tillara on the eastern bank of the Phalgu river and thirty-three miles south of the city of Patna.

Tilaṅga A clan of the Śālvas who were inhabitants of the Telengana region.

Tillai Another name of Cidambaram, *SII.*, II.258,279.

Tilwara Originally a Mesolithic site, with subsequent cultural developments, it is situated some twenty-three km to the west of the town Baltora in Barmer district, Rajasthan. The site is located on a low sand dune in

the bend of the Luni river and is characterized by the existence of microlithic industry.

Timaṇḍirā A village, probably modern Tendra in the south west of Bamanghati in Mayurbhanj district, mentioned in the Bamanghati grant of Raṇabhañja issued from Khijjiñga (q.v.) *JASB.*, XL.165-67; *Ep. Ind.*, XVIII.300.

Ti-Na-Fu-Ti Chinese equivalent to Tīrabhukti or Tirhut.

Tipuruga Modern Tiprung, ten miles south of Kharod in Bilaspur district, mentioned in the Kharod stone inscription of Ratnadeva II (KE 933). *CII*, IV.536.

Tīra-Bhukti Tirhut in North Bihar. The Tibetan writers mention it as Tirahuti. In the lexical works it has been equated with Videha, Licchavi and Mithila. Al-Bīrūnī referred to it as Tilwat and Tarwat.

Tiravāḍabiḍa Modern Bid, eight miles northeast of Kolhapur, mentioned as a village of Eḍe-nāda (q.v.) in the Taleni copper plate of Gandarāditya. *JBBRAS*, XIII.3.

Tirmalpar Lower Palaeolithic site in Arkonam Taluka, North Arcot district, Tamil Nadu.

Tirukkaḍalmallai Same as Mamallapuram *SII*, I.68-69.

Tirukkalukkunram Site of Pallava cave temple architecture in Chingleput district.

Tirukkaṟṟaipuram 'Town of the holy stone temple, a synonym of Kanchipuram, mentioned in the Tamil inscriptions of the Rājasiṃhavarameśvara shrine. *SII*, I.115-17.

Tirumudukunram Same as Vriddhachalam, the headquarters of a Taluka in South Arcot district, mentioned in a Tamil inscription from Kanchipuram. *SII*, I.123-25.

Tirumunaipāḍi A district which lay to the west of Pondicherry. *ARE*, 1921, II.25; *ASIAR*, 1905-06, 181.

Tirupurambiyam See under Śrīpurambivam.

Tivarakheṭa Modern Tiwarkhed in the Betal district, Madhya Pradesh, mentioned in a charter of Nannarāja, *Ep. Ind.*, XI.276 ff.

T. Narsipur One of the Southernmost Neolithic-Chalcolithic sites of India situated on the left bank of the Kaveri in Mysore district.

Toḍāṅkana Modern Turenga near Kulapadar, fifteen miles southeast of Sirpur, mentioned in the Sirpur Lakṣmaṇa temple stone inscription. *ICPB*, 104.

Todeyyagāma A village between Sravastī and Benares. *Dhamma A.* III. 250 ff.

Toṇḍaimānāḍ Locality near Kalahasti in the Chittoor district, Andhra Pradesh, where the Cola king Āditya I breathed his last.

Toṇḍamaṇḍalam Early centre of the Pallavas of Kāñcī which was situated between the North Penner and the North Vellar. The importance of Toṇḍamaṇḍalam from the second century BC to the first century AD is vouched for by Patañjali and Pan Kou and by the author of the *Manimekalai*. Hiuen Tsang called it Ta-to-p'i-ch'a. Its capital was Kāñci with which

Toṇḍamaṇḍalam was very often identified. It was the theatre of activities of all South Indian powers.

Toragale Mentioned with the suffix, Nāḍu, Deśa and Viṣaya and also as Toragare-6000 in the Kalyāṇī Cālukya and Yādava records, it is modern Torgal on the Malaprabhā in Ramdurg, Karnataka.

Toranavatthu A village in Kosala which was situated between Śrāvastī and Sāketa. *Saṃyutta*, IV.374.

Tor-Dherai Archaeological site in Loralai district, North Baluchistan, primarily known for a stūpa. Four cairns over the low plateau to the south-east of the stūpa have been observed and three of them excavated.

Tosalaka Same as Ptolemy's Tosalai and the Tosali in Aśoka's Dhauli inscription (*CII*, I.92,97) and the Nagarjunikonda inscription (*Ep. Ind.*, XX.23), it is modern Dhauli in Puri district, Orissa.

Tosalī Coastal Orissa comprising parts of Ganjam, Puri and Balasore districts. Its earliest mention is found in the Aśokan inscriptions (*CII*, I.92ff). In the inscriptions of the Karas, there are references to *Uttara* (northern) and *Dakṣiṇa* (southern) Tosalī. Subsequently this region came to be known as part of the Kongoda or Kuṅgada country named after Koṅgoda or Kuṅgada-*mandala*, originally a division of Tosalī.

Toṣī Modern Tohi, tributary of the Jhelum river, See under Tauṣī.

Treyaṇṇa A fiscal unit of the time of the Cālukyas of Badami. It is modern Ten in Bardoli Taluka.

Tribhuvanam Site of the Kaṃpahareśvarasvāmī temple in the Tanjore district. It is one of the last great temples of the Cola period. Its plan and elevation are on the model of the temple at Tanjore.

Trigrāmī Modern Tregaon in Kashmir which was originally situated on the confluence of the Sindhu and Vitastā, but later the confluence was shifted to its present position at Shadipur by human efforts. At present the site of Trigrāmī or Tregaon is just near the south-eastern extremity of the Wular Lake.

Trigarta People who inhabited the Jalandhar region, Punjab. Certain coins of the first century BC with the legend *trakata-janapadasa* in Brahmi and Kharoṣṭhi have been attributed to them.

Trikaliṅga Exact identification has not been possible as yet. Some think that it indicates three divisions of the Kaliṅga country while others take it to mean Kaliṅga together with two of the neighbouring countries. The Eastern Cālukya records suggest that Trikaliṅga was a country of forests between the domains of the Eastern Cālukyas of Veṅgī and those of the Gaṅgas of Kaliṅganagara, probably lying to the south of Dakṣina Kosala and not very far from the Mahendra (q.v.) range.

Trikūṭa A hill in Aparānta or northern Konkan from which the Traikūṭaka kings had derived their family name. The Ajaneri grant of Pṛthivīcandra Bhogaśakti dated AD 709 mentions the Pūrva-Trikūṭa-*Viṣaya* as a part of Purī-Konkaṇa-*Viṣaya* (*Ep. Ind.*, XXV.225). The Trikūṭa Parvata of the Chezarla inscription of the Ānandas of Andhra has been tentatively identified with Trikūṭa-Malaya mentioned in a Viṣṇukuṇḍin

record and with Koṭappakoṇḍa near Kavur in the Narasaraopet Taluk in the Guntur district. The Khanapur plates of Mādhavarman also refer to this mountain. The Trikūṭa of *Raghu*, IV.58-59 appears to be the Tirahni or Triraśmi hill at Nasik. *BG*, XVI.633; *Ep. Ind.*, XXVII.312, 315.

Tripadī Same as Tirupati in North Arcot district at a short distance from Renigunta railway station. It is the same as Venkatagiri on the top of which is the celebrated temple of Venkateśvara or Bālāji.

Triparvata A Jain centre, probably same as Halebid, mentioned in a grant of the time of Kadamba Kṛṣṇavarman I. (*c.* 475-85 AD), *Ind. Ant.*, VII.33.

Tripureśvara Modern village of Triphar in Kashmir, three miles from the Dal lake. *RT*, V.46.

Tripurī Modern Tewar, six miles west of Jabalpur which was the capital of the Kalacuris or Cedis. The *Mbh*, II.61.60. *Br. S.* XIV.9 and *Matsya*, CXIV.53 mention Traipura country as situated on the back of the Vindhya. Tripurī is known from the copper coins of the second century BC Tripurī-Viṣaya occurs in Betul plates of Sankṣobha as situated in Ḍābhālā country. *Ep. Ind.*, II.1, 3; XIX.75.

Trisandhyā Modern Sundabrar in Bring Pargana, Kashmir. *RT*, I.33.

Trisrotā River, same as the Tistā, flowing through North Bengal.

Tritasaurya Name of a portion of the original territories of the Kalacuris roundabout Tripurī (q.v.). *Ep. Ind.*, I.32ff.

Trivaranagara A city of the Viṣṇukuṇḍins of Eastern Deccan mentioned in the Ipur and Polamuru grants of Mādhavavarman I. It may tentatively be identified with modern Tiruvuru (17°10 N, 30°35 E) in Krishna district, Andhra Pradesh. *CII*, III.113; *JDL*. XI.39; *Ep. Ind.*, XVII.335.

Triveṇī Confluence of any three rivers, but the term usually refers to Prayāga in Allahabad, There is a Triveni in the Hooghly district, West Bengal, where the combined course of the Gaṅgā and the Yamunā is joined by a local Sarasvatī. The *Varāha* CXLIV refers to a Triveṇī as the junction of the Devikā, Gaṇḍakī and Brahmaputra.

Triveṇī See under Muktaveṇī.

Tṛtsu Probably kinsmen of the Bhāratas (q.v.), the Tṛtsus in the Ṛgvedic age occupied the country to the east of Paruṣṇī, the modern Ravi. In post-Ṛgvedic times the coalesced with the Purus (q.v.) their erstwhile enemies, to form the Kuru (q.v.) people of later times.

Tukhāra Seems to be Ta-hia (q.v.) of the Chinese records which formed the northern province of Bactria. According to early Muslim authors Tukharistan usually indicated the Old Bactria to the south of the Oxus, but properly speaking, it was the mountainous country on both sides of the river as far as Badakhashan.

Tulajāpura Modern Tuljapur, four miles from the Khandwa railway station, in Khandwa district. *Devī Bh.*, VII.38.

Tuleṇḍā Probably modern Tulund, a village near Pow to the north-east of Bolangir mentioned in a Cuttack grant of Mahābhavagupta Janamejaya. *Ep. Ind.*, III.345-51.

Tulumva-Khaṇḍa Modern Turun on the Mahānadī, twenty-seven miles south of Sambalpur, mentioned in a Cuttack grant of Mahābhavagupta Janamejaya. *Ep. Ind.*, III.345-51.

Tuḷu-Nāḍu Northern Kerala, the country of the Tuḷuvas, mentioned in a Tamil inscription on the Tirumalai rock. *SII*, I.104.

Tumbavana Modern Tumain in the Guna district, mentioned in the Puranic lists of Janapadas and also inscriptions from the stūpa of Sanchi (Lüders, *List* nos.201-202, 449-50, 520,). It is mentioned in the Buddhist *Suttani* 194 and also in the Tumain fragmentary inscription of the time of Kumāragupta I. *Sel. Ins.*, 299.

Tumbigi Modern Tumbagi in the Muddle Bihal Taluka of the Bijapur district, Karnataka. Tumbagi ins. dated s 926. *Ep. Ind.*, XVII.6.

Tummāṇa Modern Tumāna (22°35′ N, 82°45′ E) forty-five miles north of Ratnapur (22°12′ N, 82°11′ E) in the Bilaspur district, Madhya Pradesh which was the political centre of a branch of the Kalacuris. Tummāna is referred to as a *deśa* in a Muhammadpur epigraph (*Ind. Ant.*, XX.84ff; *Ep. Ind.*, I.39ff.).

Tūnakupaka Modern Tunu in the Sikar-Shekhawati region of Jaipur, Rajasthan, mentioned in the Harsa stone inscription of the Cāhamāna Vigraharāja II. *Ep. Ind.*,II.116-30.

Tuṇḍurāva A village in the Ramalavva-*viṣaya* (q.v.) mentioned in the Orissa grant of Vidyādharabhañja. It is modern village of Tuṇḍura in the Aska Taluka of the Ganjam district. *JASB*, LVI.154-60; *Ep. Ind.*, IX.271-77, XVIII.301.

Tuṅgabhadrā The united course of the rivers Tuṅgā and Bhadrā watering Karnataka. The junction takes place near Kudli and the united course falls into the Krishna near Alampur in the Raichur district. (*Matsya* XXII.45, CXIV.29; *Bhāgavata* V.19.18; *Brahma* XXVII.35; *Vāyu* XLV.104). The Cālukya king Someśvara I died on its bank *Vik.* IV.44-68; *Ep. Ind.*, XII.294).

Turān An Arab principality in Sind mentioned in by Ibn Hauqal. It lay just below the kingdom of Quzdar (q.v.) Elliot, I.456; *LEC*, 331-32.

Turiva Same as Arachosia or Kandahar.

Tuvara Village, identical with modern Reṇṭāla in Palnad Taluka, Guntur district, Andhra Pradesh, mentioned in the Reṇṭāla pillar inscription of Siri-Cāntamūla I. *Ep. Ind.*, XXXVII.29ff.

Turvaśa Ṛgvedic tribe living somewhere between the Asiknī (q.v.) and the Paruṣṇī (q.v.). Later they merged with the Krivis, etc. to form the Pañcālā people. (*Śat. Br.*, XIII.5.4.16). This fusion seems probable in view of the Puranic statement that, after Marutta, the line of the Turvaśa was merged into the Paurava line, of which the Pañcālas are represented as an offshoot.

Tuvarai Tamil name of Dvārakā (q.v.).

U

Ubbhilaka Village in the north of Jamalakheṭa of the Surambi kingdom mentioned in the Mahurzari plates of Pṛthvīsena II. It has been identified with Khubali, two miles to the north of Jamalpani in Saoner Taluka of the Nagpur district. *ABORI*, LII.191-94.

U-Ch'a Chinese equivalent of Uḍra or Oḍra, the Balasore-Cuttack-Puri region of Orissa, as recorded by Hiuen Tsang.

Ucchāla A country mentioned in the *Rāmacarita*. Its ruler Bhāskara joined Rāmapāla in his expedition against Varendrī. It has been identified with Jain Ujhial, a pargana in Birbhum district, West Bengal.

Ucahaḍānagar Modern Uchahra or Unchahra, thirty-one miles to the north of Karitalai in Madhya Pradesh, mentioned in the Karitalai inscription of Vīrarāmadeva of AD 1335. *ICPB*, 39; *ASR* IX.5-6.

U-Chang-Na, Udyāna Country mentioned by Hiuen Tsang which was situated on the river Su-po-fu-su-to, the Subhavastu or Suvāstu of the Sanskrit literature and the Suastus of Arrian being identified with the modern Swat river. It was 5000 li or 833 miles in circuit and it comprised the modern districts of Panjkora, Bijawar, Swat and Buner. Its capital was Men-kie-li or Manjhil which has been identified with modern Mangura or Manglora between Swat and Buner.

Udabhāṇḍapura Ancient capital of the Kia-pi-shi country which subsequently became the seat of the Śāhīs of Afghanistan and Punjab. It was the Waihand of Al-Bīrūnī (Sachau, I.206, 259, 317), modern Ohind or Und near Attock on the Indus. *RT*, V.152-55, VI.175.

Udagi Hill fortress in southern Western Ghats, conquered by the Cola king Rājarāja I. Details of this conquest are given in the *Kaliṅgattupparaṇi*, VIII.24.

Udantapura See under Odantapurī.

Udayagiri Site of Brahmanical rock-cut shrine, near Bhilsa, Madhya Pradesh. The shrines, which represent one movement, may be dated about the beginning of the fifth century AD. The earliest of these shrines may be recognised in what is known as the 'false cave' which is nothing but a conversion of a natural ledge of rock into shrine by adding to it a structural portico with pillars in front. The other shrines are elaborations of the 'false cave' and consist of plain rectangular shrine chambers scooped out of the rock, with shallow porticos, built, of stone, in front. Cave IX is locally known as the 'Amṛta cave'.

Udayanta Mountain near Somanātha in Kathiawar. *Skanda*, VI.2.11.11.

Udayapura Site of the Nilakaṇṭheśvara temple in Gwalior which was built by the Paramāra king Udayāditya. The temple is of *nāgara* type having analogues in the Deccan.

Uḍḍamaloka-Viṣaya A district in Orissa mentioned in the Olasing plate of Bhānuvardhana. D.C. Sircar read it as Uttamāloka. *JKHRS*, II.37-46; *IO*

I(11) 133-35; *Ep. Ind.* XXVIII.331.

Uddehika Tribe of Madhyadeśa according to *Br.S.* Al-Bīrūnī observed that their country lay near the city of Bazana (q.v.), which lay to the south-east of Kanauj, the distance between the two places being the same as that between Kanauj and Mathura. Bazana, called the capital of the Gurjara country, is no doubt modern Bayana in Bharatpur. Coins, bearing the legend *udehaki* and *udehaki suyamitasa* may be assigned to the second half of the first century BC.

Uḍḍiyāna See under Oḍḍiyāna. This territory in the Swat valley is mentioned by Hiuen Tsang as Wu-chang-na.

Udīcya Region between the Eastern Punjab and the Oxus valley, including the Himalayan region.

Udīśa Country same as Orissa.

Uḍra See under U-ch'a.

Uḍragrāma Name of a maṇḍala or subdivision in the Puṇḍravardhanabhukti.

Udyāna Kingdom to the west of Sindhu which occupied the upper Swat valley.

Udyantaparvata Same as the Brahmayoni hill in Gaya to the left of the Sīlā. *Mbh*, III.84.93; *Vāyu*, CVIII.43-44; *Padma* I.38.13.

Ugganagara A township in Kosala. *Dhamma A.*, III.465-69; *Thera A*, I.65.

Ugra Same as Kerala, people or country according to the *Abhidhānacintāmaṇi*.

Ugrapura, Uragapura Uraiyur near Trichinopoly on the southern bank of the Kaveri mentioned in Pallava, Cālukya and Cola records. A Cola dynasty ruled here from the fourth to the ninth century.

Ujāni Holy place identified with modern Kogram in the Burdwan district, West Bengal. *SP*, 97.

Ujjapurī A town of the Telugu Codas now represented by modern Ujjini in Kudligi Taluka, Bellary district.

Ujjayanta Girnar in Saurāṣṭra which was the southern boundary of Vastrapathakṣetra. According to the *Abhidhānacintāmaṇi* it was same as Raivataka (q.v.). *Mbh*, III.88, 21-24; *Vāyu*, XLV92. LXXVII.52; *Vāmana*, XIII.18; *Skanda*, VII.2.11.11.

Ujjayinī Capital of Avantī (q.v.) on the river Śiprā (23°11′ N, 75°51′E) represented by the area around the present city of the same name in district Ujjain, Madhya Pradesh. Archaeological excavations have shown broadly four periods of occupations in this place. Period I assigned to *c.* 700-500 BC is characterised by the black-and-red ware and various other forms of pottery along with iron objects for domestic use. Period II, assigned to *c.* 500-200 BC, is characterised, among others, by the NBP ware in a wide variety of shapes and forms including local imitations. Excavations have also revealed that the ancient township of Ujjain was protected from almost the beginning of its life by a massive mud-fortfication and that there existed an extensive manufacture of iron objects involving

smelting and forging in period II. Ujjayinī is mentioned in the Rock Edict of Aśoka (*CII*, I, 92 ff.) which in his days was the headquarters of a southern viceroyalty. The town is mentioned in *Periplus* (XLVIII) as Ozene.

Ujjayinī City in Ceylon, stated to have been founded by Vijaya's minister Acyutagamin, which was named after the capital of Avanti. *SGAMI*, 325.

Ujuñña A township in Kosala. *Dīgha*, I.161; *Majjhima*, II.125.

Ukkācelā A village in the country of the Vajjis on the northern bank of the Ganges on the road from Rājagrha to Vaiśālī. *Saṃyutta*, IV.261-62, V.163f; *Udāna A.*, 322.

Ukkaṭṭha A town in Kosala near the Himalayas which was linked with Setavyā and Vaiśalī by a road. *Jāt.*, II.259.

Uladana Modern Ooldana, seven miles north east of Madanpur in Jhansi district, Uttar Pradesh, mentioned as a part of Vaḍavari-*viṣaya* (q.v.) in the Semra grant of the Candella Paramardi. *Ep. Ind.*, IV.153 ff.

Ulumpa Also known as Medatalumpa, it was a village in the Śākya country. *Jāt.*, IV.151f.

Uluva Modern Ulba in the Raipur district mentioned in the Kharod stone inscription of Ratnadeva II (KE 933). *CII*, IV.536.

Umāvana Kotalgad in the Kumaon district. *Vāyu*, XLI.36.

Undavalli Site of Pallava architecture in storeyed caves in the Guntur district.

Uṇḍikavātikā Modern Oontia near Pachmari in the Hoshangabad district, Madhya Pradesh. It is the findspot of a grant of the Rāṣṭrakūṭa Abhimanyu of Mānapura. *Ep. Ind.*, VIII.163-66.

Upalavāḍā Modern Upalada in the Parlakimedi Taluk of the Ganjam district, Orissa, mentioned in a Tailapavaṃśi record. *Ep. Ind.*, XII.141ff.

Upaplavya See under Matsya.

Uragapura See under Uraiyur.

Uraiyur Town of the Cola country which is now represented by a suburb of Trichinopoly. It is same as the inland called Argaru in the *Periplus*, which was also an administrative division in the beginning of the Christian era. Ptolemy's Soretai or Soringoi denoted the Colas and their capital Orthoura was the same as Uraiyur or Uragapura.

Urangai A city occupied by Kulottuṅga III as mentioned in the Pudukkottah inscriptions. It is the Tamilized form of Orungallu or Warangal.

Urasa Modern Hazara or Abbottabad where Hiuen Tsang found an Aśokan tope, 200 feet in height and a monastery inhabited by the Mahāyānist monks. Watters, I.256.

Urdhvaśṛṅga Modern Olasinga in the Puri district, Orissa, mentioned in the Kanas plates of Sri Lokavigraha *IO*, I (11) 120-23; *JKHRS*, III.261-66; *Ep. Ind.*, XXVII.331ff; *CII*, III.276.

Urjayat Modern Girnar hill, source of the rivers Suvarṇasikatā (q.v.) and Palāsinī (q.v.) watering the Sudarśana (q.v.) lake. It is mentioned in

the Junagarh rock inscription of Rudradāman. *Ep. Ind.*, VIII.36, 42.

Uruvelā, Uruvilva Modern village of Urel, six miles south of Gaya railway station where the Buddha, at the foot of the Bodhi tree in ancient Senānigāma practicised austere penances for the long period of six years and also attained the supreme enlightenment.

Ushkura Site of ancient Huṣkapura (34° 12'N, 74° 22'E) in Baramula district, Kashmir, where excavation has yielded a ruined cruciform base of a stone structure, presumably a stūpa erected by Lalitāditya.

Uśīnara People described in the *Ait. Br.*, VIII.14 as dwelling in the Middle country along with the Vasas and Kuru-Pañcālas. The *Gopatha*, I. 2.9 speaks of the Vasas and Uśīnaras as united northerners who were intimately associated with the Śibis, In *Kathāsaritsāgara* (ed. Durgaprasad 5) Uśīnara-giri is placed near Kanakhala adjoining Hardwar in the Saharanpur district, Uttar Pradesh. It is doubtless identical with the Uśīra-giri of the *Divvāyadāna* and Uśīra-dhvaja of the Vinaya texts II.39. Pāṇini, IV. 2.20, V.2.118, etc. refers to Uśīnara country. In certain texts Bhojanagara has been mentioned as its capital. A fortress called Ahvara is sometimes refered to in connection with the country of the Uśīnaras.

Uśīra-Dhvaja See under Uśīnara.

Uśīra-Giri See under Uśīnara.

Utkala Same as Oḍra (q.v.) it comprised the lower part of the present Orissa between the eighth and the eleventh century. The geographical limits of Utkala varied from time to time.

Utkala Indian name applied to the tract between Rangoon and Pegu in Burma. *SGAMI*, 319.

Utpakavana Holy place in the Pañcāla country which may be identified with Bithur, fourteen miles from Kanpur in Uttar Pradesh. *Mbh.*, III.87.15.

Utpalāvartaka Holy resort of Mother Goddess recalling the name on Utpalāvatī, a river (modern Vyapar) in the Tinnevelly district and that of Utpalavata or Utpalāraṇya (modern Bithoor) near Kanpur, Uttar Pradesh. *SP*, 98.

Uttamabhadra People mentioned in epigraphic records of the second century AD. They were the neighbours of the Mālavas in Rajasthan and probably lived in the neighbourhood of Pushkar near Ajmer. They were allies of the Śakas of Western India and received their help against the Mālavas.

Uttamapura A city in the territory of Vinītā or Ayodhya mentioned in Jain *Varāṅgacarita.*

Uttara Modern Uttar in Western Kashmir on the route crossing the Kajnag range, *RT*, VIII. 2892.

Uttarāda-Viṣaya An administrative division containing the province called Cemulya (q.v.), the area around modern Chaul in the Kolaba district, Maharaṣṭra, mentioned in the Patoda copper plate of the time of the Cālukyas of Badami. The exact area of this Viṣaya in unknown. *Ind. Ant*, XL.1911, 240.

Uttara Gaṅgā, Mānasa Gangabal in Lar Pargana of Kashmir. *RT*,

III.448; *Haracaritacintāmaṇi*, IV.54, 87.

Uttara-Kosala Name of Ayodhyā occurring in the Gāhaḍavāla records. *Ep. Ind.*, IX.304; *Ind. Ant.*, XVIII.11ff.

Uttarakula-Deśa Country in the Upper Brahmaputra valley in Assam mentioned in the Nowgong grant of Balavarman, Bargaon grant of Ratnapāla and the Gauhati grant of Indrapāla *KS*, 71ff.

Uttarakuru A people whose territory lay beyond the Himālayas (*Ait. Br.*, VIII.23). They might have been an offshoot of the Kurus. The region is mentioned in the Udayagiri cave inscription of Candragupta. *CII*, III.259.

Uttaramadra A people whose territory in Vedic age lay beyond the Himalayas.

Uttara-Maṇḍala A district mentioned in the Gunaighar grant of Vainyagupta of 508 AD. It lay in the Tippera-Comilla region of Bangladesh.

Uttarāpatha The northern division of India which was bounded on the north and west by the belt of the Western Himalayan ranges and lay to the north and northwest of the Aparānta division and the Madhyadeśa. Uttarâpatha was watered by the Indus and Ganges groups. It may be taken as identical with what is called Udīcya of the Purāṇas. Rājaśekhara locates Uttarapatha to the north of Pṛthudaka (modern Pehoa) near Thaneswar. In the Buddhist texts it is described as extended to the north and northwest from the village of Thunā.

Uttara-Rāḍhā Northern Rāḍhā, the Uttiralādam of the Cola inscriptions. This area is known from the Gaṅga records of the ninth century (*Ep. Ind.*, XXIII.74) and also in the Belava and Naihati grants. The last mentioned record includes it within the Vardhamāna *bhukti* (q.v.). In the time of Lakṣmaṇasena it formed part of the Kaṅkagrāma (q.v.) *bhukti* (*Ep. Ind.*, XXI.218). It included such villages as Siddhalagrāma (Siddhangram in Birbhum district), Vāllahiṭṭha (Balutiya in Burdwan district) etc. (*JRAS*, 1935, 99; *IB*, 71). The Saktipur grant of Lakṣmaṇasena suggests that it also embraced villages of the Kandi subdivision of Murshidabad. The river Ajaya was the boundary line between Northern and Southern Rāḍhā. The Jain *Prajñāpanā* knows Koṭivarṣa of Dinajpur district as belonging to Northern Raḍhā.

Uttara Tosalī Country comprising parts of the Cuttack and Balasore districts of Orissa which later formed the major part of the Oḍra or Uḍra country, It is frequently mentioned in the records of the Kara kings.

Uttaravalli A *viṣaya* in Kosala-rājya-khaṇḍa mentioned in a Sonpur grant of the Somavaṃśī prince Someśvaradeva. It has been identified with the former Uttaratīra division of Sonpur. *Ep. Ind.*, XII.237-42.

Utthunaka Modern Arthuna in the Banswara district, Rajasthan, which was the capital of the Paramāras of Vāgado (q.v.)

Uttiralāḍam Same as Uttara-Rāḍha (q.v.), mentioned in the Tiruvalangadu plates of Rājendra Cola as one of his conquered territories.

Uttunaka Modern Arthuna in Banswara district Rajasthan mentioned in the records of the Guhilaputras.

Uzain Arabic name of Ujjayinī.

V

Vadagavā A village in the Vāvana-pattalā mentioned in the Candravati grant of Gāhaḍavāla Candradeva. It has been identified with modern Baragaon, about fourteen miles north-west of Benares. *Ep. Ind.*, IX.304.

Vaḍa Grāma A village in the Alāpa-pattalā mentioned in the Don Buzurg grant of Gāhaḍavāla Govindacandra. It has been identified with the modern village of Bargao in the Salempur Pargana of the Gorakhpur district, Uttar Pradesh. *Ep. Ind.*, XVIII.

Vaḍala Modern Baluda, twenty-seven miles south by east of Paragaon in Baloda Bazar Tahsil in the Raipur district, mentioned in the Paragaon plates of Ratnadeva II. *CII.*, IV.624.

Vaḍam A village in Erada-*viṣaya* (q.v.) mentioned in the Nadagam grant of Vajrahasta V. It has been identified with the village of Badam in Narasannapeta Taluk of the Ganjam district, Orissa. *Ep. Ind*, IV.183-93.

Vaḍarena Haḷḷi Modern Vaderhalli in the Jigalur Taluka, Chitaldurg district. In the Yādava records it is mentioned as situated in Kottura Nāḍa (q.v.). *EC.*, II. J. 30.

Vaḍauda Modern Burud, three miles north-east of Satajana in Nimar district, Madhya Pradesh, mentioned in the Mandhata grant of Paramāra Jayavarman II. *Ep. Ind.*, IX.117-23.

Vadavali Modern Vadevali in the Vade Taluka, Thane district, Maharashtra. In the Śilāhāra records of North Konkan it is mentioned as situated in the Varakuṭa Viṣaya, *JBBRAS*, XXI.505.

Vadavāri Modern Berwara (24°30′ N, 78°41′ E) in the Jhansi district, Uttar Pradesh, mentioned in the Varidurga grant of the Candella Madanavarman. In the Semra grant of Paramardi it is mentioned as a *viṣaya* comprising the villages Isarahara-pañcela, Uladana and Kakaradaha *Ep. Ind.*, IV.153-70.

Vaḍavura Modern Vare, Dindori Taluka, Nasik district. Wai C.P. *Ind., Ant.*, XI.157.

Vadrapīdhara Modern Pilode in Sirpur Taluka, Dhulia district, about seven miles upstream on the bank of the river Tāpī to the east of Thalner. *Ep. Ind.*, XXXVIII.71.

Vaḍugu Name of the Telugu speakers as recorded in the Cola inscriptions.

Vādyava-Grāma A village in the vicinity of Lāl-Pāhāḍ in Madhya Pradesh mentioned in the Lal-Pāhād rock inscription of Narasimha (KE 909). Cunningham identified it with Bharhut. *CII*, IV.322; *ASR.*, IX.2.

Vagadha Early form of Magadha.

Vāgado The Banswara district of Rajasthan which was the seat of a branch of the Paramāras.

Vāgbhaṭa Meru Modern Barmer in the Mallanai region of Rajasthan mentioned in the records of the Cāhamānas of Nadol. *Ep. Ind.*, XI.73-79.

Vāghaure Modern Waghur in the Bhir district mentioned in the Yādava records as situated in the Kanhairi-deśa (q.v.). *Ep. Ind.*, XXV.209.

Vaidiśa Same as Vidiśā, modern Besnagar in old Gwalior State, mentioned in the Vadner Grant of the Kalacuri king Buddharāja dated in the year 360 (AD 608).

Vaidumba A tribe which ruled over the Renāndu (q.v.) country comprising parts of the Cuddpah, Anantapur and Kurnool districts.

Vaidurya A hill in Ānarta mentioned in the *Mbh.*, III.89.6, 121. 16-19. Probably it is the Satpura range which has Beryl (*vaidurya*) mines. Ptolemy refers to it at Oroudian.

Vaidyanātha Holy place containing Śiva shrine at Deoghar, Santal Parganas. *IGI.*, IX.244.

Vaigai, Vaigai-Malai Name of the Tirumalai rock as recorded in certain Cola inscriptions. The term Vaigai-Tirumalai is also found. *SII*, I.94-95, 101.

Vaigavūr Ancient name of the village at the base of the Tirumalai rock. In the Cola inscription it is mentioned as belonging to Mugaināḍu, a division of Paṅgala-nāḍu, which formed part of Jayaṅkoṇḍa-cola-maṇḍalam. *SII*, I.94.97, 99, 101.

Vairāgara Modern Wairagarh (20°30′ N, 80°15′ E) in Chanda, Maharashtra mentioned in the Ratanpur stone inscription of the Kalacuri Jājalladeva. Vajra mentioned in the Kuruspal stone inscription of the Nagavaṃsi king Someśvara has been identified by Hiralal with this Vairagara. *Ep. Ind.*, I.32-39, X.25-31.

Vairāntya Same as Rantipura, modern Rintambur or Rintipur on the Gomatī in the Malwa region mentioned as capital of king Rantideva in *Harṣacarita*, VI. cf. *Megha*, I.47.

Vairāṭa See under Bairat. It was Virāṭanagara, the capital of the Matsyes (q.v.), which later gave its name to the former Matsya territory. According to Hiuen Tsang the capital of the Vairāta country was 15 li in circuit, which corresponds almost exactly with the ancient mound on which the present town of Bairat is built.

Vaiśālī Indian name applied to modern Vethali in the Akyab district. It was the capital of the Candras of Arakan *SGAMI*, 319.

Vaiśālī, Vesāli Capital of the Vajjian confederacy which has been identified with modern Basarh in the Muzaffarpur district of Bihar. This identification is confirmed by archaeological excavations. Fa-hian and Hiuen Tsang gave a detailed description of Vaiśālī and its Buddhist antiquities during the time of their visits. According to the latter, the kingdom of Vaiśālī was above 5000 li in circuit.

Vaitaraṇī River in Orissa which rises in the Vindhya and serves as the boundary between the Balasore and Cuttack districts. The city of Yayātipura or Jajpur stands on it. *Mbh*, III.85.6, III.114.4; *Vāyu*, LXXVII.95, *Kūrma*, II.37; *Padma*, I.39.6; *Agni*, CXVI.7; *Matsya*, CXIV.27; *Brahma*. XXVII.33; *IGI*, VI.223.

Vajjabhūmi, Vajrabhūmi One of the two divisions of the Lāḍha (Rāḍhā)

country mentioned in the Jain texts (*Ācārānga*, I.8.3). Its capital was known as Paṇita-bhūmi. Vajrabhūmi comprised parts of modern Birbhum, Burdwan and Hooghly districts of West Bengal, the area which subsequently known as the *sarkar* of Madāran.

Vajji, Vṛji One of the sixteen Mahājanapadas which comprised the localities of the Vajjis, Licchavis, Videhas, Jñatṛkas, Ugras, etc. The Vṛji is referred to in Pāṇini IV.2.131. The Vajji country may be identified with the tract lying between the Ganges on the south and the Nepal hills in the north. On the west the river Gandak possibly separated it from the Mallas and the Kosalas. The capital city was Vaiśālī (q.v.).

Vakana Probably Wekhan in Central Asia.

Vakaveḍḍā A village in the Onga-tala-*viṣaya* (q.v.) mentioned in the Patna grant no. 1 of Mahābhavagupta Janamejaya (*Ep. Ind.*, III.340-44). It is either Bakebira, close to the Salebhata P.S. On the river Onga, or Bakti, fifteen miles north of Bolangir and four miles to the south of the Onga river (*Ep. Ind.*, XI.101, 198).

Vakranātha Holy place same as Vakreśvara near Dubrajpur in the Birbhum district of West Bengal. *SP*, 98.

Vakrānta One of the fiftysix countries mentioned in the *Śaktisangama*. It is said to have extended from the Karatoya as far as Hiṅgulāja, This Karatoya is a north western river, differing from the one of the same name in North Bengal (cf. Pargiter, *MP*, 301). The reference to Hinglaj as one of the bordering regions suggests that Vakrānta was Makran between Baluchistan and Persia. *SGAMI*, 102.

Vakratentalī A village belonging to the Lupattarā-khaṇḍa (q.v.) mentioned in the Sonpur grant of Mahābhavagupta Janamejaya. It is modern Batentule, sixteen miles west of Sonpur town. *Ep. Ind.*, XI.93.95.

Valabhī The territory of the Maitrakas which roughly corresponds to Saurashtra. The site of the capital city is how represented by Wala or Vala (21°52 'N, 71°57' E) in old Bhavanagar State in Eastern Kathiawar peninsula. *CII*, III.116; *Ep. Ind.*, XXXVII.167-70; *JOI*, XII.51ff.

Vālahī Modern Bali in Godwar region of Marwar or Jodhpur in Rajasthan mentioned in the records of the Cāhamānas of Nadol. *Ep. Ind.*, XI.32-33.

Valasna Lower Palaeolithic site in Gujarat on the Sabarmati to the direct north of Ahmedabad.

Valkha Modern Vaghli about six miles northeast of Chalishgaon in former East Khandesh district mentioned in an Indore grant of Mahārāja Bhuluṇḍa. *CII*, III.116; *SIE*, II.42f.

Vallabha City, same as Mānyakheta (q.v.) mentioned by Al-Bīrūnī.

Vallahiṭṭhā Modern Balutiyā on the northern borders of the Burdwan district, West Bengal. *JRAS*, 1935, 99; *IB*, 71.

Vallāla Modern Tiruvallam in North Arcot district where the Cola king Parantaka I defeated the Rāṣṭrakūṭa Kṛṣṇa II. The event is recorded in the Kanyakumari inscription of Vīrarājendra.

Vallam Village in the Paḍaviḍu (q.v.) kingdom which has been located in the Vandavari Taluka of the North Arcot district. It is mentioned in an inscription of Devarāya of Vijayanagara found inside the front *gopura* of the Virinchipuram temple. *SII*, I.83.

Vallāpura Modern Ballāvar which is situated on the west of the hill state of Chamba. *RT*, VII.220, 270, 588, VIII 539, 542, 622.

Vallāra Same as modern Bellary district. The name is found in Rājaśekhara's *Kāvyamīmāmsā*.

Vāllāśṛṅga A village in the Khātiā-*viṣaya* (q.v.) mentioned in a Baudh grant of Raṇabhañja. It has been identified with modern Balasinga on the confluence of the Mahānadī and the Salanki (i.e. Salki) in the Baudh-Khondmals district of Orissa. *Ep. Ind.*, XII.325-28, XVIII.300.

Vallavaraiyar-Nāḍu A district of the Cola period which comprised the present Salem district, Tamil Nadu.

Vallīmundā-Maṇḍala A subdivision of the Khediravalli-viṣaya in the Puṇḍravardhana-*bhukti* (q.v.).

Vallūrapura Capital of Mahārājapāḍi 7000 as recorded in the Cola inscriptions. It lay about eight miles to the north-west of Cuddapah.

Vāmanasthalī Modern Vanthali in Junagadh district, Gujarat mentioned in the Royal Asiatic Society's grant of Caulukya Bhīma II. *Ind. Ant.*, IV.73, XVIII.110-16; *BG*, I (1) 160.

Vāmaṇḍāpātī A city mentioned in the Kudopali grant of Mahābhava-gupta II Bhīmaratha (*Ep. Ind.*, IV.254-59). It has been identified with Bamra (Bāmaṇḍā, Bamragarh) in Sambalpur region about sixty miles north-east of Binka. *Ep. Ind.*, XI.201.

Vaṃkṣu River, same as the Oxus.

Vaṃsa, Vatsa One of the sixteen Mahājanapadas which lay to the south of Kosala and to the north of Avantī. The *Ait. Br.*, VIII.143 places it in the Madhyadeśa. Its capital was Kosambī which has been identified with modern Kosam near Allahabad. The district of Bhagga was a dependency of Vaṃsa in Buddha's time. According to Hiuen Tsang, the country was 6000 li in circuit and its capital Kosambi about 30 li (Watters, I.366). In the *Anguttara*, IV.252, 256, 260 it is mentioned as a rich and prosperous country.

Vaṃśadharā River rising from the Mahendra range. It is modern Bansdharā flowing between Ganjam and Vizagapatam districts on which Kaliṅgapatam stands. It finds mention in the Santa-Bommali plates of Indravarman and the Narasapatam grant of Vajrahasta V. (*Ep. Ind.*, XI.147-58, XXV.94; *Vāyu*, XLV.106; *Mārkāndeya*, LIV.29 reads Vaṃśavarā.

Vaṇāri Modern Banari near Janjgir in Bilaspur district mentioned in the Sheorinarayan inscription of Jājalladeva II (KE 919).*CII*, IV.521.

Vānakheṭa Modern Venakhedpur in Akola district, Maharashtra, mentioned in a number of copper plate grants from Malhara.

Vāndhamava Modern Bandhmau, three miles to the east of Basahi in

Etawah district, Uttar Pradesh, mentioned in the Basahi grant of Gāhaḍavāla Madanapāla. *Ind. Ant.*, XIV.102.

Vaṅga People and country mentioned in the *Ait. Br.*, II.1.1, the *Baudh. D.S.*, I.1.25-31, the *Mbh.*, II.30, the *Rām*, II.10.36-37, IV.40.23-25 etc. It is mentioned in the Meherauli inscription of Candra (*CII*, III.141) and the Mahākūṭa Pillar inscription of the Cālukyas of Badami (*Ind. Ant.*, XIX.7ff). In the *Raghuvaṁśa*, IV.34 the Vaṅgas are located among the streams of the Ganges. The Western boundary of the country of the Vaṅgas possibly at times extended beyond the Hooghly to the river to Kapiśa or Kasai in the Midnapur district of West Bengal. The inclusion within Vaṅga of an area beyond the Hooghly river is also vouched for by the Jain *Prajñāpanā*. In the Pāla and Sena period the area of Vaṅga was shifted eastwards and was restricted to the eastern part of the Gangetic delta. In later Pāla period it was divided into two parts, northern and southern, as is indicated by the Kamauli grant of Vaidyadeva (*GL*, 140). These two divisions again corresponded roughly to the two *bhāgas* of the same territory mentioned in later Sena inscriptions, namely the Vikramapurā-bhāga (q.v.) and the Nāvya (q.v.).

Vaṅgāla South-eastern part of deltaic Bengal. Vaṅga and Vaṅgāla are mentioned separately in several inscriptions and Muslim chronicles (*Ep. Ind.*, V.257; Elliot, III.295, etc). While the former roughly denoted the tract between the Bhāgīrathī and the Padmā and beyond (22°30-23°30′ N, 89°-90°30′ E), the later denoted its lower portion (21° 30-22°30′ N, 88° 30-91′ E). The derivation of the name Vaṅgāla (Vaṅga plus *āl*, from *ali* or dike) supports its identification with that part of Vaṅga which was intersected by *khāls* and creeks and abounding in dikes and bridges that was known as Bhāṭi (q.v.). It was Vaṅgāla, rather than Vaṅga. that gave its name to the great eastern *subah*, of the Mughal empire.

Vaṅgāla Deśa Part of Bengal mentioned in the Tiruvalaṅgadu plates of Rājendra Cola as one of his conquered territories. *SII*, I.97, 99.

Vaṅganagara A city referred to in the Ceylonese chronicles. It may or may not be a city of Bengal.

Vāṇiyagāma Skt. Vāṇijyagrāma. It was a village near Vaiśālī where Lord Mahāvīra had passed a number of rainy seasons.

Vañjarā Modern Manjarā river that falls into Godāvarī in the Nander district. *Brahma*, CLIX.45.

Vañjī The capital of the Ceras mentioned in the Vilvikudi grant of Pāṇḍya Neduñjaḍiyan. Some place it at Karur near Trichinopoly while others identify it with Turuvanjikulam on the west coast of Cochin. The latter view seems more probable. (*Śilappadikāram*, Dikshiter, 77). It contained a Nirgrantha shrine which was near the eastern gate of the city.

Vañjulā Modern Mañjirā, a southern tributary of the Godāvarī.

Vañjulvaka A locality in the Ganjam region mentioned in the Somavamsi records.

Vaṅkṣu A branch of the Ganges mentioned in the Paramāra records. *Ep. Ind.*, II.194.

Vaṇṇigaon Modern Bangaon, thirteen miles from Damoh in Madhya Pradesh, mentioned in a Bangaon Sati inscription dated V.S. 1385. *ICPB*, 61.

Vapabhūmi A village in the Thihāra-*viṣaya* (q.v.) mentioned in the Antirigam grant of Yaśabhañja. It has been identified with Boppangi in the Gumsur Taluk of the Ganjam district, Orissa. *Ep. Ind.*, XVIII.302.

Vapādeva A *pāṭaka* in the viṣaya of Bāḍāsepattan (q.v.) mentioned in the Uttarbarbil grant of Balavarman.

Vapi Middle Palaeolithic site in Bulsar district, South Gujarat.

Vappuḍam A village in Erada-*viṣaya* (q.v.) mentioned in the Nadagam grant of Vajrahasta V. It has been identified with Boppadam in the Narasannapeta Taluk of the Ganjam district. *Ep. Ind.*, IV.183-93.

Vaprakeśvara Indian name given to a locality in Borneo. *SGAMI*, 322.

Varadā River, same as the modern Vardhā in Madhya Pradesh. *Rām*, IV.41.9; *Agni*, CIX.22; *Nalacampū*, VI.66.

Varadā-Khaṇḍa A *viṣaya* in the Koṅgoda-maṇḍala (q.v.) mentioned in the Ganjam grant no. 1 of Daṇḍī-Mahādevī. *Ep. Ind.*, VI.135-40.

Varāhamūla Modern Baramula in Kashmir. *RT*, VII.1309, VIII.451-52, 1229.

Varāhamūlakṣetra, Varāhakṣetra Modern Baramula in Kashmir on the right bank of the Vitastā at the head of the western entrance of the Kashmir valley. *RT*, VI.186.

Varāhavartanī An administrative subdivision of the Eastern Gaṅgas. It comprised modern Tekkali-Chicacole area.

Varākamaṇḍala A district mentioned in the Ghugrahati copper plate of Samācāradeva. It extended as far as the eastern sea (*prāk-samudra*, apparently the head of the Bay of Bengal together with the estuary of Meghnā) and included Dhruviḷāti, identified with Dhulat near Faridpur town in Bangladesh. *Ep. Ind.*, XVIII.74ff.

Vāṛāṇasī Capital of the kingdom of Kāśi (q.v.) represented by the modern city of Banaras. In Pali literature this city is also known as Ketumati, Surundhana, Sudassana, Brahmavaddhana, Pupphavati, Ramma and Molini. Its other names are Jitvārī, Puriśreṣṭha, Śivapurī and Kāsikā.

Varaṇāvatī River, identified with the Ganges.

Vardhamāna Modern Wadhwan (22°43'N, 71°43'E), in Surendranagar district, Gujarat.

Vardhamānapura Place visited by Mahāvīra according to the *Vipāka*, 26. There are two Vardhamānas in Jain tradition. One was same as Burdwan in West Bengal and the other was Wadhwan in Gujarat where the Jain *Harivaṃśa* was composed.

Vardhamāna-Bhukti A province mentioned in the Mallasarul plate of the sixth century, the Irda grant of the tenth century and the Naihati and Govindapur grants of the twelfth century. It embraced the valley of the Damodar river and at times stretched from the river Mor in the north to

the Suvarṇarekhā in the south. Towards the east, the bhukti extended as far as the western branch of the Ganges now known as the Hooghly. In the tenth century the southern boundary extended to the lower reaches of the Suvarṇarekhā. About the middle of the twelfth century the northern boundary is known to have extended beyond the river Ajaya. The main subdivisions of the Vardhamāna-bhukti as may be determined from the known inscriptions of the Pāla-Sena period were Daṇḍa-bhukti-maṇḍala (q.v.), Paścima-khaṭikā (q.v.) Dakṣiṇa-Rāḍhā (q.v.) and Uttara-Rāḍha-mandala (q.v.).

Vardhamānapura Town of the Pratihāras. It was either Wadhwan in Kathiawar peninsula or Badnawar, about fourty miles to the south-west of Ujjain.

Vardhamānapura A royal residence mentioned in the Chittagong plates of Kāntideva of Harikela-maṇḍala (q.v.) assigned to the ninth century AD. It stood in Harikela and as such it was different from the Vardhamāna (Burdwan) of West Bengal.

Varelāpura Modern Barela in Bilaspur district mentioned in the Ratanpur stone inscription of Pṛthvīdeva II. *CII*, IV.503.

Varendra, Varendrī-Maṇḍala Metropolitan district of the Puṇḍravardhana-bhukti (q.v.). The name occurs in the Talcher grant of Gayāḍatuṅga (*JASB*, NS, XII.203) and in the Kavi-praśasti of the *Rāmacarita*. The latter locates it between the Ganges and the Karatoyā. Its inclusion within Puṇḍravardhana is proved by the Silimpur, Tarpandighi and Madhainagar inscriptions. The *TN* mentions Barind as a wing of the territory of Lakhanwati on the eastern side of the Ganges. The evidence of Indian literature and inscriptions proved that it included considerable portions of the present Bogra, Rajshahi and Dinajpur districts. An important part of Varendrī was apparently known as Sāvatthi or Śrāvasti (q.v.). Among other localities of Varendrī mention should be made of Bhavagrāma, Belahiṣṭi, Kantapura (Kāntanagar in Dinajpur). Nāṭari (Nator in Rajshahi), Paduvanvā (Pabna) etc.

Vargullaka Modern Gutta, about ten miles southwest of Sirpur and five miles from Arang in Raipur district, mentioned in the Sirpur Lakṣmaṇa temple stone inscription of Mahāśivagupta. *ICPB*, 88ff.

Vāridurga Modern Barigar (25°14'N, 80°6'E) near the river Ken in the Chatarpur region mentioned in the Candella records. *Ep. Ind.*, IV.158.

Varikheda Modern Varkhed, Dindori Taluk, Nasik district, Wai CP, *Ind. Ant.*, XI.157.

Varṇāśā Also known as Parṇāśā, it is the river Banas in Rajasthan rising from Pāriyātra and falling into Chambal. *Brahmāṇḍa*, II.16.28.

Varṇu River, same as the modern Bannu in the North Western Frontier Province (Pāṇ, IV.2.77). The *Kāśikā* explains that the country on Varṇu was also of the same name.

Vaśa A Vedic people dwelling in the Middle Country with the Uśīnaras (q.v.) and Kuru-Pañcālas. The *Gopatha Br.*, I.2.9, II.9. speaks of the Vaśas and Uśīnaras as united peoples and locates them to the north. The

Kauṣitaki Up., IV.1 connects the Vaśas also with the Matsyas. The country of the Vaśas, who later came to be known as Vatsyas, was situated round about Kausambi, their capital.

Vasabhī Modern Basahi in the Etawah district, Uttar Pradesh. It is mentioned in a grant of Gāhaḍavāla Madanapāla found at the same place as belonging to the Jiavati-*pattalā* (q.v.) *JASB*, XLII(1), 314ff.; *Ind. Ant.*, XIV.101-04.

Vasahā Village mentioned in the Amoda grant of the Kalacuri Pṛthvīdeva. A modern place of the same name is situated in the Tahsil and district of Bilaspur, Madhya Pradesh, with which it has been identified. *Ep. Ind.*, XIX.75-81.

Vasantapura See under Vaṭapura.

Vaśiṣṭhatīrtha Holy places on Mount Abu in Rajasthan, on Mount Sandhyachal near Gauhati in Assam and near Ayodhya in Uttar Pradesh. *SP*, 98.

Vastrapada Same as Vastrāpatha (modern Girnar) in Kathiawar. A Vastrapa or Vastrapāda country seems to be located in the northwest in *Mbh.*, II.48.14, III.80, 108; *SP*, 99.

Vastrāpathakṣetra Territory round about Girnar in Kathiawar. *Skanda*, VII.2.2.1-3.

Vāsudevakhaṇḍa A *viṣaya* or district which included the village of Rātaṅga (q.v.) mentioned in the Ganjam grant no. 2 of Netrbhañja. It is represented by modern Vasudevpur in the Gumsur Taluk of Ganjam district, Orissa. *Ep. Ind.*, XVIII.301.

Vāṭadhāna People of the Punjab-Rajasthan region supposed to have had a settlement at Madhyamikā (q.v.). They are mentioned in the Puranic lists of Janapadas.

Vatagohālī A village near Paharpur in Bangladesh which was the site of a Jain *vihāra*. It is mentioned in a copper plate inscription of the Gupta year 159. *Ep. Ind.*, XX.61ff, *Sel. Ins.*, 359ff; Bhandarkar, *List. no.* 2037.

Vatamukha Modern Odhe in Nasik. Dhulia CP, *Ep. Ind.*, VIII.185.

Vaṭanagara, Vaṭapura City on the Sarasvatī mentioned in the Vasantgadh inscriptions of Varmalāta (vs 682) and Purṇapāla (vs 1099) and in a somewhat earlier inscription found at the village of Samoli in the Bhomat district of Mewar. It is identical with Vasantgadh in Rajasthan or was situated nearby. *Ep. Ind.*, IX.10-15, 99, 191.

Vaṭanagara-Bhoga Same as modern Vadner in the Chandor Taluk of the Nasik district mentioned in a grant of the Kalacuri king Buddharāja dated in the year 360 (AD 608) found at the same place.

Vatanagara Viṣaya, '84 An administrative division mentioned in the Pimpari and Wai copper plates of the time of the Rāṣṭrakūṭas. Its headquarters may be identified with modern Wani in the Dindori Taluka of the Nasik district. It might have included parts of Dindori, Bagalan, Niphad, Chandwad and Malegaon Talukas when considered as a Deśa. The northern boundary seems to have been the Mosam river and the southern the Godāvarī. *Ep. Ind.*, X.85; *Ind. Ant.*, XI.157.

Vaṭapadraka A village in the Ghāghradora-*bhoga* of Sthalī-maṇḍala mentioned in the Banswara grant of Paramāra Bhojadeva. It has been identified with Baroda. *Ep. Ind.*, XI.181-83; *Ind. Ant.*, 1912, 201-02.

Vaṭapallikā Modern Barapali, thirty miles east of Arang in Madhya Pradesh, mentioned in the Arang plates of Bhīmasena. *Ep. Ind.*, IX.342ff; *ICPB*, 96.

Vataparvatikā Modern Vatiśvaraparvata near Patharghata in the Patna district, Bihar, *SP*, 99.

Vātāpi Nagarī Capital of the Cālukyas, modern Badami in the Bijapur district. It was named after the demon Vātāpi, killed by Agastya. In about AD 557, Pulakeśī I captured it from the Pallavas and made it the capital of his kingdom. See under Badami.

Vaṭapura Modern Wadgaon in Nasik. Dhulia CP, *Ep. Ind.*, VIII.185.

Vaṭapura Same as Vasantagadh in Rajasthan. It was also known as Vasantapura, *ASIAR*(WC), 1905-06, 50.

Vatsa See under Vaṃsa. The Vatsabhūmi or the Allahabad region is located in the eastern region in the *Mbh.*

Vatsagulma Modern Basim in the Akola district, Maharashtra.

Vaṭṭa People and country with capital at Māsapurī mentioned in Jain *Prajñāpanā*, 37ff.

Vāttipparu Modern Vadura in the Tanuku Taluka in the East Godavari district mentioned in the Marutura grant of Satyāśraya Prthvīvallabha Mahārāja, year 8.

Vayalūr Modern Vailur in North Arcot district, mentioned in the Cola records. *Ep. Ind.*, XXIII.180-81.

Vayirāgrāma Wairagarh in the Chāndā district mentioned in a Cola inscription of AD 1074.

Vedasmṛti River, probably same as modern Bosuli or Besula in Malwa which is a tributary of the Sindhu. *Br. S.*, XVI.32; *Matsya*, CXIV.23; *Vāyu*, XLV.97; *Brahmāṇḍa*, II.16.27.

Veḍavāḍa Modern Bedwara (24°30'N, 78°41'E) in the Lalitpur subdivision of the Jhansi district, Uttar Pradesh, mentioned in the Garra grant of the Candella Trailokyavarman. *Ep. Ind.*, XVI.272-77.

Vedavatī River, same as modern Vadavati or Hagarī in Karnataka which falls into the Tuṅgabhadrā. *Matsya*, CXIV.23; *Brahmāṇḍa*, II.16. 27; *Brahma*, XXVII.29; *IGI*, XIII.5.

Vedisagiri Hill near Besnagar in East Malwa mentioned in Buddhist texts. It was also known as Cetiyagiri. *DPPN*, II.902.

Vedullacheruvu Mesolithic site on the Rallakalava, near Renigunta, Chittoor district, Andhra Pradesh.

Vegavatī River, same as the modern Vaigai or Baiga in Madura (*Varāha*, CCXV.58; *Vāmana*, LXXXIV.6; *Padma*, VI.237.9). There was gift of a village called Ambikāpura on the north bank of Vegavatī to the Śaṅkarācārya of Kāmakoti Pīṭha (*Ep. Ind.*, XIII.194) The form Vaigai appears in the *Śilappa* (Dikshitar, 270).

Veja-Khanda A locality mentioned in the Maynamati copper plate grant

of Raṇavaṅkamalla Harikāladeva. It lay in the Comilla region of Bangladesh.

Velagiri A hill near modern Jaggayapeta mentioned in a record of Śrī Vīrapuruṣadatta. *Ind. Ant.*, XI.257-59; *Ep. Ind.*, X.140ff.

Velanāṇḍu A territory in the Krishna district of Andhra Pradesh mentioned in the Pithapuram inscription of the Rāṣṭrakūṭas. *Ep. Ind.*, IV.40, 48.

Velangapundi A seat of the Mattamayūrakas on the Kṛṣṇaveṇā (q.v.) river.

Velakula Another name of Tāmralipti mentioned in the *Trikāṇḍaśeṣa.*

Velāpurī Modern Velapuri in the Talshiras Taluka of the Sholapur district. It is mentioned in the Yādava records as situated in the Mānadeśa (q.v.). *SMHD*, I.79.

Veḷarai Probably the village of Veḷḷaripatti near Mankulam in Melur Taluka mentioned in the Mankulam Tamil Brahmi inscription. *AO*, XXXIV.184.

Velināda A *viṣaya* on the south bank of the river Krishna.

Veḷḷūr Site of a battlefield in the southwest of Madura where the Cola Parantaka I defeated the Pāṇḍyas and the Sinhalese about AD 915.

Veḷḷaru Name of two streams which served as the northern and southern boundaries of the ancient Cola country. It is mentioned in early Tamil texts.

Velpūru-Deśa Territory around modern Velpuru in Sattanapalle Taluk of the Guntur district mentioned in Viṣṇukuṇḍin records. *Ep. Ind.*, XXX.11.82ff, XXXVII.125ff.

Velugāma A village in Avanti. *Thera*, 120.

Veludvāra A Brahmana village in Kosala. *Samyutta*, V.352.

Velūr-Padi Modern Velapadi, a suburb of Vellore in the North Arcot district, Tamilnadu, mentioned in a Tamil inscription found at the neighbouring Bavaji hill. *SII*, I.76.

Veluvana, Veṇuvana Park and pleasure garden of Bimbisāra at Rājagṛha *Vinaya*, I.39.42, 74, II.289ff; *Samyutta*, II.187, *Suttani A*, II.49; *Majjhima A*, II.635, 932; Beal, *BR*, II.169ff.

Vemula Upper Palaeolithic site, about ten km southeast of Pulivendla town, district Cuddapah, Andhra Pradesh.

Veṇā The river Waingaṅgā, the united stream of which with the river Wardhā is known as Prāṇahitā that falls into the Godāvarī. Veṇā is often mentioned as Kṛṣṇaveṇā (cf. *Matsya*, CXIV.29). Rājaśekhera (*Kāvya M.*, 94) mentions Veṇā and Kṛṣṇaveṇā separately *IGI*, V.22, XIII.229, XX.102, XXIV.349.

Venād Southern Travancore. It is mentioned as a conquered territory of the Pāṇḍya Neduñjaḍaiyan (AD 765-815) in his Madras Museum plates.

Venāgapura A Brāhmana village in Kosala. *Aṅguttara*, I.180f.

Vengai-Nāḍu Same as Veṅgī kingdom, parts of which are mentioned in the Cola records as Veṅgai-nāḍu and Veṅgai-maṇḍala.

Veṅgi, Veṅgapura, Veṅgipura Capital of the Sālaṅkāyanas and other dynasties of Eastern Deccan which has been identified with modern Pedda-Vegi near Ellore in the Godavari district. Ptolemy's Benagouron may be a Greek corruption of Veṅgapura or Veṅgipura. In the eastern Cālukya records of the tenth and eleventh centuries their kingdom is described as "Veṅgideśa together with Trikaliṅga." For some time Veṅgi was the capital of the Eastern Cālukyas.

Veṇī Confluence of the Gaṅgā and the Yamunā. It occurs in the Banaras inscription of Karṇadeva (AD 1042) and the Kamauli plate of Jayacandra (1173 AD). *Ep. Ind.*, II.297, 310, IV.123.

Veṅkata Mountain in Tirupati. *Bhāgavata*, V.19.16, X.79.13. The *Garuḍa Br.*, (ch. XXVI) deals with Veṅkatagiri-māhātmya.

Veṇṇi Modern Kovil Venni, a village fifteen miles to the east of Tanjore, Tamil Nadu, where the Cola Karikāla inflicted a crushing defeat on the Pāṇḍyas and Ceras.

Veṇugrāma Modern Belgaum. It is mentioned in the Yādava records as forming part of Kuṇḍi-maṇḍala (q.v.). It is also mentioned as a separate Deśa and Viṣaya *EC*, XI. Dg 59; *Ind. Ant.*, XIV.69.

Veṇvā River, same as Waingaṅgā, a tributary of the Godāvarī, rising near the village of Partabpur or Mundara (21°57'N, 79°34'E) eleven miles from the town of Seoni on the Satpure plateau. Pargiter thinks that Veṅvā is the Waingaṅgā together with the Pranhitā. *IGI*, XXIV.348-50.

Venyā River same as modern Venā mentioned in the Jain texts.

Vetravatī Modern Betwa river which rises in Bhopal, Madhya Pradesh and falls into the Yamunā. *Matysa*, XXI.23, CXIV.23; *Brahmāṇḍa*, III. 26.28; *Kūrma*, II.20.35.

Vibhāsa Holy place near Tamluk in the Midnapur district, West Bengal, *SP*, 99.

Viḍal A village in the Śingapura-nāḍu mentioned in an inscription of the Cola King Āditya I, (871-907 AD). It was also known as Mādevi-Arandaihmaṅgalam. It has been indentified with Vedal in the Arkonam Taluka of the North Arcot district. *SII*, III (3), no. 92.

Vidarbha Ancient *Janapada* corresponding to modern Berar (*Ait. Br.*, VII.34; *Jaim, Up. Br.*, II.240). Its capital Kuṇḍina has been identified with modern Kauṇḍinyapura on the bank of the Wardhā in the Chandur Taluk of Amraoti. According to *Mbh*, III.61.22-23, III.120.31 in the north it reached Payoṣṇī, a tributary of the Tāptī.

Videha Land and people which corresponded roughly to the modern Tirhut in North Bihar. It was separated from Kosala by the river Sadānīrā (q.v.), usually identified with the modern Gandak which rising in Nepal flows into the Ganges opposite Patna. The story of the spread of Vedic culture into this region is mentioned in *Śat. Br.*, I.4.1.10ff. According to Pargiter Videha comprised the country from Gorakhpur on the Rāptī to Darbhanga, with Kosala on the west and Aṅga on the east. On the north it approached the hills, and to the south it was bounded by Vaiśālī. Its capital was Mithilā (q.v.). The close connection between the

Kosalas (q.v.). Videhas and Kāsis (q.v.) is mentioned in the *Śāṅkh. SS*, XVI.29.5. According to the *Suruci Jātaka* (no. 489) Videha was 300 leagues in extent, and it consisted of 16000 villages.

Vidhuvatti Modern Viduvalur or Vidavalu in Kovu Taluka, Nellor district, mentioned in the records of Simhavarman II. *JMU*; XII.155-56.

Vidiśā River and city represented respectively by the river Bes or Besalī which flows into the Vetravatī, modern Betwa, and the city of Besnagar near Bhilsa (at present called Vidiśā) in the Madhya Pradesh. The *Meghadūta*, I.24 states that Vidiśā was the capital of the Daśārṇa country. In the *Mālavikāgnimitra*, V.1 Agnimitra is shown as enjoying himself on the bank of the Vidiśā river. He is also called as Vaidiśastha i.e. belonging to the city of Vidiśā. The city is also mentioned in *Raghu*, XV.36 while the river in *Brahma*, XXVII.29; *Brahmāṇḍa*, II.16.28 and *Mārkaṇḍeya*, LIV.20. The Vadmera plates of Katacchuri Buddharāja (dated about 609 AD) were issued from Vidiśā which was then a military encampment (*Ep. Ind.*, XII.30). It was an important centre of Buddhism also.

Vidyāpura Probably the same as Vidyānagara or Vijayanagara (modern Hampi) in the Bellary district. Vidyānagara was possibly a name of Rajahmundry or of a place near it in the Godavari district. Another Vidyānagara is supposed to be modern Vijayanagar at the confluence of the Sindh and the Para, twentyfive miles below Narwar. *SP*, 99.

Vigrahapura Same as Visalpur near Rajmahal in Jaipur, Rajasthan, mentioned in the records of the Cāhamānas of Śākambharī. *ASR*, VI.156.

Vijayanagara, Vijayapura Capital of the Sena kings of Bengal which was situated near Triveṇī in the Hooghly district of West Bengal. Vijayanagara is mentioned in the Nātha works like *Gorakṣavijaya*, *Mīnacetana*, etc. Vijayapura is described in Dhoyī's *Pavanadūta* as the capital (*rājadhānī*) of the Sena kings which stood on the banks of the Ganges in the world-sanctifying country (*deśam jagati pāvanam*) where the Yamunā (*tapanatanayā*) starts off from the Bhagirathī. This undoubtedly points to the region of Triveṇī.

Vijayapura Either Vijapur of the Pancha Mahals or the headquarters of the Vijapur subdivision of Baroda district, Gujarat, mentioned in the Kheda grant of Cālukya Vijayarāja. *CII*, III.121-22; *Ind. Ant.*, VII.248.

Vijayapurī Ikṣvāku capital in the Nagarjunikonda valley. *Ep. Ind.*, XXXV.2, 11-13, XXXVI.273-74; *CII*, III.121-22; *JGRS*, XXV.286, *JOI*, XVIII.133.

Vijayavāda, Vijayavāṭka Same as Bezwada in Andhra Pradesh, mentioned in the Eastern Cālukya records *SII*, 36.

Vijeyeśvara Modern Vijabror in southeastern Kashmir valley between the rivers Ramanvatavī and Viśokā. *RT*, VII. 273ff; *Ain*, II.356.

Vijeh-kot Also known as Wageh-kot or Vigo-gad, it was a secondary capital of the Sumars of Sind which lay five miles to the east of the Puran river, above the Allāh-band. Elliot, I.403.

Vijjala A hill near Baijjalapur in Janjgir Tahsil of the Bilaspur district

mentioned in the Ratanpur stone inscription of Pṛthvīdeva II. *CII*, IV.496.

Vikaura A *viṣaya* mentioned in the Semra grant of the Candella Paramardi. It is modern Beekore, about five miles north west of Madanapura (q.v.) in Jhansi district, Madhya Pradesh. It comprised four units, Khatauḍā *dvādaśaka*, Tāṇṭa-*dvādaśaka*, Hāṭaṣṭā-*daśaka* and Sesayi-*grāma*. *Ep. Ind.*, IV.153-70.

Vikramapura One of the two subdivisions (*bhāga*) of Vaṅga. In the Sena period it seems to have embraced a wider area than the modern pargana of Vikrampur in the Dacca division watered by the Padmā. The city of the same name was the third centre of the Sena power in Bengal. The importance of this city dates back to the days of the Candras and Varmans.

Vikramapura Same as Kaṇṇanur, about five miles from Srirangam on the northern bank of the Coleroon. The city was built by the Hoysala Someśvara (1234-63 AD).

Vikramapura Modern Kotgarh in Bilaspur district mentioned in the Ratanpur stone inscription of Pṛthvīdeva II. *CII*, IV.493.

Vikramaśīla A monastery said to have been founded by Dharmapāla in Magadha on the top of a hill on the bank of the Ganges. It was either at Vikramapura in Eastern Bengal or at Bhagalpur in Bihar.

Vilāśapura A city on the Ganges mentioned in the Pāla epigraphs as a royal encampment of Gopala II, Mahipāla I and Vigrahapāla III.

Vilāsapura Modern village of Pachar, twelve miles northeast of the city of Jhansi, mentioned in the Icchawar and Pachar grants of the Candella Paramardi. *Ind. Ant.*, XXV.205-08.

Viḷiñam Territory in Kerala, claimed to have been conquered by the Pāṇḍya Neḍuñjaḍaiyan (AD 765-815) in his Madras Museum plates.

Villa A village belonging to the eastern division of the Varadākhaṇḍa-*viṣaya* (q.v.) of the Koṅgoda-maṇḍala (q.v.) mentioned in the Ganjam grant no. 1 of Daṇḍī-Mahādevī. *Ep. Ind.*, VI.135-40.

Villesvara Site of Śiva temple in Kathiawar.

Vilvavāde Bhilvad in Walave Taluka, Satara district, Maharashtra. Samangad CP of Dantidurga, *Ind. Ant.*, XI.111.

Vilvabhadra Modern Bhelavar in Gaya district. *JAIH*, III.17-22.

Vinasana Same as Adarśana (q.v.) where the river Sarasvatī disappears.

Viṅgavalli Veṅue of battle between the Rāṣṭrakūṭas and the Eastern Cālukyas.

Vinītapura Modern Binka on the Mahānadī in the Old Sonpur state wherefrom the records of the Somavaṃśī king Yayāti Mahāśivagupta I were issued. *Ep. Ind.*, XI.189.

Vipāś Modern Beas river in Punjab, the Hyphasis of the Greek writers (*RV*, III.33.113, IV.30.11). The *Nir*, IX.26 explaining *RV*, X.75.5 says that Vipāś was originally called Uruñjirā. Pāṇini (IV.2.74) mentions Vipāś in connection with the northern hills. In the epics and Purāṇas it is known as Vipāśā. *Mbh*, I.117.1-5, III.130.8-9; *Rām*, II.68.19; *Vāmana*, LXXVI.9.

Vipula One of the Rājagṛha hills frequently mentioned in the Jain texts as a sacred place.

Vīra A village in the Sātimāla-*bhoga* (q.v.) of the Palyatthāna-Viṣaya (q.v.). It has been identified with modern Vir, two miles north of the river Nirā. Jejuri CP, *Ep. Ind.*, XIX.63.

Viracolapuram A political centre of the Cola kings of Vijayālaya's line. It is in Tirukoyilur Taluk of South Arcot district, Tamil Nadu.

Virajā, Virajākṣetra Popular name of Jajpur in Orissa. *Mbh*, III.85-6; *Padma*, I.39.6, I.45.28-29; *Brahma*, XLII.1; *Vāmana*, XXII.19; *Brahmāṇḍa*, III.13.57.

Virajāpurī City to the south of the Krishna said to have been in the Eastern Cālukya records the capital of a Viceregal family known as the Paricchedins who ruled "the country of 6000" lying on the southern bank of the Kṛṣṇaveṇā.

Vīra-Matsya See under Matsya.

Virāṭa A country in northern Bengal. *IC*, VIII.54; *SP*, 99.

Virāṭanagara See under Matsya.

Viṣānin Ṛgvedic tribe of the northwest whose territory has been located farther down between the Krumu and the Gomatī.

Viśalā Another name of Ujjayinī. *Megha*, I.30.

Viṣṇunadī Name of Gaṅgā. *Bhāgavata*, V.17.1.

Viśoka River, modern Vesan in Kashmir. *Haracaritacintāmaṇi*, XII.35.

Vitastā River in Kashmir now known as Jhelum. *RV*, X.75.5, *Mbh*, III.82.88-90; *Kūrma*, II.44.4; *Vāmana*, XC.7; *RT*, V.27-100.

Vitastātra Spring of Vithavutur, one mile to the northwest of Verinag spring in Kashmir, traditionally considered to be the source of Vitastā. *RT*, I.102-03.

Vitastara-Vihāra A Buddhist monastery, the site of which corresponds to modern Vethavutur, traditionally regarded as the source of Vitastā. *RT*, I.102.

Vītībhaya Capital of Sindhu-Sauvīra according to the *Bhagavatīsūtra* and *Prajñāpanā*, 37.

Vodā Name of a *viṣaya* mentioned in the Antirigam grant of Yasbhañja. It has been identified with Bodda-patti in the Chatrapur Taluk of the Ganjam district, Orissa. *Ep. Ind.*, XVIII.302.

Vodāmayūta Ancient name of Budaun, a district of Uttar Pradesh, as recorded in the Budaun stone inscription of Lakhanapāla. *Ep. Ind.*, I.61-66.

Voḍḍarṣe Modern Vaddarse in the Udipi Taluk of South Kanara district, Karnataka, mentioned in the Vaddarse inscription (Sec. A) of Aluvarasa. *Ep. Ind*, XXXVII.313ff.

Vṛddhanagara Modern Vādnagar in Kheralu, Kad, Baroda district, Gujarat. *Ep. Ind.*, I.295.

Vṛṣabhādri A holy mountain mentioned frequently in southern Jain texts. It lay near Dharamvaram.

Vubhyudaya A *viṣaya* in Uttara-Tosali (q.v.) mentioned in the Neulpur grant of Śubhākara, the Kara king of coastal Orissa. *Ep. Ind.*, XV.1-8.

Vyāghra-Nadī Modern Bagh river in the Baudh-Khondmals district, Orissa, mentioned in the Singhara grant of Raṇabhañja *JBORS*, VI.481.

Vyāghrapāṭaka Modern Baghor near Rajor in the Rajgadh district of the Alwar state, Rajasthan. mentioned in the later Gurjara-Pratihāra records. *Ep. Ind.*, III.263-67.

Vyāghrapura Same as Buxur (Vyāghrasaras) in the Sahabad district, Bihar. *SP*, 100.

Vyāghratāṭī A maṇḍala of the Puṇḍravardhana-bhukti. It is generally identified with Bagdi in the Presidency division of Bengal including the Sundarbans. Mahal Bagdi in north Midnapur, mentioned in the *Ain*, may also have some claim on Vyāghratāṭī.

W

Wadhwan Site of the temple of Ranik Devī in Kathiawar.

Wajal Middle Palaeolithic site on the Hunsgi Nala in the Shorapur Taluk, Gulbarga district, Karnataka.

Walā Same as Valā, ancient Valabhī.

Wu-chung-na Country, same as Uddiyāna in the Swat valley mentioned by Hiuen Tsang.

Wu-la-shi Chinese equivalent of Urasa or Hazara district as recorded by Hiuen Tsang.

Wu-she-yen-na Chinese name of Ujjayinī as recorded by Hiuen Tsang.

Wu-T'ian The 'Five Indies', one of the Chinese names for India.

Wu-T'u Chinese name of Orissa mentioned by Hiuen Tsang.

X

Xathroi A people whose territory in Alexander's time was the lower Chenab basin. Their tribal name recalls the Kṣatri of the Sanskrit literature.

Xodrake City (of the Kṣudrakas) mentioned by Ptolemy as lying to the east of the river Indus (VII.1.60).

Y

Yadu Ṛgvedic tribe living on the Indus region. In *RV*, VIII.6.46, they are brought in special connection with the Parśus (q.v.).

Yāgapurī Same as Virajā, Jajpur in Orissa. *SP*, 100.

Yajñapura Jajpur in Orissa on the river Vaitaraṇī.

Yakṣadara Modern Dyāragul in Kashmir, some three miles below the eastern end of the Baramula gorge.

Yakṣu Eastern tribe mentioned in *RV* who fought under the leadership of Bheda with the aid of the Aja and Śigru on the Paruṣṇī and the Yamunā.

Yamagarta-Maṇḍala An administrative division of Orissa mentioned in the Bengal Asiatic Society and Talcher grants of Gayāḍatuṅga. It comprised at least two viṣayas namely, Veṇḍuṃga and Tumkera *JASB*, NS V.347-50, XII.291-95.

Yamunā River same as modern Yamunā, mentioned thrice in the *RV*, V.52.17, VII.18.19, X.75.5 on the bank of which the famous *dāsarājña* was fought. (cf. *AV*, IV.9.10; *Ait. Br.*, VIII.14.4, VIII.23; *Śat. Br.*, XIII. 5.4.11; *Pañc. Br.*, IX.14.11, XXV.10.24; *Śāṅ. S.S.*, XIII.29.25.33; *Kāt. S.S.*, XXIV.6.10.39; *Lāt. S.S.*, X.19.9.10; Patañjali, I.1.9, I.4.2 etc.). Its other names are Kālindī Kalindakanyā. Kālindrī, Suryajā, Yamabhaginī and Yamī. The Greeks called it Diamouna (Ptolemy, VII.1.29) and the Chinese Yen-muk-na.

Yarrur Modern Arrūr in the Salem district mentioned in one of the Pukalur Brahmi inscriptions. *AO*, XXXIV.187.

Yaṣṭivana Modern Jathian near Gaya, some twelve miles away from Rājagṛha according to the Buddhist texts, where the Buddha stayed. It was visited by Hiuen Tsang. *Mahāvagga*, I.35, *Jāt.*, I.83ff.; *Mahāvastu*, III.441; Watters, II.146.

Yatodbhava River, also known at Yatoda, which is a tributary of the Brahmaputra, flowing through the district of Jalpaiguri and Coochbehar in North Bengal. *Kalikā*, LXXVII.

Yaudheya Tribe whose territory comprised eastern Punjab and parts of Rajasthan and Uttar Pradesh. They are mentioned by Pāṇini and classed with the Trigartas and other peoples as *āyudhajīvī* Kṣatriyas. Their seals have been found at Ludhiana and coins have been discovered in the area extending from Saharanpur to Multan, including Dehra Dun and Rohtak (*JNSI*, LL.109ff). A clue to the extent of their territory is found in a Yaudheya inscription at Bijayagarh, two miles to the south-west of Bayana in Bharatpur. Their descendants may be identified with the Johiya Rajputs inhabiting the tract of land called Johiyabar along both banks of the Sutlej on the borders of Bahawalpur. Thus the heart of the Yaudheya territory was the eastern Punjab, but they dominated over the adjoining tracts of U.P. and Rajasthan.

Yaugandhara Modern Jhind to the northwest of Delhi mentioned as

gateway of Kurukṣetra. Pāṇini, IV.2.130, *Mbh*, III.129.9.

Yavadvīpa Same as the island of Java. The *Rām*, IV.40 mentions its seven kingdoms. The Greek writers called it Iabadios or Sabadios. Al-Bīrūnī referred to it as Zabaj.

Yavana Greek or non-Indian peoples having settlements in north-western India mentioned along with the Ārabas, Barbaras, Siṃhalas and Pārasikas in the Jain *Antagaḍadasāo* among non-Āryan tribes. The *Jambudvīpaprajñapti*, 52 refers to the Yavanadvīpa, while a Yavana-viṣaya in Western India is mentioned in the *Vāsudevaniṇḍi* 38, 62.

Yavyāvatī River mentioned in the *RV*. Sāyana indentified it with Hriyyūpiā. Hillebrandt considers it to be the Djob.

Yayapara-Maṇḍala Region around the modern village of Jaijapur, a few miles from Amoda in the Bilaspur district, Madhya Pradesh, mentioned in the Amoda grant of the Kalacuri Pṛthvīdeva. *Ep. Ind.*, XIX.5-81.

Yayātinagara City from which the Patna grant of Mahāśivagupta Yayāti was issued. Mentioned in Dhoyī's *Pavanadūta*, it has been identified by Hiralal with Binka on the Mahānadī. According to him the old capital Vinītapura was named Yayātinagara after the name of the king. Fleet points out that as Yayātinagara was situated on the Mahānadī it could not be identified with Jajpur, which was on the Vaitaraṇī, some fifty miles north of the Mahānadī. *Ep. Ind.*, XI.189, 201.

Yayātipura City on the Mahānadī said to have been founded by the Somavaṃśī king Yayāti Mahāśivagupta I wherefrom his charters were issued. Some take it to be same as Vinītapura (q.v.) while others with Jajpur, the celebrated Kṣetra of the goddess Virajā. The Muslim chroniclers referred to Orissa as the kingdom of Jajnagar. See under Yayātinagara.

Yelleswaram Now submerged under the Nagarjunasagar dam, it was a burial site, situated on the left bank of the Krishna in Nalgonda district, Andhra Pradesh.

Yeḷusāvira Country identified with Northern Coorg.

Yerragondapalem Upper Palaeolithic site in Markapur Taluk of Prakasam district, Andhra Pradesh.

Yin-Tu Same as Sindhu, the Chinese name for India.

Yoginīpura Name of Delhi occurring in the Candella inscriptions *Ep. Ind.*, XII.44-47.

Yolā-Maṇḍala A subdivision of the Ikkaḍāsī *viṣaya* (q.v.) belonging to the Puṇḍravardhana-bhukti (q.v.).

Yonidvāra A sacred place in the Brahmayoni hill at Gaya.

Yonitīrtha Same as Bhīmāsthāna to the north-east of Peshawar and northwest of Mardan. The site had been visited and described by Hiuen Tsang.

Yugandhara A country on the west bank of the Yamunā to the south of Kurukṣetra. Yugandhara is also the name of a clan of the Śālvas according to the Puranic lists of Janapadas.

Yugaśaila Modern Jagatgram on the left bank of the Yamunā in

Dehradun district of Uttar Pradesh mentioned in a brick inscription of one Śīlavarman found at Jagatgram. *JOR*, XXI.1ff, XXII.100.

Yuktaveṇī Same as Prayāga (q.v.) where the Ganges is 'joint braided' with Yamunā and Sarasvatī as distinguished from Muktaveṇī or Triveṇī in Hooghly district where the braids are separated.

Z

Zabaj Name of Yavadvīpa or Java as recorded by Al-Bīrūnī.

Zabul, Zabulistan The whole of the great mountainous district, of the upper waters of the Helmund and the Kandahar rivers. Zabul was rather of vague application, but one which more particularly denoted the country round Ghaznah.

Zangian Cairn burial site on the Makran coast, South Baluchistan, a little north-east of Gatti (q.v.). It is about nine km south of Shahi-Tump (q.v.) on a low hillock. The site contains more than 500 cairns, some of which are characterised by the existence of painted pottery and fragments of copper and iron.

Zaradros Greek name of the river Śatadru or Sutlej as recorded by Ptolemy.

Zaranj Capital of Sistan, which the earlier Arabs called Sijistan, from the Persian Sagasthan (Śakasthāna). It lay on the Zarah.

Zariaspa Greek name of the land of the Bahlikas, modern Balkh near the Oxus in northern Afghanistan, mentioned by Ptolemy (VI.11.7) as part of Baktriane.

Zarimaṇḍala Modern Zari in the Umbargaon Peta of the Thana district, Maharasthra. It is mentioned in the Yādava records as situated in the Koṅkana-deśa (q.v.). *Ep. Ind.*, XXV.199.

Zoji-La Ladākhi name of a Pass within a series of mountains lying a few miles south of the junction where the range containing the Haramuk peaks having taken a south-easterly course meets near the head of the Sind valley. This Pass lay on the very important route connecting the Kashmir valley with China and Tibet via Ladākh. The Tibetans inhabiting beyond this Pass were known as the Bhuṭṭas. Kalhaṇa referred to this route by the term Bhuṭṭarāṣṭrādhvan. *RT*, VIII.2887.

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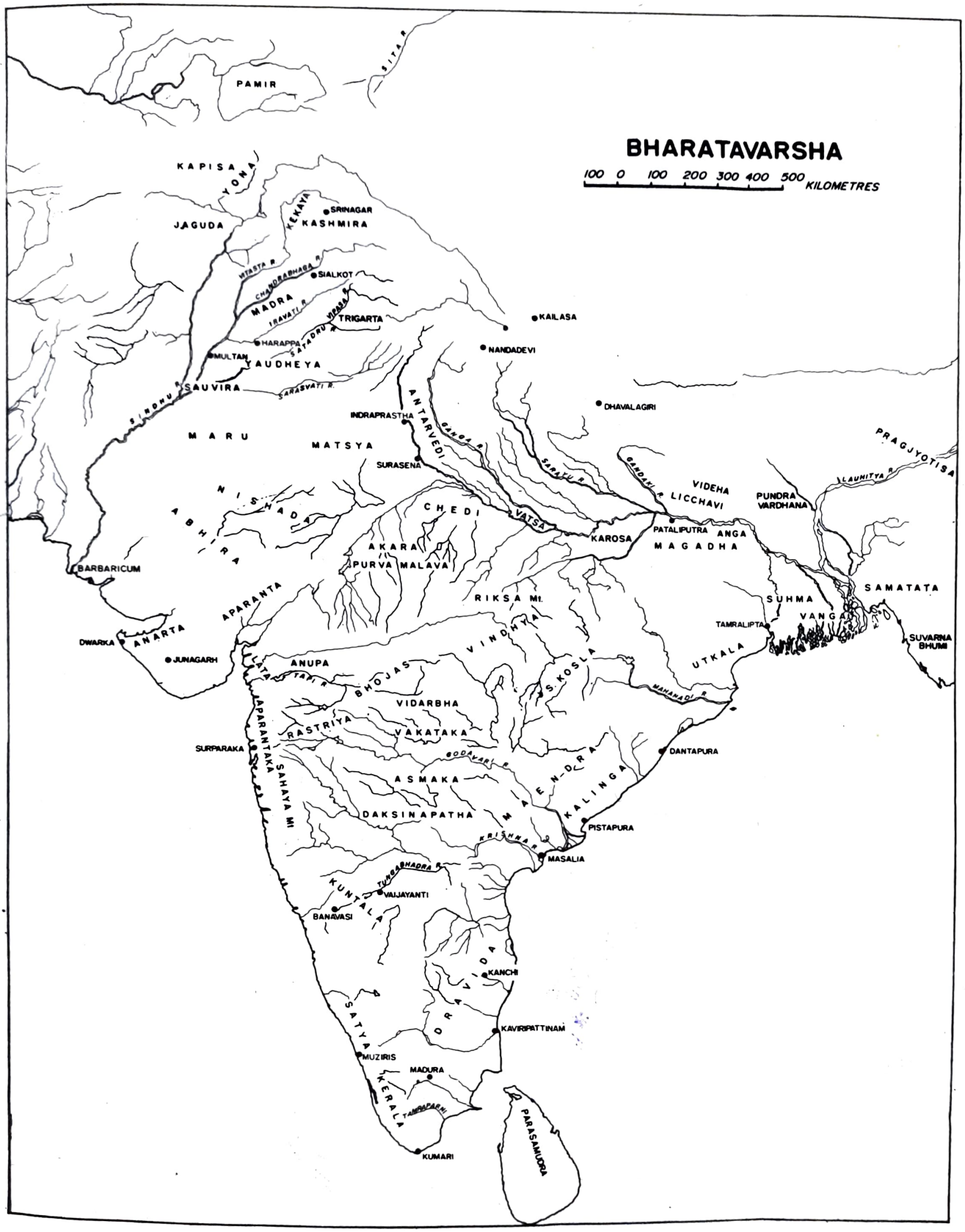
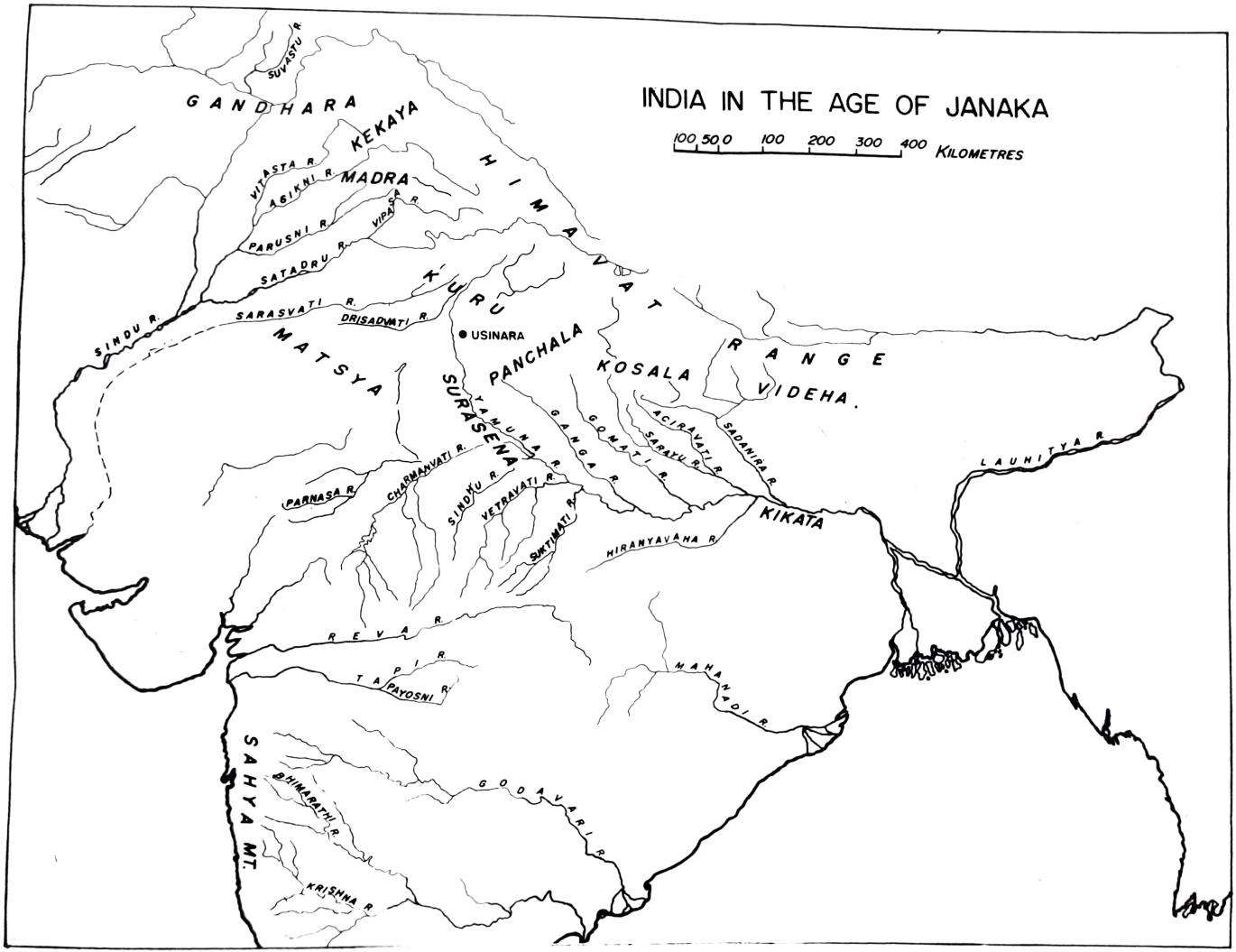

BHARATAVARSHA
100 0 100 200 300 400 500 KILOMETRES
PAMIR
SITA R.
KAPISA
YONA
KEKAYA
JAGUDA
SRINAGAR
KASHMIRA
VITASTA R.
CHANDRABHAGA R.
SIALKOT
MADRA
IRAVATI R.
VIPASA R.
TRIGARTA
KAILASA
HARAPPA
SATADRU R.
NANDADEVI
MULTAN
YAUDHEYA
SINDHU R.
SAUVIRA
SARASVATI R.
DHAVALAGIRI
INDRAPRASTHA
GANGA R.
ANTARVEDI
MARU
MATSYA
SURASENA
SARAYU R.
GANDAKI R.
VIDEHA
LICCHAVI
PRAGJYOTISA
LAUHITYA R.
PUNDRA VARDHANA
NISHADA
CHEDI
VATSA
KAROSA
PATALIPUTRA
ANGA
MAGADHA
ABHIRA
AKARA
PURVA MALAVA
BARBARICUM
APARANTA
RIKSA Mt.
SUHMA
SAMATATA
VANGA
TAMRALIPTA
SUVARNA BHUMI
DWARKA
ANARTA
JUNAGARH
VINDHYA
UTKALA
ANUPA
LATA
TAPI R.
BHOJAS
VIDARBHA
ASMAKA
RASTRIYA
VAKATAKA
MAHANADI R.
SURPARAKA
APARANTAKA
SAHAYA Mt.
GODAVARI R.
DANTAPURA
MAHENDRA
KALINGA
DAKSINAPATHA
PISTAPURA
KRISHNA R.
MASALIA
TUNGABHADRA R.
KUNTALA
VAIJAYANTI
BANAVASI
KANCHI
CHOLA
SATYA
KAVIRIPATTINAM
MUZIRIS
MADURA
KERALA
TAMRAPARNI
KUMARI
PARASAMUDRA


INDIA IN THE AGE OF JANAKA
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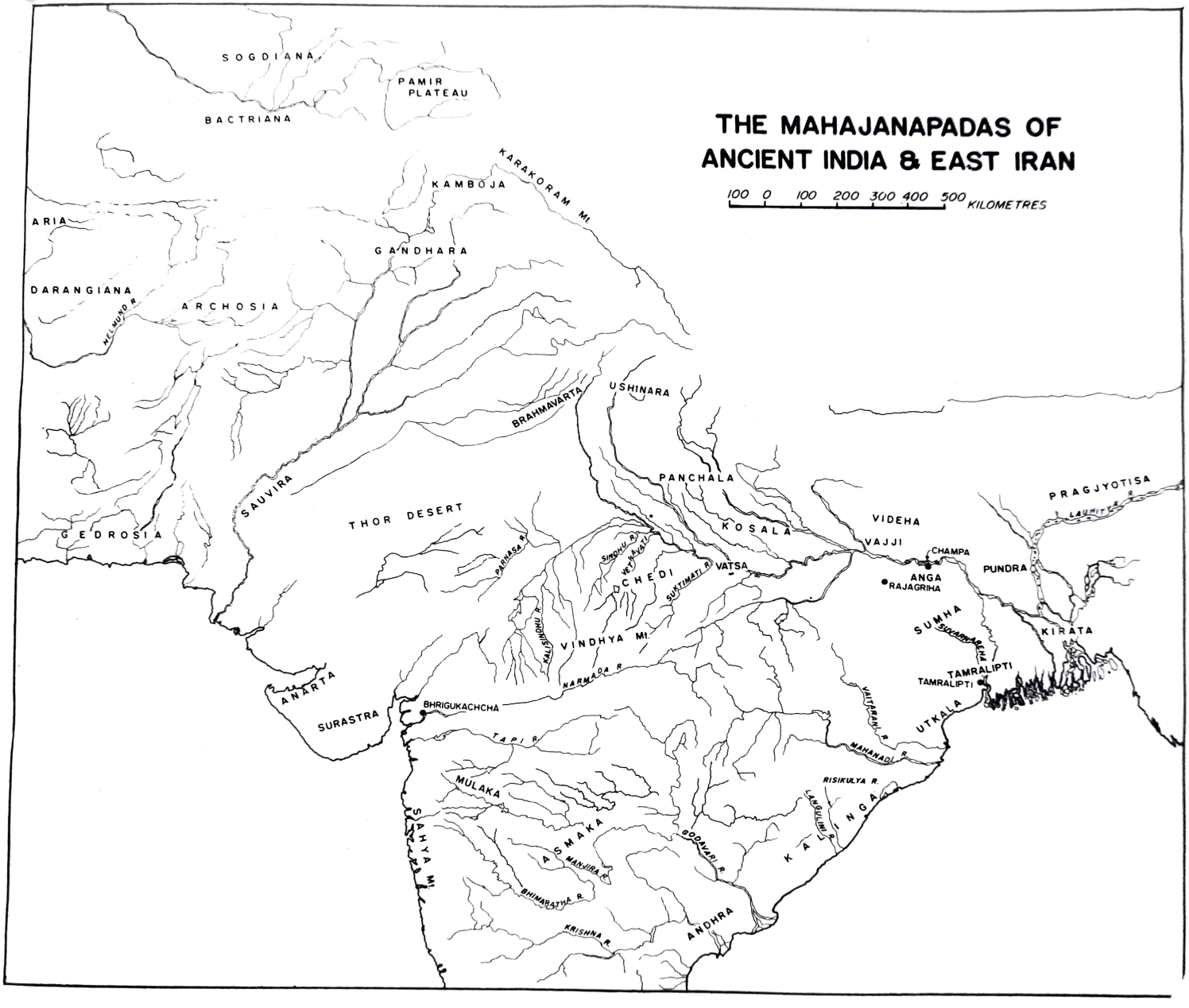
GANDHARA
KEKAYA
MADRA
HIMAVAT RANGE
KURU
MATSYA
PANCHALA
KOSALA
VIDEHA.
SURASENA
KIKATA
USINARA
SUVASTU R.
VITASTA R.
AGIKNI R.
PARUSNI R.
VIPAS R.
SATADRU R.
SARASVATI R.
DRISADVATI R.
SINDU R.
YAMUNA R.
GANGA R.
GOMATI R.
SARAYU R.
ACIRAVATI R.
SADANIRA R.
LAUHITYA R.
CHARMANVATI R.
PARNASA R.
SINDHU R.
VETRAVATI R.
SUKTIMATI R.
HIRANYAVAHA R.
REVA R.
TAPI R.
PAYOSNI R.
MAHANADI R.
SAHYA MT.
BHIMARATHI R.
GODAVARI R.
KRISHNA R.


THE MAHAJANAPADAS OF
ANCIENT INDIA & EAST IRAN
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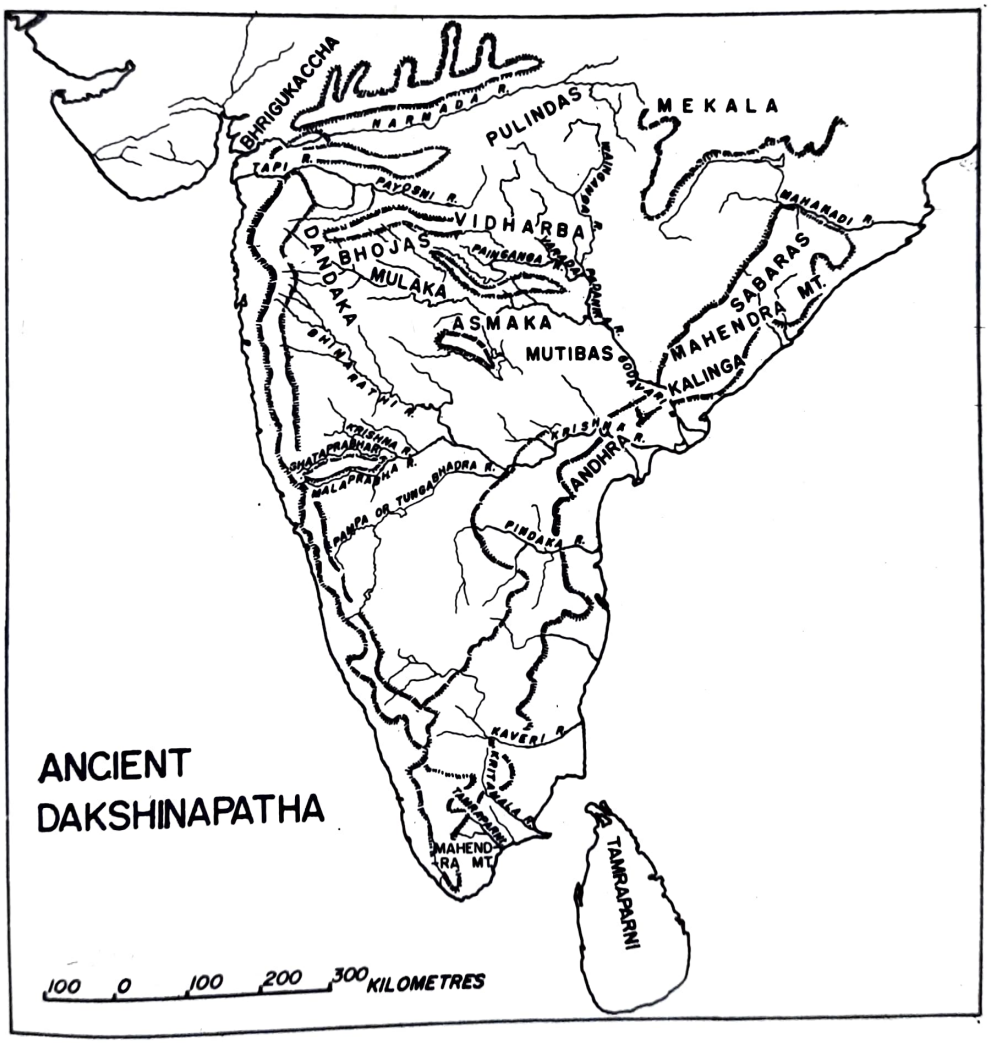
SOGDIANA
PAMIR PLATEAU
BACTRIANA
KARAKORAM MI
KAMBOJA
ARIA
GANDHARA
DARANGIANA
ARCHOSIA
HELMUND R
BRAHMAVARTA
USHINARA
SAUVIRA
PANCHALA
THOR DESERT
GEDROSIA
KOSALA
VIDEHA
VAJJI
PRAGJYOTISA
LAUHITYA R
CHAMPA
ANGA
RAJAGRIHA
PUNDRA
PARNASA R
SINDHU R
VETRAVATI R
CHEDI
SUKTIMATI R
VATSA
SUMHA
SUVARNAREKHA R
KIRATA
KALINDHU R
VINDHYA MI
NARMADA R
TAMRALIPTI
TAMRALIPTI
ANARTA
SURASTRA
BHRIGUKACHCHA
VAITARANI R
UTKALA
TAPI R
MAHANADI R
RISIKULYA R
MULAKA
LANGULINI R
SAHYA MI
ASMAKA
GODAVARI R
KALINGA
MANJIRA R
BHIMARATHA R
KRISHNA R
ANDHRA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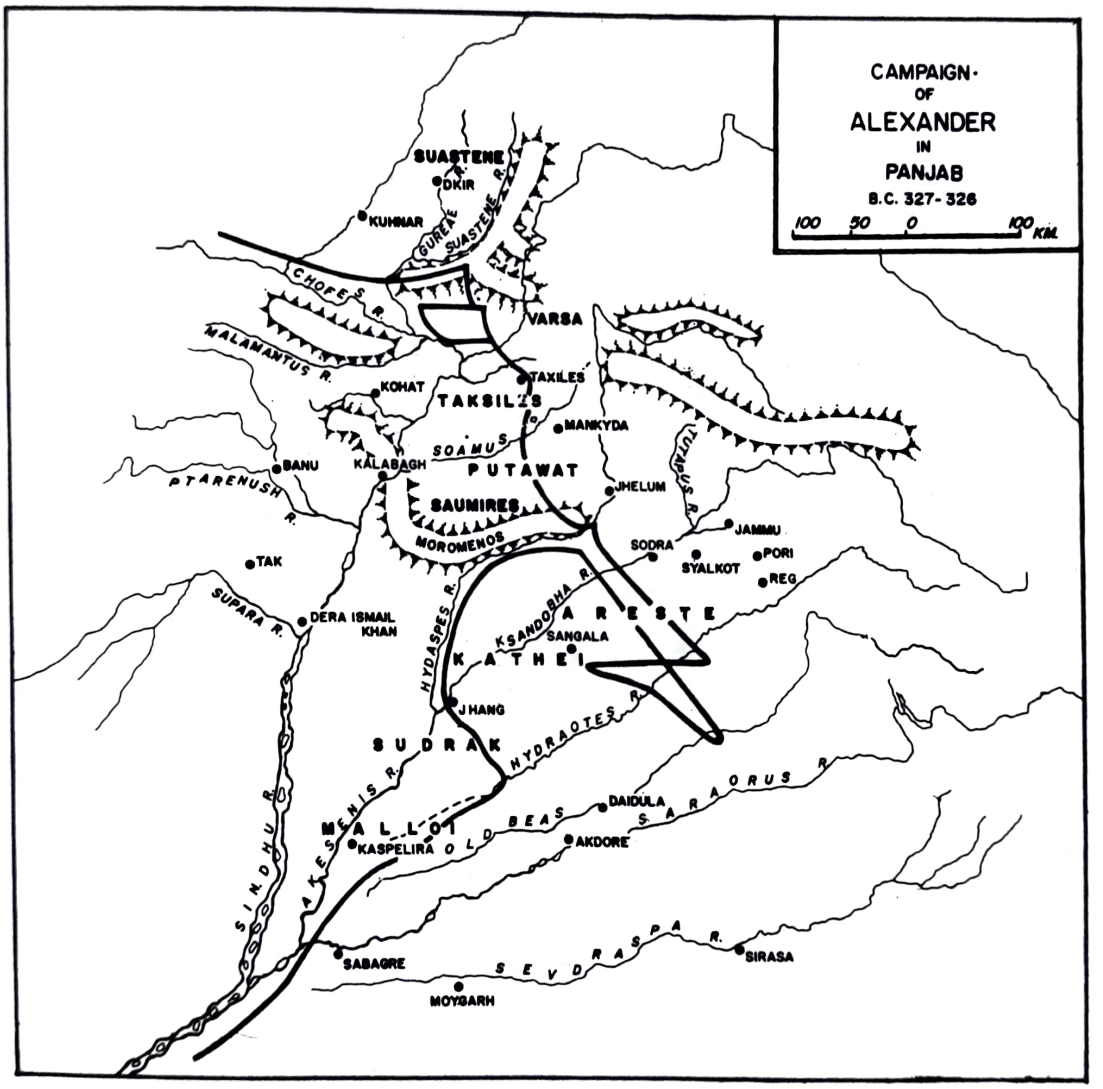
NARMADA R.
TAPI R.
PULINDAS
MEKALA
PAYOSNI R.
VIDHARBA
DANDAKA
BHOJAS
MULAKA
PAYOSNI R.
WARDHA R.
WAINGANGA R.
WARDHA R.
WAINGANGA R.
WARDHA R.
WAINGANGA


CAMPAIGN
OF
ALEXANDER
IN
PANJAB
B.C. 327-326
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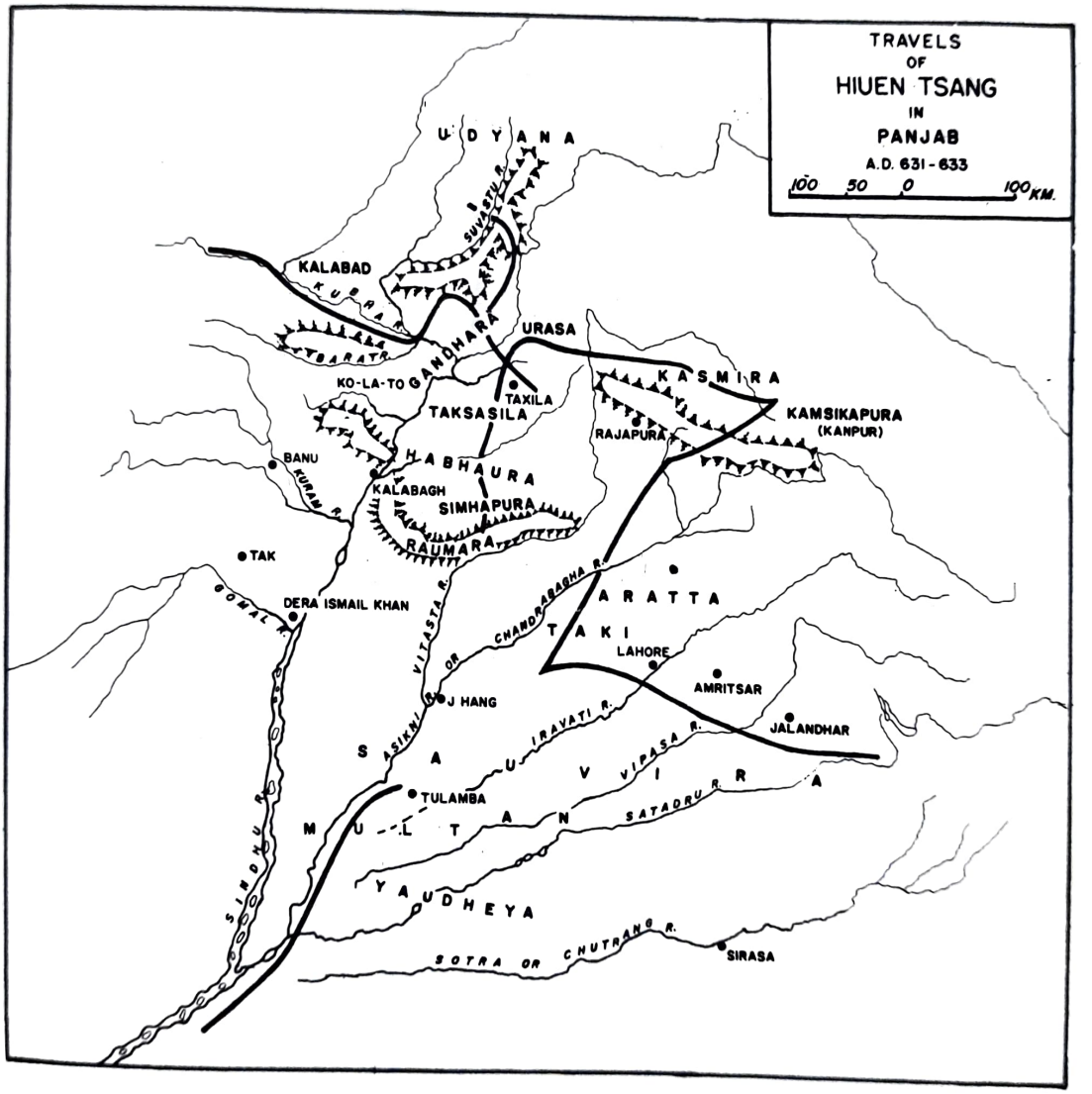
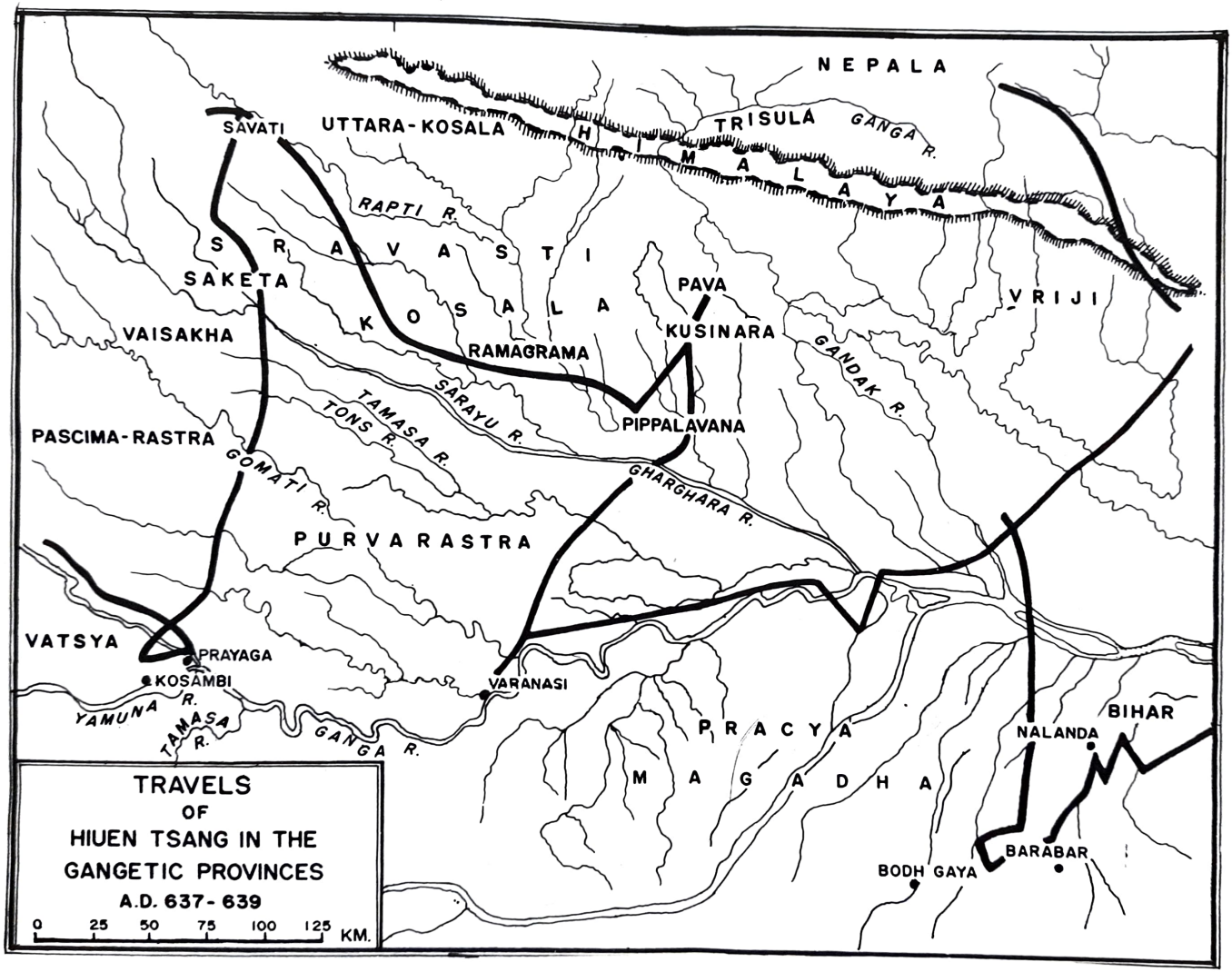
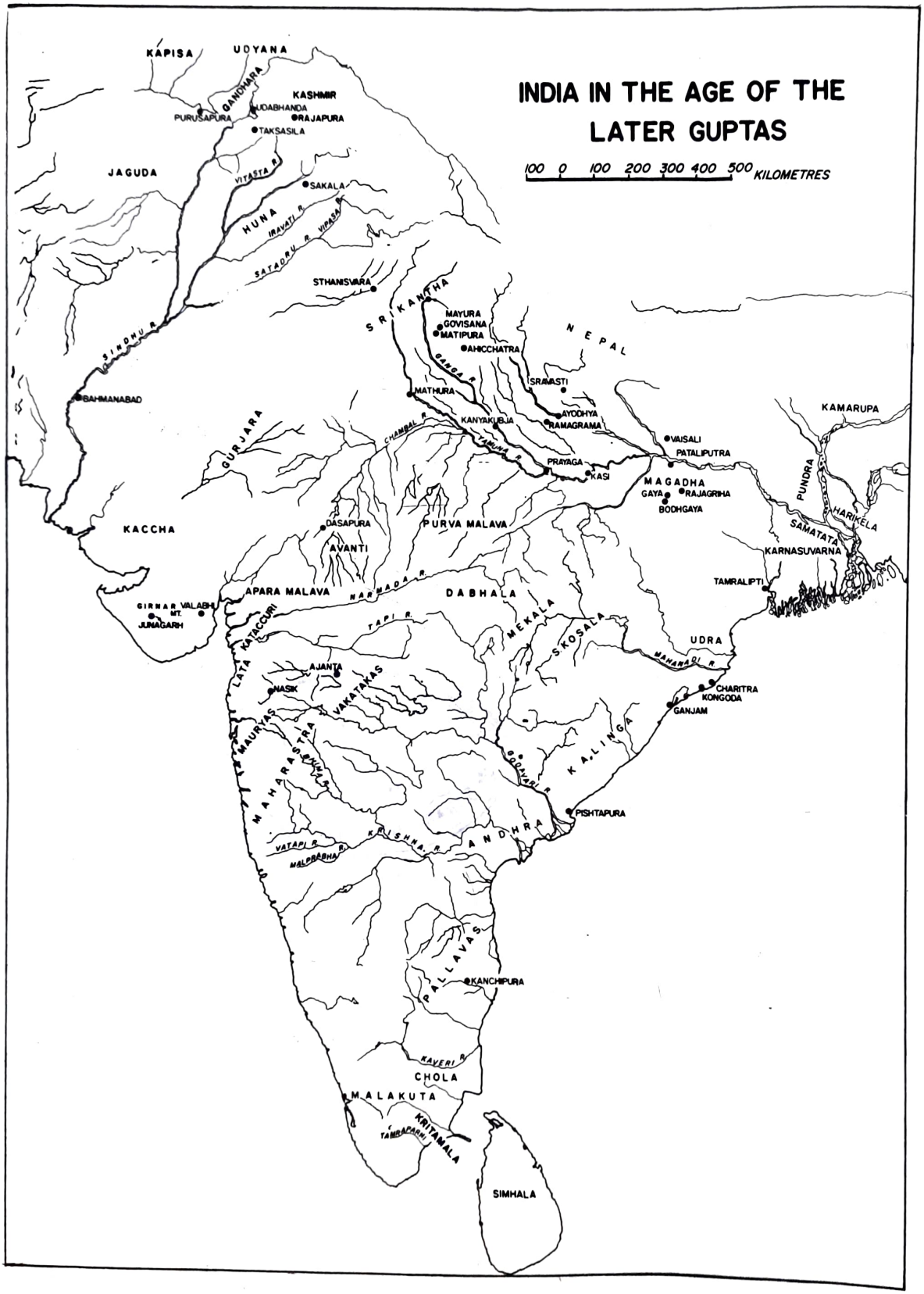
SUASTENE R.
DKIR
KUHNAR
GUREAE
SUASTENE R.
CHOFES R.
VARSA
MALAMANTUS R.
KOHAT
TAXILES
TAKSILIS
MANKYDA
SOAMUS
BANU
KALABAGH
PUTAWAT
PTARENUSH R.
JHELUM
TUTAPUS R.
SAUMIRES
JAMMU
MOROMENOS
SODRA
PORI
SYALKOT
TAK
REG
SUPARA R.
HYDASPES R.
DERA ISMAIL KHAN
KSANDOBHA R.
ARESTE
SANGALA
KATHEI
JHANG
HYDRAOTES R.
SUDRAK
ARESINES R.
DAIDULA
SARAORUS R.
MALLOI
KASPELIRA
OLD BEAS
AKDORE
SINDHU R.
SABAGRE
SEVDRASPA R.
SIRASA
MOYSARH


TRAVELS
OF
HIUEN TSANG
IN
PANJAB
A.D. 631-633
100 50 0 100 KM.
UDYANA
SUVASTU R.
KALABAD
KUBRA R.
BARAT R.
GANDHARA
URASA
KO-LA-TO
TAXILA
TAKSASILA
KASMIRA
KAMSIKAPURA
(KANPUR)
RAJAPURA
BANU
KURAM R.
HABHAURA
KALABAGH
SIMHAPURA
RAUMARA
TAK
GOMAL R.
DERA ISMAIL KHAN
VITASTA R.
CHANDRABAGHA R.
ARATTA
TAKI
LAHORE
AMRITSAR
JALANDHAR
J HANG
ASIKNI R. OR
IRAVATI R.
VIPASA R.
SAUVIRA
TULAMBA
MULTAN
SATADRU R.
SINDHU R.
YAUDHEYA
SOTRA OR CHUTRANG R.
SIRASA


NEPALA
SAVATI
UTTARA-KOSALA
HIMALAYA
TRISULA
GANGA R.
RAPTI R.
SRAVASTI
SAKETA
KOSALA
PAVA
VRIJI
VAISAKHA
RAMAGRAMA
KUSINARA
GANDAK R.
SARAYU R.
TAMASA R.
TONS R.
PIPPALAVANA
PASCIMA-RASTRA
GOMATI R.
GHARGHARA R.
PURVARASTRA
VATSYA
PRAYAGA
KOSAMBI
VARANASI
YAMUNA R.
TAMASA R.
GANGA R.
PRACYA
MAGADHA
NALANDA
BIHAR
BARABAR
BODH GAYA
TRAVELS
OF
HIUEN TSANG IN THE
GANGETIC PROVINCES
A.D. 637-639
0 25 50 75 100 125 KM.


INDIA IN THE AGE OF THE LATER GUPTAS
100 0 100 200 300 400 500 KILOMETRES
KAPISA
UDYANA
GANDHARA
KASHMIR
PURUSAPURA
UDABHANDA
RAJAPURA
TAKSASILA
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